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ṚGVEDA SAMHITĀ

ऋग्वेद संहिता

RGVEDA SAMHITĀ

ऋग्वेद संहिता

with

English Translation
by

Svami Satya Prakash Sarasvati
and
Satyakam Vidyalankar



Volume V, VI
Book IV, Hymns [1—58]
Book V, Hymns [1—87]

पंचमः षष्ठश्च भागः

चतुर्थं मण्डलम्, सूक्तानि [१—५८]
पंचमं मण्डलम्, सूक्तानि [१—८७]

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IN MEMORY OF
VED RATAN MOHAN

Col. Ved Ratan Mohan, M.P. was born at Rawalpindi on July 30, 1920. He graduated from the Punjab University and later took his Master of Commerce Degree from Delhi University.

Shri Ved Ratan Mohan's father Shri N.N. Mohan was a prominent industrialist and a generous philanthropist. Shri Ved Ratan Mohan made his own memorable contribution to the success of the enterprises in which his family was interested. He also took active interest in public life and supported many worthwhile causes.

In 1961, the honorary rank of Captain was conferred on Shri Ved Ratan Mohan; in 1966, he became a Lieutenant Colonel in the Territorial Army; in 1972, the honorary rank of Colonel in the Territorial Army was conferred on him.

He was elected as Deputy Mayor of the Municipal Corporation, in Lucknow. Later he was elected to the office of the Mayor. In 1964, he was nominated as a Member of the Uttar Pradesh Legislative Council. In 1967, he was awarded Padama Shri. In 1971, he became the recipient of the Padma Bhushan Award. In 1972, he was elected to Rajya Sabha, the Upper House of Indian Parliament, from Uttar Pradesh.

He died on July 28, 1973, deeply mourned and widely lamented.

He had travelled extensively and had a wide range of interests and accomplishments. Photography, painting, music and poetry had a claim on him. Equally, he gave generously of himself to the solution of public problems and to personal hardships of individuals in distress. He was deeply interested in Indian culture and in educational institutions as vehicles of India's cultural renaissance and socio-economic reconstruction. The Vedas and their message energised his inspiration and impelled him to consecrated action for human welfare.



Ved Ratan Mohan

Foreword

by

Dr. L.M. Singhvi

Executive Chairman, Veda Pratisthana.

The Vedas enshrine the cosmic vision and vitality of our ancestors and epitomise a living legacy of divine inspiration, intuition and insight.

The glory of the Vedas is their universal and timeless quality.

The subtle and symbolic invocations of the *Sruti* and the mystic and melodic music of the celestial hymns have hallowed human consciousness through trackless centuries with a sublime glow.

The Vedas exemplify a carefully nurtured and elaborately systematized oral tradition which is unrivalled in the annals of civilization.

The evocative poetry of joyous and spontaneous affirmation of life and nature, the unravelling explorations of the seers into the terrestrial and transcendental destiny of mankind, the pervasive immanence and the pristine omnipresence of primeval reality and primordial matter, and the wisdom and philosophy of Moral and Social Order in an harmonious equilibrium unfold the luminous realm of the spirit of the Vedas.

The Vedas are unique in their perspective of time and space.

Early in the history of human civilization, the Vedas proclaimed the essential unity of mankind, untrammelled by geographical barriers and tribal parochialism.

The Vedas declared the enduring filial allegiance of Man to Mother Earth: माता भूमि. पुत्रोऽह पृथिव्याः.....अथर्व. 12.1.12.

The Vedas articulated the essential equality and intrinsically equal dignity of men and nations and the need for cooperative effort for common benefit: अज्येष्ठासो अकनिष्ठास एते, सभ्रातरो वावृधुः सौभगाय । ऋक्. 5.60.5.

The Vedas cautioned against recrimination, jealousy and ill-will among the human kindred: मा भ्राता भ्रातर द्विक्षन् मा स्वसारमुत स्वसा.....अथर्व. 3.30.3.

The Vedas aimed and aspired for an ambiance of unfailing and ubiquitous friendship:

मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे ।
मित्रस्य चक्षुषा समीक्षामहे । यजु. 36.18.

The Vedas celebrate the *vac* whose array of thousand syllables and thousand postures of consciousness manifested in a thousand ways appear as flame-songs of the earth and the empyrean. In their innermost recesses are embedded the eternal and cosmic powers of illumination. The Vedic words rising from the oceanic depths of creative consciousness provide a panoramic vision and a thousand vignettes of that real inner illumination, *svar*, reached by *dhi*, the two facets of which are *karma* (action) and *prajna* (knowledge). In that realm of invocation and sacrifice, faith (sraddha) converges with reason (tarka); intuition assimilates perception; light combines with vigour; wisdom coalesces with valour; speech and action become one. The science of Vedas seeks that true synthesis of faith and reason, and in that pursuit, its prayer is that we may be blessed with "faith" that has not degenerated into the somnolence of the spirit and that we may be endowed with "reason" that has not, in the words of Gurudeva Tagore, lost "its way into the dreary desert sand of dead habit" and which has its habitation in the meandering maze of pointless prolixity:

त्रातारो देवा अधिवोचता नो मा नो निद्रा ईशत मोत जल्पिः ।
वयं सोमस्य विश्वह प्रियासः सुवीरासो विदथमावदेम ॥ ऋक्. 8.48.14.

The true Vedic faith does not countenance dogma; the Vedic reason is not a euphemism for sophistry; the Vedic word is not a victim of verbiage. The essential perception of the Vedas is not a prisoner of perversions. The humanism of Vedas is not a hypocrisy and the Vedic teaching of tolerance is not a transient contrivance. The core commitment of Vedas is to truth and *dharma*, to harmony and happiness, to freedom and justice. The soulful Vedic voyage in ceaseless quest of the experience of inner illumination and with its rich symbolism and manifold meanings is perhaps the oldest and the most magnificent and many-splendoured pilgrimage of the human spirit.

The Vedas gave the *Magna Carta* of Human Brotherhood and Universal Goodwill and proclaimed a noble prayerful Preamble to the humanitarian Constitution of One World based on friendship, fellow-feeling, freedom and fearlessness in words which are immortal and ever inspiring and which are central to the basic teleology and technology of building impregnable defences of peace in the minds of men. The Vedic seers who viewed the world of perception and the world of thought as a continuum prayed for the composite benediction of hearing noble thoughts and seeing noble deeds: भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः । यजु. 25.21

In that endeavour of building a universe of noble thoughts and noble deeds, the Vedic seers convened a cosmic convocation based

on the fundamental human quest for truth and the acceptance of its many facets (एक सद् विप्राः बहुधा वदन्ति):

आ नो भद्राः क्रतवो यन्तु विश्वतोऽदब्धासो अपरीतास उद्भिदः ।
देवा नो यथा सदमिद् वृधे असन्नप्रायुवो रक्षितारो दिवे दिवे ॥ ऋक्. 1.89.1.

In the Vedic vision of human society, man in his relation to man was not predatory, aggressive and oppressive as in the Hobbesian nightmare which conjured up *homo homini lupus*. The Vedic ideal was that Man was under an obligation to protect and preserve and to aid and comfort mankind everywhere: पुमान् पुमांसं परिपातु विश्वतः । ऋक्. 6.75.14.

The Vedic philosophy of freedom and fearlessness reached a credal and climactic crescendo in the earthy yet ethereal invocations:

अभयं मित्रादभयमित्रादभयं ज्ञातादभयं परोक्षात् ।
अभयं नक्तमभयं दिवा नः सर्वा आशा मम मित्रं भवन्तु ॥ अथर्व. 19.15.7

Equally, the Vedic hymn of *togetherness* remains a refreshing reminder and a beacon light to the fractured and fragmented world out of whose womb the new world order is struggling to be born:

सङ्गच्छध्वं संवदध्वं सं वो मनांसि जानताम् ।
देवा भागं यथा पूर्वे सञ्जानाना उपासते ॥ ऋक्. 10.191.2.

These noble thoughts made the culture of the Vedas the first and foremost foundation of the edifice of universal values: सा प्रथमा संस्कृतिर्विश्ववाराः । यजु. 7.14.

These enduring verities of the Vedas are not a relic of the past, nor are they the exclusive preserve or the sole inheritance of Indians and Indo-Aryans. They belong to the common heritage of humanity and are relevant in our contemporary world and in our age. We owe it to ourselves and to the peoples and the nations of the world to share this precious heritage and to disseminate its message and meaning.

It is the proud privilege of Veda Pratisthana to be the chosen instrument of the monumental project for preparing and presenting a readable and systematic modern translation of all the four Vedas. The Veda Pratisthana has had the credentials and the capacity to attempt this ambitious task because it was founded on the deep understanding and encyclopaedic erudition of Swami Satya Prakashji, an eminent scientist and a distinguished professor before he became a *parivrajaka*, the firm financial support and the bounteous benefaction of Narendra Mohan Foundation, an eloquent and tangible testament of the Mohan family's liberal and public-spirited disposition, and of the intrepid faith, fortitude, vision and dedication of the late Shri Prakash Vir Shastri.

The munificence of Major Kapil Mohan and his family and their deep devotion to the cause of Vedic learning enabled the Veda Pratisthana to embark on this noble enterprise. It was Major Kapil Mohan's resolve to raise a truly meaningful memorial in the form of a new edition of the Vedas in remembrance of his elder brother, the late Col. Ved Ratan Mohan that led the Narendra Mohan Foundation to offer its generous and unsparing financial assistance for this project. We acknowledge our debt of gratitude to Major Kapil Mohan and to Narendra Mohan Foundation. We also take this opportunity to pay our tribute to the memory of Col. Ved Ratan Mohan whose life was a superb saga of service and an inexhaustible treasury of goodwill.

The late Shri Prakash Vir Shastri was the main architect of Veda Pratisthana. It was to him that we owed the initial organization, the basic conception and the purposeful momentum of the project. Indeed, we are only trying to translate his dream into a reality. An eminent and gifted parliamentarian, whose cascading eloquence, sparkling wit, mature wisdom and intrinsic goodness had a singular charm, Parkash Vir Shastri was an articulate exponent and a selfless missionary of the fundamental values of India's creative and spiritual culture. Spun and woven with the warp and woof of Indian sensitivity and perception, the tapestry of his life and work was as authentic as it was inspiring. He shunned the pettiness and parochialism of politics and strove to reinforce our national life with the tensile strength of our quintessential heritage. He lived and worked for national goals. In national politics he was the ambassador of the larger cultural claims on life. In his tragic and untimely death, Mother India lost an illustrious son who distinguished himself not by the office he held, nor by his wealth or material acquisitions, but by his dedicated and singleminded service to the cause of the nation. In his death, Veda Pratisthana lost its moving spirit, regained mainly because his memory is a motive force. We savour the exhilarating fragrance and see the inspiring and exhorting presence of his personality, pervasive, permeating and perdurable, in the fruition of this project and pay our affectionate homage to his everlasting memory.

Deepavali, 1978.

Preface

The Vedas are the Word of God. At the very beginning of the Creation, man received knowledge of the Vedas. The Ṛgveda is the most ancient of all the holy scriptures in the world.

Knowledge of the Vedas is not intended for a particular race or country. God revealed this knowledge for the greatest good of mankind. This noble objective is reflected in the following words of the Vedic sages :

May all be happy and rid of diseases,
May all have a happy and harmonious life,
May nobody ever be afflicted with suffering.

The Vedas have been translated into several languages. Scholars like Griffith, Wilson and Max Müller have written commentaries on the Vedas in English. But the need for bringing out an unconventional and standard translation of the Vedas has been felt for quite sometime. The task, however, involved dedication, hard work and considerable financial resources.

Col. Ved Ratna Mohan, ex-M.P., was a promising youngman, the scion of a family which had implicit faith in the Vedas. His brilliant career was cut short by untimely death in 1973. His father, late Shri Narendra Mohan, was a leading industrialist of India. Devoted to social service, he took keen interest in the dissemination and distribution of religious literature. He had unshakable faith in God. Daily he would perform *yajna* and once in a year he would perform this on a big scale when all the *mantras* of one of the four Vedas would be recited. He had named his eldest son Ved Ratna (Jewel of the Vedas). He had desired the late Ved Ratna to do some service to

the Vedas. But fate had willed otherwise. Col. Ved Ratna died before he could fulfil his father's wish.

His younger brother Major Kapil Mohan, who has great reverence for the Vedas like his father, made the noble resolve to get all the four Vedas translated into English and publish them on behalf of the Narendra Mohan Foundation in the sacred memory of his elder brother. This Foundation was endowed by the sons of the late Shri Narendra Mohan, the founder of the Mohan Industries, in accordance with the wishes of their father. A hospital, a college, and several other charitable institutions devoted to public service are being run by the Foundation.

The task of rendering the four Vedas into English was entrusted to the Veda Pratishthana by the Foundation. Dr. Govardhan Lal Dutta, a famous educationist and Head of the Pratishthana, requested the Vedic scholar Svami Satya Prakash Sarasvati to undertake the highly onerous responsibility. Indeed one could think of no other scholar better qualified than Svami Satya Prakashji to accomplish this task. I am happy that Svamiji was kind enough to accede to the request. He is devoting most of his time to the translation work though he is a *parivrajaka*, a peripatetic monk. In this task, he is collaborating with Pandit Satyakam Vidyalankar.

Thanks are particularly due to Shri Vishwanath for his unstinted cooperation in the excellent printing of this work. No words would be adequate to express my warm appreciation and grateful thanks to Major Kapil Mohan, Svami Satya Prakashji and other colleagues and co-workers of the Veda Pratisthana who have generally helped in the accomplishment of this sacred task.

Our labours would be fully rewarded if through this English translation of the four Vedas, attempted for the first time in India, the divine message enshrined in the Vedas impregnates human consciousness everywhere.

Shravani Poornima,
Vikramiya Samvat 2034,
August 28, 1977.

Prakash Vir Shastri
Secretary, Veda Pratishthana
New Delhi

ऋग्वेद संहिता

ṚGVEDA SAMHITĀ

ऋग्वेद संहिता

चतुर्थं मण्डलम्

(१) प्रथमं सूक्तम्

(१–२७) विंशत्यृचस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । (१, ९–२७) प्रथमर्चः पङ्क्त्यादिपञ्चदशानाञ्चाग्निः, (२–५) द्वितीयादिचतसृणाञ्चाग्निर्वरुणो वा देवता . (१) प्रथमर्चः अष्टिः, (२) द्वितीयाया अनिजगती, (३) तृतीयाया धृतिः, (४–२७) चतुर्थ्यादिसप्तदशानाञ्च त्रिष्टुप् छन्दांसि ॥

॥१२॥ त्वां ह्यग्ने सदमित्समन्यवो देवासो देवमरतिं न्येरिरे इति क्रत्वा न्येरिरे ।
अमर्त्यं यजत मर्त्येष्वा देवमादेवं जनत प्रचेतसं विश्वमादेवं जनत प्रचेतसम् ॥१॥
स भ्रातरं वरुणमग्न आ ववृत्स्व देवाँ अच्छा सुमती यज्ञवनसं ज्येष्ठं यज्ञवनसम् ।
ऋतावानमादित्यं चर्षणीधृतं राजानं चर्षणीधृतम् ॥२॥

1.

Tvám hy àgne sádam ít samanyávo devåso devám aratím nyerirá íti krátvā nyeriré | ámartyam yajata mártyeshv á devám ádevam janata prácetasam víśvam ádevam janata prácetasam || 1 || sá bhrátaram váruṇam agna á vavṛitsva devấñ áchā sumatí yajñávanasam jyéshṭham yajñávanasam | ṛitávānam ādityám carshaṇīdhṛítam rấjānam carshaṇīdhṛítam || 2 ||

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ṚGVEDA SAMHITĀ

BOOK FOUR

i

O swift moving, radiant, universal fire, the cosmic divine powers ever excite you and urge you with their dedication for manifestation. O adorable, immortal and brilliant, they generate you as an immortal force among mortals, as the all-competent; they generate you as the all-competent and omnipresent Nature's bounty. 1

O universal fire-divine, bring your venerable brotherly associate, the water-divine, to the presence of the worshipper. He loves very much to participate in universal cosmic creation, he is true to the established laws, is one of the infinite creative principles, and sustainer, truly a sustainer of men; he is like the sovereign venerated by mankind. 2

सखे सखायमभ्या ववृत्स्वाशुं न चक्रं रथ्येव रंह्यास्मभ्यं दस्म रंह्या ।
अग्ने मृळीकं वरुणे सचा विदो मरुत्सु विश्वभानुषु ।
तोकाय तुजे शुशुचान शं कृध्यस्मभ्यं दस्म शं कृधि ॥३॥
त्वं नो अग्ने वरुणस्य विद्वान्देवस्य हेळोऽव यासिसीष्ठाः ।
यजिष्ठो वह्नितमः शोशुचानो विश्वा द्वेषांसि प्र मुमुग्ध्यस्मत् ॥४॥
स त्वं नो अग्नेऽवमो भवोती नेदिष्ठो अस्या उषसो व्युष्टौ ।
अव यक्ष्व नो वरुणं रराणो वीहि मृळीकं सुहवो न एधि ॥५॥

sákhe sákhāyam abhy á vavṛitsvāśúṃ ná cakráṃ ráthyeva ráṁhyāsmábhyaṃ dasma ráṁhyā | ágne mṛiḷīkáṃ váruṇe sácā vido marútsu viśvábhānushu | tokáya tujé śuśucāna śáṃ kṛidhy asmábhyaṃ dasma śáṃ kṛidhi || 3 || tváṃ no agne váruṇasya vidván devásya héḷó 'va yāsiśīshṭhāḥ | yájishṭho váhnitamaḥ śóśucāno víśvā dvéshāṁsi prá mumugdhy asmát || 4 || sá tváṃ no agne 'vamó bhavotí nédíshṭho asyá uṣháso vyúshṭau | áva yakshva no váruṇaṃ rárāṇo vihí mṛiḷīkáṃ suhávo na edhi || 5 ||

॥१३॥ अस्य श्रेष्ठा सुभगस्य संदृग्देवस्य चित्रतमा मर्त्येषु ।
शुचि घृतं न तप्तमघ्न्यायाः स्पार्हा देवस्य मंहनेव धेनोः ॥६॥
त्रिरस्य ता परमा सन्ति सत्या स्पार्हा देवस्य जनिमान्यग्नेः ।
अनन्ते अन्तः परिवीत आगाच्छुचिः शुक्रो अर्यो रोरुचानः ॥७॥
स दूतो विश्वेदभि वष्टि सद्मा होता हिरण्यरथो रंसुजिह्वः ।
रोहिदश्वो वपुष्यो विभावा सदा रण्वः पितुमतीव संमत् ॥८॥

asyá śréshṭhā subhágasya saṃdríg devásya citrátamā mártyeshu | śúci ghṛitáṃ ná taptám aghnyāyā spārhá devásya maṁháneva dhenóḥ || 6 || trír asya tá paramá santi satyá spārhá devásya jánimāny agnéḥ | ananté antáḥ párivīta ágāc chúciḥ śukró aryó rórucānaḥ || 7 || sá dūtó víśvéd abhí vashṭi sádmā hótā hiraṇyaratho ráṃsujihvaḥ | rohídaśvo vapushyò vibhávā sádā raṇváḥ pitumátīva saṃsát || 8 ||

O fire-divine, friendly and beautiful, bring hither your brother, water-divine (cosmic water) just as the two strong horses convey the swift chariot along the road to its goal. Along with cosmic water, receive, O universal fire, the gratifying homage, and also along with the all-illumining divine winds, grant, O fire-divine, happiness to our aspiring children ; grant, O beautiful fire-divine, happiness to ourselves. 3

O all-wise fire-divine, avert from us the wrath of the cosmic waters. You are the best invoker, and the most diligent bearer of oblations, the most resplendent; may you liberate us from all animosities. 4

May you, O light-divine, our preserver, be nearest to us with your protection at the breaking of the dawn. May you, reconcile to us the cosmic waters, and propitiated by our praise, cherish our homage, and be swift to respond to our calls. 5

The glance of this auspicious fire-divine, directed towards men, is most excellent, most wonderful, acceptable to all, as the pure warm butter from the milk of the cow acceptable to the divine powers, and as the gift of a milch-cow to a man. 6

These three (divine fire, divine waters, and divine winds) are the supreme, true, most exalted, and eagerly longed for manifestations of the fire-divine. He is revealed in the boundless region, invested with radiance, pure and bright. 7

He, the messenger, the invoker, riding in a golden chariot, with a tongue of flames, frequents all the chambers of worship, drawn by red horse, like rays; he, the resplendent, is always agreeable and is like a dwelling well-supplied with food. 8

स चेतयन्मनुषो यज्ञबन्धुः प्र तं महा रशनया नयन्ति ।
स क्षेत्यस्य दुर्यासु साधन्देवो मर्तस्य सधनित्वमाप ॥९॥
स तू नो अग्निर्नयतु प्रजानन्नच्छा रत्नं देवभक्तं यदस्य ।
धिया यद्विश्वे अमृता अकृण्वन्द्यौष्पिता जनिता सत्यमुक्षन् ॥१०॥

sá cetayan mánusho yajñábandhuḥ prá tám mahyá rasanáyā nayanti | sá kshety asya dúryāsu sádhan devó mártasya sadhanitvám āpa || 9 || sá tū no agnír nayatu prajānánn áchā rátnaṃ devábhaktaṃ yád asya | dhiyá yád víśve amṛítā ákṛiṇvan dyaúsh pitá janitá satyám ukshan || 10 ||

॥१४॥ स जायत प्रथमः पस्त्यासु महो बुध्ने रजसो अस्य योनौ ।
अपादशीर्षा गुहमानो अन्तायोयुवानो वृषभस्य नीळे ॥११॥
प्र शर्ध आर्त प्रथमं विपन्याँ ऋतस्य योना वृषभस्य नीळे ।
स्पार्हो युवा वपुष्यो विभावा सप्त प्रियासोऽजनयन्त वृष्णे ॥१२॥
अस्माकमत्र पितरो मनुष्या अभि प्र सेदुर्ऋतमाशुषाणाः ।
अश्मव्रजाः सुदुघा वव्रे अन्तरुदुस्रा आजन्धुषसो हुवानाः ॥१३॥
ते मर्मृजत दद्रुवांसो अद्रिं तदेषामन्ये अभितो वि वोचन् ।
पश्चयन्त्रासो अभि कारमर्चन्विदन्त ज्योतिश्चकृपन्त धीभिः ॥१४॥

sá jāyata prathamáḥ pastyàsu mahó budhné rájaso asyá yónau | apád aśīrshá guhámāno ántāyóyuvāno vṛishabhásya nīḷé || 11 || prá śárdha ārta prathamáṃ vipanyáṁ ṛitásya yónā vṛishabhásya nīḷé | spārhó yúvā vapushyò vibhávā saptá priyáso 'janayanta vṛíshṇe || 12 || asmákam átra pitáro manushyà abhí prá sedur ṛitám āśushāṇáḥ | áśmavrajāḥ sudúghā vavré antár úd usrá ājann usháso huvānáḥ || 13 || té marmṛijata dadṛiváṁso ádriṃ tád eshām anyé abhíto ví vocan | paśváyantrāso abhí kārám arean vidánta jyótiś cakṛipánta dhībhíh || 14 ||

As a lover of worship, he knows those people, who bind and take him with the strong cord of praise. He, the divine fire, fulfilling all desires, abides in the homes of mortal devotees and wins a partnership in his possessions. 9

May that fire divine conduct us to that precious treasure, coveted by the devout worshippers. He is the one, whom all the immortals manifest for the performance of sacred rites, of whom heaven is the prime abode and revealer, and on whom the priests sprinkle loving oblations. 10

He is the first in rank and engendered in the habitations; he is revealed at great heaven's base and in this region's bosom. He is without feet, and without head, and conceals his extremities, combining in the lair of the rain-clouds. 11

Glorified by praise, he first rises aloft, defiant, in the womb of cosmic waters, in the lair of the rain-clouds. The seven dear priests (rays) engender the fire-divine, who is the showerer of benefits, desirable, ever-young, beautiful in form and resplendent. 12

In this world, our mortal forefathers, in the course of their search for eternal truth found the universal fire-divine; then calling upon the dawn of wisdom, they extricated the cows of knowledge which remained concealed among rocks in the dark caverns. 13

Rending the rocks they further cleared out the way; others around also reported their findings. Fully prepared for the extrication of the cattle, they sang their songs and found the light and with wisdom they planned out the course of action. 14

ते गव्यता मनसा दृध्रमुब्धं गा येमानं परि षन्तमद्रिम् ।
दृळ्हं नरो वचसा दैव्येन व्रजं गोमन्तमुशिजो वि वव्रुः ॥१५॥

té gavyatā́ mánasā dṛidhrám ubdhám gā́ yemānám pári shántam ádrim | dṛiḷhám náro váeasā daívyena vrajám gómantam uśíjo ví vavruḥ || 15 ||

॥१५॥ ते मन्वत प्रथमं नाम धेनोस्त्रिः सप्त मातुः परमाणि विन्दन् ।
तज्जानतीरभ्यनूषत व्रा आविर्भुवदरुणीर्यशसा गोः ॥१६॥
नेशत्तमो दुधितं रोचत द्यौरुद्देव्या उषसो भानुरर्त ।
आ सूर्यो बृहतस्तिष्ठदज्राँ ऋजु मर्तेषु वृजिना च पश्यन् ॥१७॥
आदित्पश्चा बुबुधाना व्यख्यन्नादिद्रत्नं धारयन्त द्युभक्तम् ।
विश्वे विश्वासु दुर्यासु देवा मित्र धिये वरुण सत्यमस्तु ॥१८॥
अच्छो वोचेय शुशुचानमग्निं होतारं विश्वभरसं यजिष्ठम् ।
शुचृधो अतृणन्न गवामन्धो न पूतं परिषिक्तमंशोः ॥१९॥
विश्वेषामदितिर्यज्ञियानां विश्वेषामतिथिर्मानुषाणाम् ।
अग्निर्देवानामव आवृणानः सुमृळीको भवतु जातवेदाः ॥२०॥

té manvata prathamā́m nā́ma dhenós tríḥ saptá mātúḥ paramā́ṇi vindan | táj jānatír abhy ànūshata vrā́ āvír bhuvad aruṇír yaśásā góḥ || 16 || néśat támo dúdhitam rócata dyaúr úd devyā́ ushā́so bhā́núr arta | ā́ sū́ryo bṛihatás tishṭhad ájrāñ ṛijú márteshu vṛijiná ca pā́śyan || 17 || ád ít paścā́ bubudhāná vy ākhyann ád íd rátnam dhārayanta dyúbhaktam | víśve víśvāsu dúryāsu devā́ mítra dhiyé varuṇa satyám astu || 18 || áchā voceya śuśucānám agním hótāram viśvábharasam yájishṭham | śúcy ūdho atṛiṇan ná gávām ándho ná pūtám párishiktam anśóḥ || 19 || víśveshām áditir yājñíyānām víśveshām átithir mā́nushāṇām | agnír devā́nām áva āvṛiṇānáḥ sumṛiḷīkó bhavatu jātávedāḥ || 20 ||

Devoted to their leader, the fire-divine, these people, with minds intent upon restoring cattle, brokeopen, with divine wisdom, the enclosing obstructions, consisting of solid mountains confining cows, — the stable full of cattle. 15

They first have comprehended the name of the milch-cow (the divine speech). They found the mother's three sets of seven noblest terms (21 metres of the Vedas). Then they glorified the conscious dawns (divine light), and the purple dawn appeared with the radiance of the effulgent sun. 16

The diffused darkness receded; the firmament glowed with radiance, the lustre of the divine dawn arose and then the sun ascended above the wide expanses, beholding deeds of men, good and evil. 17

Thereupon awakening, the enlightened devotees obtain celestial treasures of knowledge, and thereon the universal godly men assemble in the congregation. O Lord of cosmic light and intelligence, may the aspirations and efforts of your worshippers be effective and fruitful. 18

May I now glorify the present radiant fire-divine, the invoker of Nature's bounties, the supporter of the universe, and most adorable, though the udder of the cow has not been milked, nor the sanctified and strained libation drawn up by the sun. 19

The universal fire-divine is the mother of all those divine powers, to whom the worship is offered. May He be dear like a guest to all men. Receiving the offered homage, may He, the knower of all that is born, be gracious to us. 20

(२) द्वितीयं सूक्तम्

(१-२७) विंशत्यृचस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥१६॥ यो मर्त्येष्वमृत ऋतावा देवो देवेष्वरतिर्निधायि ।
होता यजिष्ठो मह्ना शुचध्यै हव्यैरग्निर्मनुष ईरयध्यै ॥१॥
इह त्वं सूनो सहसो नो अद्य जातो जातॉं उभयॉं अन्तरग्ने ।
दूत ईयसे युयुजान ऋष्व ऋजुमुष्कान्वृषणः शुक्रांश्च ॥२॥
अत्या वृधस्रू रोहिता घृतस्नू ऋतस्य मन्ये मनसा जविष्ठा ।
अन्तरीयसे अरुषा युजानो युष्मांश्च देवान्विश आ च मर्तान् ॥३॥

2.

Yó mártyeshv amṛíta ṛitávā devó devéshv aratír nidhāyi | hótā yájishṭho mahnā́ śucádhyai havyaír agnír mánusha īrayádhyai || 1 || ihá tvā́m sūno sahaso no adyá jātó jātā́n̄ ubháyān̄ antár agne | dūtá īyase yuyujānā́ ṛishva ṛijumushkā́n vṛíshaṇaḥ śukrā́ṅś ca || 2 || átyā vṛidhasnū́ róhitā ghṛitásnū ṛitásya manye mánasā jávishṭhā | antár īyase arushā́ yujānó yushmā́ṅś ca devā́n víśa ā́ ca mártān || 3 ||

अर्यमणं वरुणं मित्रमेषामिन्द्राविष्णू मरुतो अश्विनोत ।
स्वश्वो अग्ने सुरथः सुराधा एदु वह सुहविषे जनाय ॥४॥
गोमाँ अग्नेऽविमाँ अश्वी यज्ञो नृवत्सखा सदमिदप्रमृष्यः ।
इळावाँ एषो असुर प्रजावान्दीर्घो रयिः पृथुबुध्नः सभावान् ॥५॥

aryamáṇaṃ váruṇam mitrám eshā́m índrāvíshṇū marúto aśvínotá | svā́śvo agne surátha surádhā éd u vaha suhavíshe jánāya || 4 || gómān̄ agné 'vimān̄ aśví yajñó nṛivátsakhā sádam íd apramṛishyáḥ | íḷāvān̄ eshó asura rajávān dīrghó rayíḥ pṛithubudhnáḥ sabhávān || 5 ||

2

He, the fire-divine, has been installed immortal among the mortals, the observer of truth, the invoker of natural powers and triumphant among them, the most diligent. He has been placed upon the altar to brighten the ceremony by his lustre, and for the elevation of mankind through oblations in celestial regions. 1

O divine fire, embodiment of strength, kindled today at this place of worship, and invoker of Nature's bounties, may you fair as an intermediate envoy between both (Nature's forces and men), harnessing your vigorous, robust and resplendent flames. 2

I acknowledge with reverence the reddish, prosperity-bestowing, water-shedding and swifter-than-mind-moving, steeds (radiant beams), of Lord, the Truth. Yoking the brilliant pair, you pass between the celestial divine forces of yours and the human beings. 3

Possessed of brilliant flames, an excellent chariot and abundant nourishment, O fire-divine, may you bring the blessings of the cosmic all-pervading powers of light, life, waters, law and order, winds, twin-divines among these worshippers for the benefit of mankind. 4

O mighty fire-divine, may our benevolent actions, celebrated by your worshipper and instituted by the priests be productive of cows, sheep and horses and remain ever uninterrupted. May it grant wisdom, progeny, long continued and broad-based affluence, and social status. 5

॥ १७ ॥ यस्ते इध्मं जभरत्सिष्विदानो मूर्धानं वा ततपते त्वाया ।
भुवस्तस्य स्वतवाँः पायुरग्ने विश्वस्मात्सीमघायत उरुष्य ॥६॥
यस्ते भरदन्नियते चिदन्नं निशिषन्मन्द्रमतिथिमुदीरत् ।
आ देवयुरिनधते दुरोणे तस्मिन्रयिर्ध्रुवो अस्तु दास्वान् ॥७॥
यस्त्वा दोषा य उषसि प्रशंसात्प्रियं वा त्वा कृणवते हविष्मान् ।
अश्वो न स्वे दम आ हेम्यावान्तमंहसः पीपरो दाश्वांसम् ॥८॥
यस्तुभ्यमग्ने अमृताय दाशद्दुवस्त्वे कृणवते यतस्रुक् ।
न स गार्या शशमानो वि योषन्नेनमंहः परि वरदघायोः ॥९॥
यस्य त्वमग्ने अध्वरं जुजोषो देवो मर्तस्य सुधितं रराणः ।
प्रीतेदसद्धोत्रा सा यविष्ठासाम यस्य विधतो वृधासः ॥१०॥

yás ta idhmám jabhárat sishvidānó mūrdhánam vā tatápate tvāyá | bhúvas tásya svátavāñ̃ḥ pāyúr agne víśvasmāt sīm aghāyatá urushya || 6 || yás te bhárād ánniyate cid ánnam niśíshan mandrám átithim udírat | á devayúr inádhate duroṇé tásmin rayír dhruvó astu dásvān || 7 || yás tvā doshá yá ushási praśáṁsāt priyám vā tvā kriṇávate havíshmān | áśvo ná své dáma ā́ hemyā́vān tám áṁhasaḥ pīparo dāśvā́ṁsam || 8 || yás túbhyam agne amṛítāya dā́śad dúvas tvé kriṇávate yatásruk | ná sá rāyá́ śaśamānó vi yoshan naínam áṁhaḥ pári varad aghāyóḥ || 9 || yásya tvám agne adhvarám jújosho devó mártasya súdhitam rárāṇaḥ | prītéd asad dhótrā sā́ yavishṭhā́sāma yásya vidható vṛidhā́saḥ || 10 ||

॥ १८ ॥ चित्तिमचित्तिं चिनवद्वि विद्वान्पृष्ठेव वीता वृजिना च मर्तान् ।
राये च नः स्वपत्याय देव दितिं च रास्वादितिमुरुष्य ॥११॥

cíttim ácittim cinavad ví vidvā́n pṛishṭhéva vítā vṛijiná ca mártān | rāyé ca naḥ svapatyáya deva dítim ca rā́svā́ditim urushya || 11 ||

O fire-divine, may you be the munificient recompenser of the person, who, sweating with toil, brings you fuel, and in your service exhausts out himself to full capacity and may you protect him from every one that seeks to do him evil. 6

May the worshipper, who, desirous of food, presents reverential homage and constantly offers sweet devotional prayers to you, and also who welcomes you as a guest and devoutly kindles you in his home, be blessed with a son, firm in devotion and liberal in offerings. 7

May you, fire-divine, as if a horse with golden caparisons rescue from evils the bounteous worshipper, who glorifies you morning and evening, and, presenting homage, does what is acceptable to you in his own home. 8

O immortal fire-divine, let not the one, who is dedicated and serves you with repeated praises and who pours out butter with uplifted ladle, be devoid of wealth and let not the wickedness of a malevolent overwhelm him. 9

O fire-divine, gracious and youngest amongst the divines, may that prayer be agreeable to you, which is uttered by the man, with whose well-conducted worships you are well-pleased, and may we be the promoters of the worshipper when he adores you. 10

The all-wise Lord discriminates between virtue and vice, straight between man and man like the groom distinguishing between sturdy and weak backs of horses. O Lord, enrich us with wealth and virtuous children; may you award us the ephemeral wealth, and also protect the non-ephemeral one. 11

कविं शशासुः कवयोऽदब्धा निधारयन्तो दुर्यास्वायोः ।
अतस्त्वं दृश्याँ अग्न एतान्पड्भिः पश्येरद्भुताँ अर्य एवैः ॥१२॥
त्वमग्ने वाघते सुप्रणीतिः सुतसोमाय विधते यविष्ठ ।
रत्नं भर शशमानाय घृष्वे पृथु श्चन्द्रमवसे चर्षणिप्राः ॥१३॥
अधा ह यद्वयमग्ने त्वाया पड्भिर्हस्तेभिश्चकृमा तनूभिः ।
रथं न क्रन्तो अपसा भुरिजोर्ऋतं येमुः सुध्य आशुषाणाः ॥१४॥
अधा मातुरुषसः सप्त विप्रा जायेमहि प्रथमा वेधसो नॄन् ।
दिवस्पुत्रा अङ्गिरसो भवेमाद्रिं रुजेम धनिनं शुचन्तः ॥१५॥

kavíṃ śaśāsuḥ kaváyó 'dabdhā nidhārāyanto dúryāsv āyóḥ | átas tvám dṛíśyāň agna etán padbhíḥ paśyer ádbhutāň aryá évaiḥ || 12 || tvám agne vāgháte supráṇītiḥ sutásomāya vidhaté yaviṣṭha | rátnam bhara śaśamānáya ghṛiṣhve pṛithú ścandrám ávase carṣhaṇipráḥ || 13 || ádhā ha yád vayám agne tvāyá padbhír hástebhiś cakṛimā tanúbhiḥ | rátham ná kránto ápasā bhuríjor ṛitáṃ yemuḥ sudhyà āśushāṇáḥ || 14 || ádhā mātúr ushásaḥ saptá víprā jáyemahi prathamá vedháso nṛín | divás putrá áṅgiraso bhavemádriṃ rujema dhaníṇaṃ śucántaḥ || 15 ||

॥१९॥ अधा यथा नः पितरः परासः प्रत्नासो अग्न ऋतमाशुषाणाः ।
शुचीदयन्दीधितिमुक्थशासः क्षामा भिन्दन्तो अरुणीरप व्रन् ॥१६॥
सुकर्मणः सुरुचो देवयन्तोऽयो न देवा जनिमा धमन्तः ।
शुचन्तो अग्निं ववृधन्त इन्द्रमूर्वं गव्यं परिषदन्तो अग्मन् ॥१७॥

ádhā yáthā naḥ pitáraḥ párāsaḥ pratnáso agna ṛitám āśushāṇáḥ | śúcíd ayan dídhitim ukthaśásaḥ kshámā bhindánto aruṇír ápa vran || 16 || sukármaṇaḥ surúco devayánto 'yo ná devá jánimā dhámantaḥ | śucánto agníṃ vavridhánta índram ūrváṃ gávyaṃ pariṣhádanto agman || 17 ||

O fire-divine, the unreviled wise persons always welcome with reverence wise men in their homes. May you also proceed with rapid footsteps to meet and bless these remarkable and marvellous men of wisdom. 12

Resplendent and ever youthful fire-divine, you are the satisfier of the wishes of men, and giver of good guidance to the participants, who serve you with loving devotion. May you bestow joy-yielding and abundant wealth for the preservation of the participant, who praises and worships you with full dedication. 13

O fire-divine, we churn you, the eternal truth, out with hands and feet, and all our members, the pious experts of the technique, exercise their arms in the work of attrition just as those who fabricate laboriously a car. 14

May we, the seven divine sons, first in order, become the wise fire technicians, and engender as if from the dawn the front rank people, and being well-versed, break open rocks. 15

Thus, O adorable Lord, our virtuous and ancient fore-fathers, institutors of holy rites based on immortal truths, attain pure light, and reciting sacred hymns and dispersing gloom make purple dawns manifest. 16

Performers of benevolent works, brilliant and aspirants of divinity, make their life free from impurity, as a smith heats iron. Enkindling the fire-divine, and exalting the resplendent Lord, and wandering about in search, they reach the vast mystic source of wisdom and speech. 17

आ यूथेव क्षुमति पश्वो अख्यद्देवानां यज्जनिमान्त्युग्र ।
मर्तानां चिदुर्वशीरकृप्रन्वृधे चिदर्य उपरस्यायोः ॥१८॥
अकर्म ते स्वपसो अभूम ऋतमवस्रन्नुषसो विभातीः ।
अनूनमग्निं पुरुधा सुश्चन्द्रं देवस्य मर्मृजतश्चारु चक्षुः ॥१९॥
एता ते अग्न उचथानि वेधोऽवोचाम कवये ता जुषस्व ।
उच्छोचस्व कृणुहि वस्यसो नो महो रायः पुरुवार प्र यन्धि ॥२०॥

á yūthéva kshumáti paśvó akhyad devánām yáj jánimánty ugra | mártānām cid urvāśīr akṛipran vṛidhé cid aryá úparasyāyóḥ ‖ 18 ‖ ákarma te svápaso abhūma ṛitám avasrann usháso vibhātíḥ | ánūnam agním purudhá suścandrám devásya mármṛijataś cāru cákshuḥ ‖ 19 ‖ etá te agna ucáthāni vedhó 'vocāma kaváye tá jushasva | úc chocasva kṛiṇuhí vásyaso no mahó rāyáḥ puruvāra prá yandhi ‖ 20 ‖

(३) तृतीयं सूक्तम्

(१–१६) षोडशर्चस्याग्न्य सूक्तस्य गोतमो वामदेव ऋषिः । (१) प्रथमचौऽग्नी रुद्रो वा.
(२–१६) द्वितीयादिपञ्चदशानामाग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥२०॥ आ वो राजानमध्वरस्य रुद्रं होतारं सत्ययजं रोदस्योः ।
अग्निं पुरा तनयित्नोरचित्ताद्धिरण्यरूपमवसे कृणुध्वम् ॥१॥
अयं योनिश्चकृमा यं वयं ते जायेव पत्य उशती सुवासाः ।
अर्वाचीनः परिवीतो नि षीदेमा उ ते स्वपाक प्रतीचीः ॥२॥

3.

Á vo rājānam adhvarásya rudrám hótāram satyayájam ródasyoḥ | agním purá tanayitnór acíttād dhíranyarūpam ávase kṛiṇudhvam ‖ 1 ‖ ayám yónis cakṛimá yám vayám te jāyéva pátya uśatí suvásāḥ | arvācīnáḥ párivīto ní shīdemá u te svapāka pratīcíḥ ‖ 2 ‖

O the powerful fire-divine, the self proclaims the near presence of the mystic source of wisdom, as the herd of cattle in a food-full pasture, and the enlightened participants then plan out the details of attaining this widely-loved wisdom, and having attained it, the master of the family is rendered competent to provide for the increase of posterity and the support of dependents. 18

We have worked for you, O fire-universal; we have nobly laboured; the bright dawns have shed their lustre upon our worship—adding the beauty to the perfect fire-divine, and God's bounteous eye, the Sun, that shines for ever. 19

O all-wise creator, fire-divine, we have repeated these praises to you; may you accept them. May you blaze aloft; make us epulent; may you, being glorified by all, bestow upon us ample wealth. 20

3

Before the thunder lightning strikes and lays you senseless, O devotees, for your protection, may you kindle fire-divine, who is presiding Lord of worship, the invoker, the afflicter of adversaries, the institutor of sacrificial cosmic order between the earth and heaven, and the one invested with golden colours. 1

This is the altar, which we have decorated for you, as a wife attached to her husband puts on elegant garments. O accomplisher of good works, may you, sit down in our presence, invested with radiance, while these flames incline towards you. 2

आशृण्वते अद्रिपिताय मन्म नृचक्षसे सुमृळीकाय वेधः ।
देवाय शस्तिममृताय शंस ग्रावेव सोता मधुषुद्यमीळे ॥३॥
त्वं चिन्नः शम्या अग्ने अस्या ऋतस्य बोध्यृतचित्स्वाधीः ।
कदा ते उक्था सधमाद्यानि कदा भवन्ति सख्या गृहे ते ॥४॥
कथा ह तद्वरुणाय त्वमग्ने कथा दिवे गर्हसे कन्न आगः ।
कथा मित्राय मीळ्हुषे पृथिव्यै ब्रवः कदर्यम्णे कद्भगाय ॥५॥

āśṛiṇvaté ádṛipitāya mánma nṛicákshase sumṛiḷīkáya vedhaḥ | devā́ya śastím amṛitāya śaṁsa grā́veva sótā madhushúd yám ī́ḷé || 3 || tvám cin naḥ śámyā agne asyā́ ṛitásya bodhy ṛitacit svādhīḥ | kadā́ ta ukthā́ sadhamā́dyāni kadā́ bhavanti sakhyā́ gṛihé te || 4 || kathā́ ha tád váruṇāya tvám agne kathā́ divé garhase kán na ā́gaḥ | kathā́ mitrā́ya mīḷhúshe pṛithivyaí brávaḥ kád aryamṇé kád bhágāya || 5 ||

॥२१॥ कद्विष्ण्यासु वृधसानो अग्ने कद्वातायु प्रतवसे शुभंये ।
परिज्मने नासत्याय क्षे ब्रवः कदग्ने रुद्राय नृघ्ने ॥६॥
कथा महे पुष्टिंभराय पूष्णे कद्रुद्राय सुमखाय हविर्दे ।
कद्विष्णव उरुगायाय रेतो ब्रवः कदग्ने शर्वे बृहत्यै ॥७॥
कथा शर्धाय मरुतामृताय कथा सूरे बृहते पृच्छ्यमानः ।
प्रति ब्रवोऽदितये तुराय साधा दिवो जातवेदश्चिकित्वान् ॥८॥

kád dhíshmyāsu vṛidhasānó agne kád vā́tāya prátavase śubhamyé | párijmane nā́satyāya kshé brávaḥ kád agne rudrā́ya nṛighné || 6 || kathā́ mahé pushṭimbharā́ya pūshṇé kád rudrā́ya súmakhāya havirdé | kád víshṇava urugāyā́ya réto brávaḥ kád agne śárave bṛihatyaí || 7 || kathā́ śárdhāya marútām ṛitā́ya kathā́ sū́ré bṛihaté pṛichyámānaḥ | práti bravó 'ditaye turā́ya sā́dhā divó jātavedas cikitvā́n || 8 ||

Repeat, O priest, the praise, the prayer, to the attentive and affable fire-divine, to the perceiver of mankind, the giver of felicity, to the divine, the immortal; to him the worshipper, while offering homage, like the stone pressing the juice repeatedly sings in a loud voice. 3

May you, fire-divine, the cognizant of truth, the author of good works, be responsive to our adoration. When shall your exhilarating hymns be chanted? When shall our friendship with you be established in our heart and home? 4

O the glorious one like fire, why this complaint to virtuous, and why to the enlightened? What is our offence? Why repeat it to the bountiful friend, to the mother earth, to the ordainers or to the gracious ? 5

Why repeat it when exalted in holy ceremonies ? Why tell it to the mighty, benevolent, circumambient truthful wind ? Why, O the glorious one like fire, to the earth ? Why to the afflicter, destroyer of men ? 6

Why to the great and nutriment-conveying sustainer ? Why to the afflicter, the object of worship and the giver of oblations? Why to the many-hymned protector ? Why tell our sin to the mighty destructive forces ? 7

Why tell it to the veracious vital principles? Why, even when asked, to the mighty sun? Why repeat it to eternity or to the swift wind? May you, cognizant of all that exists fulfil your divine responsibility. 8

ऋतेनं ऋतं नियतमीळ आ गोरामा सचा मधुमत्पक्वमग्ने ।
कृष्णा सती रुशता धासिनैषा जामर्येण पयसा पीपाय ॥९॥
ऋतेन हि ष्मा वृषभश्चिदक्तः पुमाँ अग्निः पयसा पृष्ठ्येन ।
अस्पन्दमानो अचरद्वयोधा वृषा शुक्रं दुदुहे पृश्निरूधः ॥१०॥

ṛiténa ṛitáṃ níyatam īḷa á góra āmā́ sácā mádhumat pakvám agne | kṛishṇā́ satī́ rúśatā dhāsínaishā jámaryeṇa páyasā pīpāya || 9 || ṛiténa hí shmā vṛishabhā́ś cid aktáḥ púmāṅ agníḥ páyasā pṛishṭhyèna | áspandamāno acarad vayodhā́ vṛíshā śukrám duduhe pṛíśnir údhaḥ || 10 ||

॥ २ ॥ ऋतेनाद्रिं व्यसन्भिदन्तः समङ्गिरसो नवन्त गोभिः ।
शुनं नरः परि षदन्नुषासमाविः स्वरभवज्जाते अग्नौ ॥११॥
ऋतेन देवीरमृता अमृक्ता अर्णोभिरापो मधुमद्भिरग्ने ।
वाजी न सर्गेषु प्रस्तुभानः प्र सदमित्स्रवितवे दधन्युः ॥१२॥
मा कस्य यक्षं सदमिद्धुरो गा मा वेशस्य प्रमिनतो मापेः ।
मा भ्रातुरग्ने अनृजोर्ऋणं नेर्मा सख्युर्दक्षं रिपोर्भुजेम ॥१३॥
रक्षा णो अग्ने तव रक्षणेभी रारक्षाणः सुमख प्रीणानः ।
प्रति स्फुर वि रुज वीड्वंहो जहि रक्षो महि चिद्वावृधानम् ॥१४॥

ṛiténā́driṃ vy àsan bhidántaḥ sám áṅgiraso navanta góbhiḥ | śunáṃ náraḥ pári shadann ushā́sam āvíḥ svàr abhavaj jāté agnaú || 11 || ṛiténa devír amṛítā ámṛiktā árṇobhir ā́po mádhumadbhir agne | vājī́ ná sárgeshu prastubhānáḥ prá sádam ít srávitave dadhanyuḥ || 12 || mā́ kásya yakshám sádam íd dhuró gā mā́ veśásya praminató mā́péḥ | mā́ bhrátur agne ánṛijor ṛiṇáṃ ver mā́ sákhyur dákshaṃ ripór bhujema || 13 || rákshā ṇo agne táva rákshaṇebhī rārakshāṇáḥ sumakha prīṇānáḥ | práti shphura ví ruja vīḍv áṅho jahí rákśo máhi cid vāvṛidhānám || 14 ||

I solicit, O divine fire, the truth of the speech sustained by the natural law itself, though immature she possesses the sweetness of the ripe. Like a cow, black may she be, yet with her bright nutritious milk, she maintains mankind in existence. 9

The powerful fire-divine, the showerer of benefits, is kindled by the genuine sustaining milk; the giver of strength proceeds unswerving from his course, and the sun, the shedder of rain, draws the cosmic vapours from the udder of the firmament. 10

By the force of natural laws, the fire priests, rending the mountain assunder, throw it open, and restore the lost wisdom. The leaders arrive happily at the dawn and soon after the sun manifests as the fire ritual is lighted. 11

By the force of eternal truth, O fire-divine, the divine channels, immortal, unobstructed, continue to flow perpetually with sweet waters, like a horse, that is being urged in his speed. 12

Go not ever, fire-divine, to the invitation of any one who harms us, nor to that of a malevolent neighbour; nor to unworthy kinsman. Accept not the dues from an insincere brother. Let us not rely on the might of a crooked friend or a deceptive foe. 13

O earnestly honoured, fire-divine, ever-guarding, propitiated by our offerings, keep us safe with your protective power; enlighten us and entirely extirpate our sins. May you destroy the wicked when he waxes mighty. 14

एभिर्भव सुमना अग्ने अर्केरिमान्त्स्पृश मन्मभिः शूर वाजान् ।
उत ब्रह्माण्यङ्गिरो जुषस्व सं ते शस्तिर्देववाता जरेत ॥१५॥
एता विश्वा विदुषे तुभ्यं वेधो नीथान्यग्ने निण्या वचांसि ।
निवचना कवये काव्यान्यशंसिषं मतिभिर्विप्र उक्थैः ॥१६॥

ebhír bhava sumánā agne arkaír imắn spṛiṣa mánmabhiḥ ṣūra vấjān | utá bráhmāṇy aṅgiro jushasva sám̐ te ṣastír devávātā jareta || 15 || etắ víṣvā vidúshe túbhyam̐ vedho nīthắny agne niṇyắ vácāṅsi | nivácanā kaváye kắvyāny áṣaṅsisham matíbhir vípra ukthaíḥ || 16 ||

(४) चतुर्थ सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । रक्षोहाग्निर्देवता । विराट् त्रिष्टुप् छन्दः ॥

॥२३॥ कृणुष्व पाजः प्रसितिं न पृथ्वीं याहि राजेवामवाँ इभेन ।
तृष्वीमनु प्रसितिं द्रूणानोऽस्तासि विध्य रक्षसस्तपिष्ठैः ॥१॥
तव भ्रमास आशुया पतन्त्यनु स्पृश धृषता शोशुचानः ।
तपूंष्यग्ने जुह्वा पतङ्गानसंदितो वि सृज विष्वगुल्काः ॥२॥
प्रति स्पशो वि सृज तूर्णितमो भवा पायुर्विशो अस्या अदब्धः ।
यो नो दूरे अघशंसो यो अन्त्यग्ने माकिष्टे व्यथिरा दधर्षीत् ॥३॥

4.

Kriṇushvá pấjaḥ prásitim̐ ná pṛithvím̐ yāhí rấjevāma vāñ íbhena | tṛishvím ánu prásitim̐ drūṇānó 'stāsi vídhya rakshásas tápishṭhaiḥ || 1 || táva bhramấsa āśuyắ patanty ánu spṛiṣa dhṛishatá ṣóṣucānaḥ | tápūṅshy agne juhvā̃ pa tam̐gắn ásamdito ví sṛija víshvag ulkắḥ || 2 || práti spáṣo ví sṛija tū́rṇitamo bhávā payúr viṣó asyá ádabdhaḥ | yó no dūré aghấṣaṅso yó ánty ágne mắkish ṭe vyáthir á dadharshīt || 3 ||

Be propitiated fire-divine, by these hymns; accept, O brave, the sacred homage, offered with praises; be pleased, O fire flames, by our prayers; may the adoration addressed to Nature's forces exalt you. 15

O fire-divine, the all-wise, acquainted with the agreed upons, to you I address these wise meaningful hymns. I sing to you, O sage, the charming words of wisdom, these ever-to-be racited poems, composed with discretions and praises. 16

4

O adorable Lord, put forth your vigour, as a hunter speeds his capacious snare, and go like a mighty king on his elephant with his attendants. You are the scatterer of dark forces. May you swiftly follow and transfix the miscreants with your dart, that burns most fiercely. 1

O divine fire, your swift and whirling flames move quickly. Glowing in your fury, may you consume (the foe). O fire-divine, (when oblations are) offered by ladle, may you cast scorching flames, and sparks, and fire brands all around you. 2

O fire-divine, may you with your most rapid motion direct your radiant flames all around, and unresisted, become the protector of your people. Let no malevolent miscreant, whether remote or nigh, prevail against us, your worshippers. 3

उदग्ने तिष्ठ प्रत्या तनुष्व न्यमित्राँ ओषतात्तिग्महेते ।
यो नो अरातिं समिधान चक्रे नीचा तं धक्ष्यतसं न शुष्कम् ॥४॥
ऊर्ध्वो भव प्रति विध्याध्यस्मदाविष्कृणुष्व दैव्यान्यग्ने ।
अव स्थिरा तनुहि यातुजूनां जामिमजामिं प्र मृणीहि शत्रून् ॥५॥

úd agne tishṭha práty ā́ tanushva ny àmítrāñ oshatāt tigmahete | yó no árātiṃ samidhāna cakré nīcā́ táṃ dhakshy atasáṃ ná śúshkam || 4 || ūrdhvó bhava práti vidhyā́dhy asmád āvísh kṛiṇushva daívyāny agne | áva sthirā́ tanuhi yātujū́nāṃ jāmím ájāmim prá mṛiṇīhi śátrūn || 5 ||

॥२४॥ स ते जानाति सुमतिं यविष्ठ य ईवते ब्रह्मणे गातुमैरत् ।
विश्वान्यस्मै सुदिनानि गायो द्युम्नान्यर्यो वि दुरो अभि द्यौत् ॥६॥
सेदग्ने अस्तु सुभगः सुदानुर्यस्त्वा नित्येन हविषा य उक्थैः ।
पिप्रीषति स्व आयुषि दुरोणे विश्वेदस्मै सुदिना सासदिष्टिः ॥७॥
अर्चामि ते सुमतिं घोष्यर्वाक्सं ते वावाता जरतामियं गीः ।
स्वश्वास्त्वा सुरथा मर्जयेमास्मे क्षत्राणि धारयेरनु द्यून् ॥८॥
इह त्वा भूर्या चरेदुप त्मन्दोषावस्तर्दीदिवांसमनु द्यून् ।
क्रीळन्तस्त्वा सुमनसः सपेमाभि द्युम्ना तस्थिवांसो जनानाम् ॥९॥

sá te jānāti sumatíṃ yavishṭha yá ívate bráhmaṇe gātúm aírat | víśvāny asmai sudínāni rāyó dyumnā́ny aryó ví dúro abhí dyaut || 6 || séd agne astu subhágaḥ sudánur yás tvā nítyena havíshā yá ukthaíḥ | píprīshati svá áyushi duroṇé víśvéd asmai sudínā sā́sad ishṭíḥ || 7 || árcāmi te sumatíṃ ghóshy arvā́k sáṃ te vāvātā jaratām iyáṃ gíḥ | svàśvās tvā surátha marjayemāsmé kshatrā́ṇi dhārayer ánu dyún || 8 || ihá tvā bhúry á cared úpa tmán dóshāvastar dīdivā́ṅsam ánu dyún | krīḷantas tvā sumánasaḥ sapemābhí dyumná tasthivā́ṅso jánānām || 9 ||

Rise up, O sharp weaponed divine fire! Spread wide your flames. Entirely consume the miscreants, unfriendly to us. O blazing fire-divine! Burn down that one like a piece of dry wood, who acts as an enemy towards us. 4

Rise up, O divine fire! Chastise those, who overpower us. Manifest your divine energies. Slacken the strong bow-strings (i.e. the threatening weapons) of the malignant foes. Destroy those, who are hostile, whether friend or alien. 5

O ever-young (fire-divine), the one who inspires devotion towards the other, well-versed in divine knowledge experiences your excellent favour. May you bestow upon him all happy days, and magnificence of riches, and as a Lord shine upon his dwelling. 6

O fire-divine, may he who propitiates you with constant oblations and praises be prosperous and liberal giver. May all his days and his sacred acts be blessed by you. 7

I adore your gracious favour, O fire-divine; may this reiterated and resounding hymn convey my love to you; may we be possessed of good horses and good cars, so that we may pay you homage and may you, day by day, provide us with protections. 8

O resplendent fire-divine, may every one of his own accord diligently serve you, day by day, shining evening and morning. So, may we enjoying and sporting, be blessed with your favour, keeping in consonance with the glory of common men. 9

यस्त्वा स्वश्वः सुहिरण्यो अग्न उपयाति वसुमता रथेन ।
तस्य त्राता भवसि तस्य सखा यस्ते आतिथ्यमानुषग्जुजोषत् ॥१०॥

yás tvā svásvaḥ suhiraṇyó agna upayáti vásumatā ráthena | tásya trātā́ bhavasi tásya sákhā yás te ātithyám ānushág jújoshat || 10 ||

॥२५॥ महो रुजामि बन्धुता वचोभिस्तन्मा पितुर्गोतमादन्वियाय ।
त्वं नो अस्य वचसश्चिकिद्धि होतर्यविष्ठ सुक्रतो दमूनाः ॥११॥
अस्वप्नजस्तरणयः सुशेवा अतन्द्रासोऽवृका अश्रमिष्ठाः ।
ते पायवः सध्र्यञ्चो निषद्याग्ने तव नः पान्त्वमूर ॥१२॥
ये पायवो मामतेयं ते अग्ने पश्यन्तो अन्धं दुरितादरक्षन् ।
ररक्ष तान्त्सुकृतो विश्ववेदा दिप्सन्त इद्रिपवो नाह देभुः ॥१३॥
त्वया वयं सधन्य१स्त्वोतास्तव प्रणीत्यश्याम वाजान् ।
उभा शंसा सूदय सत्यतातेऽनुष्ठुया कृणुह्यह्रयाण ॥१४॥
अया ते अग्ने समिधा विधेम प्रति स्तोमं शस्यमानं गृभाय ।
दहाशसो रक्षसः पाह्य१स्मान्द्रुहो निदो मित्रमहो अवद्यात् ॥१५॥

mahó rujāmi bandhútā vácobhis tán mā pitúr gótamād ánv iyāya | tvám no asyá vácasas cikiddhi hótar yavishṭha sukrato dámūnāḥ || 11 || ásvapnajas taráṇayaḥ suṣévā átandrāso 'vṛikā́ áśramishṭhāḥ | té pāyávaḥ sadhryàñco nishádyāgne táva naḥ pāntv amūra || 12 || yé pāyávo māmateyáṃ te agne páśyanto andháṃ duritā́d árakshan | raráksha tā́n sukṛíto viśvávedā dípsanta íd ripávo náha debhuḥ || 13 || tváyā vayáṃ sadhanyàs tvótās táva práṇīty aśyāma vā́jān | ubhā́ śáṅsā sūdaya satyatāte 'nushṭhuyā́ kṛiṇuhy ahrayāṇa || 14 || ayá te agne samídhā vidhema práti stómaṃ śasyámānaṃ gṛibhāya | dáhāśáso rakshásaḥ pāhy àsmā́n druhó nidó mitramaho avadyā́t || 15 ||

You, O fire-divine, become the protector of him, and his friend who possesses good horse-like vigour and a golden chariot-like wisdom, and approaches you with a chariot laden with treasure of knowledge and who gratifies you by the due performance of hospitality to you. 10

O fire-divine, ever-young and invoker of Nature's bounties, possessed of excellent wisdom, through holy texts received from the ancestory of my most revered preceptor, I demolish the powerful evil forces. May you, be aware of our devotions to you, O humbler of foes. 11

O all-wise fire-divine, may your protecting radiance, unslumbering, alert, propitious, ever-friendly, benignant, unwearied, and co-operating, be enshrined in our hearts and homes, and preserve us. 12

O fire-divine, your on-looking protecting radiance, saves the ignorance born of egoism and misfortune. He, the omniscient one, rewards the righteous acts and then his foes, intending to destroy him, would wrought him no harm. 13

O fire-divine, may we, aided by you, become opulent. May we gain strength and attain abundant food, through your guidance. O ever-truthful, destroy both sorts of calumniators, those who are near, and those who are far off, and in due course fulfil our aspirations. 14

O fire-divine, may we propitiate you, with the fuel of our dedication. May you accept the praise, that is recited by us. May you consume the unfaithful wicked. O Lord, rich in friends, preserve us from the reproach of the oppressor and the reviler. 15

(५) पञ्चमं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । वैश्वानरोऽग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥१॥ वैश्वानराय मीळ्हुषे सजोषाः कथा दाशेमाग्नये बृहद्भाः ।
अनूनेन बृहता वक्षथेनोप स्तभायदुपमिन्न रोधः ॥१॥
मा निन्दत य इमां मह्यं रातिं देवो ददौ मर्त्याय स्वधावान् ।
पाकाय गृत्सो अमृतो विचेता वैश्वानरो नृतमो यह्वो अग्निः ॥२॥
साम द्विबर्हा महि तिग्मभृष्टिः सहस्रेरेता वृषभस्तुविष्मान् ।
पदं न गोरपगूळ्हं विविद्वानग्निर्मह्यं प्रेदु वोचन्मनीषाम् ॥३॥

5.

Vaiṣvānaráya nīḷhúshe sajóshāḥ kathā́ dāśemāgnáye bṛihád bhāḥ | ánūnena bṛihatā́ vakṣháthenópa stabhāyad upamín ná ródhaḥ || 1 || mā́ nindata yá imā́m máhyam **rā-tím** devó dadaú mártyāya svadhā́vān | pā́kāya gṛítso amṛíto **vícetā** vaiṣvānaró nṛítamo yahvó agníḥ || 2 || sā́ma dvi-**bárhā** máhi tigmábhṛishṭiḥ sahásraretā vṛishabhás **túvi-shmān** | padáṃ ná gór ápagūḷhaṃ vividvā́n agnír máhyam préd u vocan manīshā́m || 3 ||

प्र ताँ अग्निर्बभसत्तिग्मजम्भस्तपिष्ठेन शोचिषा यः सुराधाः ।
प्र ये मिनन्ति वरुणस्य धाम प्रिया मित्रस्य चेततो ध्रुवाणि ॥४॥
अभ्रातरो न योषणो व्यन्तः पतिरिपो न जनयो दुरेवाः ।
पापासः सन्तो अनृता असत्या इदं पदमजनता गभीरम् ॥५॥

prá tā́ agnír babhasat ti-gmájambhas tápishṭhena śocíshā yáḥ surā́dhāḥ | prá yé minánti váruṇasya dhā́ma priyā́ mitrásya cétato **dhruvā́ṇi** || 4 || abhrātáro ná yóshaṇo vyántaḥ patirípo ná jánayo dur-évāḥ | pāpā́saḥ sánto anṛitā́ asatyā́ idā́m **padám** ajanatā gabhīrám || 5 ||

5

How shall we offer, with one accord, our devotion to the bounteous, extremely radiant, supreme leader who holds the universe with His vast, self-sustained body, as a pillar bears the roof. 1

Do not reproach the fire-divine, who is self-reliant, and who accepting the offerings, bestows prosperity to his mortal worshipper of mature intellect. He is wise, immortal, discriminating, chief conductor, most powerful, and supreme leader. 2

The divine fire, spreads his flames both (in celestial and midspace) regions. He is intensely-matured, full of thousandfold vigour, and strong as bull. He comprehends, by his wisdom, the mysterious sacred hymns, concealed like the foot-steps of missing cow. May he reveal that secret knowledge to me. 3

May the bounteous fire-divine, consume them with his fiercely glowing sharp jaws-like flames, who disregard the commandments and steadfast laws of most venerable and sagacious Lord. 4

Like youthful women, who have no close relatives, or like damsels, who unaccommodating with their husbands, go astray; the wicked persons become sinful, untrue, and unfaithful;—such people give birth to the deep abysmal state of life. 5

॥२॥ इदं मे अग्ने कियते पावकामिनते गुरुं भारं न सन्म ।
बृहद्दधाथ धृषता गभीरं यह्वं पृष्ठं प्रयसा सप्तधातु ॥६॥
तमिन्त्वेव समना समानमभि क्रत्वा पुनती धीतिरश्याः ।
ससस्य चर्मन्नधि चारु पृश्नेरग्रे रुप आरुपितं जबारु ॥७॥
प्रवाच्यं वचसः किं मे अस्य गुहा हितमुप निणिग्वदन्ति ।
यदुस्रियाणामप वारिव व्रन्पाति प्रियं रुपो अग्रं पदं वेः ॥८॥
इदमु त्यन्महि महामनीकं यदुस्रिया सचत पूर्व्यं गौः ।
ऋतस्य पदे अधि दीद्यानं गुहा रघुष्यद्रघुयद्विवेद ॥९॥
अधा द्युतानः पित्रोः सचासामनुत गुह्यं चारु पृश्नेः ।
मातुष्पदे परमे अन्ति षद्गोर्वृष्णः शोचिषः प्रयतस्य जिह्वा ॥१०॥

idám me agne kíyate pāvakámminate gurúm bhāráṃ ná mánma | bṛihád dadhātha dhṛishatā́ gábhīrāṃ yahvám pṛishṭhám práyasā saptádhātu || 6 || tám ín nv èvá samaná samānám abhí krátvā punatī́ dhītír aśyāḥ | sasásya cármann ádhi cā́ru pṛíśner ágre rupá ā́rupitaṃ jábāru || 7 || pravā́cyaṃ vácasaḥ kím me asyá gúhā hitám úpa niṇíg vadanti | yád usríyāṇām ápa vā́r iva vrán pā́ti priyáṃ rupó ágraṃ padám véḥ || 8 || idám u tyán máhi mahā́m ánīkaṃ yád usríyā sácata pūrvyáṃ gaúḥ | ṛitásya padé ádhi dídyānaṃ gúhā raghushyád raghuyád viveda || 9 || ádha dyutānáḥ pitróḥ sácāśā́manuta gúhyaṃ cā́ru pṛíśneḥ | mātúsh padé paramé ánti shád gór vṛíshṇaḥ śocíshaḥ práyatasya jihvā́ || 10 ||

॥३॥ ऋतं वोचे नमसा पृच्छयमानस्तवाशसा जातवेदो यदीदम् ।
त्वमस्य क्षयसि यद्ध विश्वं दिवि यदु द्रविणं यत्पृथिव्याम् ॥११॥

ṛitáṃ voce námasā pṛichyámānas távāśásā jātavedo yádīdám | tvám asyá kshayasi yád dha víśvaṃ diví yád u dráviṇaṃ yát pṛithivyā́m || 11 ||

O purifying fire-divine, feeble and innocent as I am, you have boldly given a heavy burden to me of exceedingly profound, enjoyable, deep, mighty and tangible wealth of seven elements. 6

May our self-purifying, heartfelt praise, suited to his glory, reach rapidly and mount like the sun above the immovable heaven. This the supreme leader, the sun, treats everyone equal, and his swift-moving brilliant orb is stationed on the east of the earth. 7

What can be objectionable about my this utterance? The ancient sages also affirm that the milk which people ought to have obtained with ease like water has been hidden in secret (by the supreme leader), who protects earth's best and well-lived places. 8

I have known the great one's mighty assemblage (i.e. the solar orb) which from an old radiant milk-shedding cow (i.e. the dawn) has followed,—the one (i.e. the solar orb) shining brightly above the waters (i.e. firmament), in secret, swift gliding and swift moving. 9

The great sun, shining amidst the parents (heaven and the earth) drinks the agreeable secretion of clouds in the mid-space. In the similar way, the tongue of the assiduous resplendent and intensely dedicated devotee avails the divine milk quite close from the source. 10

Interrogated, with reverence, I declare the truth, that all this (wisdom etc.) is acquired by your praise, O omniscient Lord. You rule all-over the worldly prosperity. You are the sovereign owner of all the wealth, contained in the celestial and earthly regions. 11

किं नो अस्य द्रविणं कद्ध रत्नं वि नो वोचो जातवेदश्चिकित्वान ।
गुहाध्वनः परमं यन्नो अस्य रेकु पदं न निदाना अगन्म ॥१२॥
का मर्यादा वयुना कद्ध वाममच्छा गमेम रघवो न वाजम् ।
कदा नो देवीरमृतस्य पत्नीः सूरो वर्णेन ततनन्नुषासः ॥१३॥
अनिरेण वचसा फल्गवेन प्रतीत्येन कृधुनात्पासः ।
अधा ते अग्ने किमिहा वदन्त्यनायुधास आसता सचन्ताम् ॥१४॥
अस्य श्रिये समिधानस्य वृष्णो वसोरनीकं दम आ रुरोच ।
रुशद्वसानः सुदृशीकरूपः क्षितिर्न राया पुरुवारो अद्यौत् ॥१५॥

kím no asyá dráviṇam kád dha rátnam ví no voco jātavedas cikitvān | gúhādhvanaḥ paramám yán no asyá réku padám ná nidānā́ áganma || 12 || kā́ maryā́dā vayúnā kád dha vāmám áchā gamema raghávo ná vā́jam | kadā́ no devī́r amṛ́tasya pátnīḥ sū́ro várṇena tatanann ushā́saḥ || 13 || aniréṇa vácasā phalgvèna pratítyena kṛidhúnātṛipā́saḥ | ádhā té agne kím ihā́ vadanty anāyudhā́sa ā́satā sacantām || 14 || asyá śriyé samidhānásya vṛ́ishṇo vásor ánīkam dáma ā́ ruroca | rúśad vásānaḥ sudṛ́śīkarūpaḥ kshitír ná rāyā́ puruvā́ro adyaut || 15 ||

(६) षष्ठं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥४॥ ऊर्ध्व ऊ षु णो अध्वरस्य होतरग्ने तिष्ठ देवताता यजीयान ।
त्वं हि विश्वमभ्यसि मन्म प्र वेधसश्चित्तिरसि मनीषाम् ॥१॥

6.

Ūrdhvá ū shú ṇo adhvarasya hotar ágne tíshṭha devátātā yájīyān | tvám hí víśvam abhy ási mánma prá vedhásas cit tirasi manīshā́m || 1 ||

O divine fire, knower of all that is born and exists ! What is the value of this wealth to us, and what is its advantage? Tell us, O omniscient Lord, for you know what is the best secret course for us so that we may follow it unobstructed, as if, it is the direct road. 12

What is the limit ? What are the objects ? Which is the desirable end to which we rush, like swift horses to the battle ? When will the dawns-like divine wisdom, the brilliant inseparable spouse of the immortal sun-like self spread over us the divine splendour. 13

Even ordinary men are not satisfied by unproductive, frivolous, scanty and inconclusive speech. Then O divine fire, wherefore do they address you here ? Let those who have no implements suffer from poverty. 14

The splendour of this kindled one, which is mighty, and giver of dwellings, shines for glory in the hearts and abode of all beings for the prosperity of the institutor of worship. He is clothed in radiance, beautiful in semblance, glorified by all, and shines like the earth with riches. 15

6

O fire-divine, presenter of our worship, you are entitled to our adoration; may you adorn the highest pedestal amidst Nature's bounties. You are cognizant of all our innermost thoughts and inspire the wisdom of intellectuals. 1

अमूरो होता न्यसादि विक्ष्व१ग्निर्मन्द्रो विदथेषु प्रचेताः ।
ऊर्ध्वं भानुं सवितेवाश्रेन्मेतेव धूमं स्तभायदुप द्याम् ॥२॥
यता सुजूर्णी रातिनी घृताची प्रदक्षिणिद्देवतातिमुराणः ।
उदु स्वरुर्नवजा नाक्रः पश्वो अनक्ति सुधितः सुमेकः ॥३॥
स्तीर्णे बर्हिषि समिधाने अग्ना ऊर्ध्वो अध्वर्युर्जुजुषाणो अस्थात् ।
पर्यग्निः पशुपा न होता त्रिविष्ट्येति प्रदिव उरागः ॥४॥
परि त्मना मितद्रुरेति होताग्निर्मन्द्रो मधुवचा ऋतावा ।
द्रवन्त्यस्य वाजिनो न शोका भयन्ते विश्वा भुवना यदभ्राट् ॥५॥

ámūro hótā ny àsādi vikshv àgnír mandró vidátheshu prácetāḥ | ūrdhvám bhānúṃ savitévāśren méteva dhūmáṃ stabhāyad úpa dyáṃ || 2 || yatá sujūrṇí rātínī ghṛitácī pradakshiṇíd devátātim urāṇáḥ | úd u svárur navajá nákráḥ paśvó anakti sudhitaḥ sumékaḥ || 3 || stīrṇé barhíshi samidhāné agnā́ ūrdhvó adhvaryúr jujushāṇó asthāt | páry agníḥ paśupā́ ná hótā trivishṭy èti pradíva urāṇáḥ || 4 || pári tmánā mitádrur eti hótāgnír mandró mádhuvacā ṛitávā | drávanty asya vājíno ná śókā bháyante víśvā bhúvanā yád ábhrāṭ || 5 ||

॥५॥ भद्रा ते अग्ने स्वनीक संदृग्घोरस्य सतो विषुणस्य चारुः ।
न यत्ते शोचिस्तमसा वरन्त न ध्वस्मानस्तन्वी३ रेप आ धुः ॥६॥
न यस्य सातुर्जनितोरवारि न मातरापितरा नू चिदिष्टौ ।
अधा मित्रो न सुधितः पावको३ऽग्निर्दीदाय मानुषीषु विक्षु ॥७॥

bhadrá te agne svanīka saṃdṛíg ghorásya sató víshuṇasya cáruḥ | ná yát te śocís támasā váranta ná dhvasmánas tanvì répa ā́ dhuḥ || 6 || ná yásya sátur jánitor ávāri ná mātárāpitárā nū́ cid ishṭaú | ádhā mitró ná súdhitaḥ pāvakò 'gnír dīdāya mā́nushīshu vikshu || 7 ||

The unerring, the sagacious, exhilarating fire-divine, the ministrant priest is enshrined amongst men and in our holy synods. Like the sun, he spreads splendour above, and like a man of authority, spirals the smoke rising up in the sky. 2

The glowing ladle, filled with the butter of devotion, is raised high for offering; invoking Nature's bounties, inspiring the worship, it circumambulates. The newly born sun of wisdom has come up. The fire-divine is shining with his apparently stationary, still moving with speed, beautifully glowing, illuminating and revealing flames. 3

As in the radiant vast firmament, the sun, with his brilliance and activity rises up and circumambulates across the sky, in the similar way, may the priest, the preserver of men and cattle, rise to his task rejoicing, when sacred grass is strewn and fire is kindled of the ritual. 4

The flames of the cosmic fire-divine, cheerful, conveyer, true to natural laws, move periodically of their own accord. The effulgent flames spread around like vigorous courser; all are frightened, when the fire blazes. 5

O bright shining cosmic fire, beautiful and auspicious is your aspect, and you are terrible and wide-spreading. Your splendour is not covered by darkness, and wicked forces leave no stain on your body. 6

The bounteous. purifying cosmic fire shines like a friend in all fields of human activities. He is the progenitor (of mankind), and his benevolence remains unimpeded. Even parents (heaven and earth) are unable to impose restrictions on his aspirations. 7

द्विर्यं पञ्च जीजनन्त्संवसानाः स्वसारो अग्निं मानुषीषु विक्षु ।
उषर्बुधमथर्यो३ न दन्तं शुक्रं स्वासं परशुं न तिग्मम् ॥८॥
तव त्ये अग्ने हरितो घृतस्ना रोहितास ऋज्वञ्चः स्वञ्चः ।
अरुषासो वृषण ऋजुमुष्का आ देवतातिमह्वन्त दस्माः ॥९॥
ये ह त्ये ते सहमाना अयासस्त्वेषासो अग्ने अर्चयश्चरन्ति ।
श्येनासो न दुवसनासो अर्थं तुविष्वणसो मारुतं न शर्धः ॥१०॥
अकारि ब्रह्म समिधान तुभ्यं शंसात्युक्थं यजते व्यू धाः ।
होतारमग्निं मनुषो नि षेदुर्नमस्यन्त उशिजः शंसमायोः ॥११॥

dvír yám páñca jíjanan saṃvásānāḥ svásāro agním mánushīshu vikshú | usharbúdham atharyò ná dántaṃ śukráṃ svásam paraśúṃ ná tigmám || 8 || táva tyé agne haríto ghritasnā́ róhitāsa ṛijváñcaḥ sváñcaḥ | arushā́so vṛíshaṇa ṛijumushká á devátātim ahvanta dasmā́ḥ || 9 || yé ha tyé te sáhamānā ayā́sas tveshā́so agne arcáyaś cáranti | śyenā́so ná duvasanā́so ártham tuvishvaṇáso mā́rutaṃ ná śárdhaḥ || 10 || ákāri bráhma samidhāna túbhyaṃ śáṁsāty ukthám yájate vy ù dhāḥ | hótāram agním mánusho ní shedur namasyánta uśíjaḥ śáṁsam āyóḥ || 11 ||

(७) सप्तमं सूक्तम्

(१–११) एकादशर्चस्याग्न्य सूक्तस्य गोतमो वामदेव ऋषिः । अग्निर्देवता । (१) प्रथमर्चो जगती, (२–६) द्वितीयादिपञ्चानामनुष्टुप्, (७–११) सप्तम्यादिपञ्चानाञ्च त्रिष्टुप् छन्दांसि ॥

॥६॥ अर्यमिह प्रथमो धायि धातृभिर्होता यजिष्ठो अध्वरेष्वीड्यः ।
यमप्नवानो भृगवो विरुरुचुर्वनेषु चित्रं विभ्वं विशेविशे ॥१॥

7.

Ayám ihá prathamó dhāyi dhātṛíbhir hótā yájishṭho adhvaréshv ī́ḍyaḥ | yám ápnavāno bhṛígavo virurucúr váneshu citráṃ vibhvàṃ viśé-viśe || 1 ||

The flames of the inner fire of human body are awakened at dawn and gradually fed on experiences. They are brilliant like a spear's tooth, sharp as an axe, and are engendered by two sets of five sisters (five sense organs and five vitals). 8

These experiences are of multi-forms : some sanctified by love, some straight-going, some well-motivated, others sturdy and vigorous ; some sincere and honest, others graceful; all are summoned to serve the divine complex of human system. 9

These flames of experiences of inner fire are triumphant, wide-spreading, radiant, adorable and go like falcon hastening to their goal, roaring loudly like an army of thundering clouds. 10

O well-kindled inner fire, for you, the prayer has been composed; may the priest propitiate you by his praise, the devotee offer worship, and may you bestow upon us manifold wealth. Men have established the divine fire as the invoker of Nature's bounties, to be adored by mankind. 11

7

This invoker of Nature's bounties, adored in worship, has been assigned a foremost place by the performers of noble deeds. This is the cosmic fire, marvellous in action, and sovereign over all, whom the wise sages, and their descendents harness for domestic purposes and for the benefit of mankind. 1

अग्ने कदा त आनुषग्भुवद्देवस्य चेतनम् ।
अधा हि त्वा जगृभ्रिरे मर्तासो विक्ष्वीड्यम् ॥२॥
ऋतावानं विचेतसं पश्यन्तो द्यामिव स्तृभिः ।
विश्वेषामध्वराणां हस्कर्तारं दमेदमे ॥३॥
आशुं दूतं विवस्वतो विश्वा यश्चर्षणीरभि ।
आ जभ्रुः केतुमायवो भृगवाणं विशेविशे ॥४॥
तमीं होतारमानुषक्चिकित्वांसं नि षेदिरे ।
रण्वं पावकशोचिषं यजिष्ठं सप्त धामभिः ॥५॥

ágne kadā́ ta ānuṣhág bhúvad devásya cétanam | ádhā hí tvā jagribhriré mártāso vikshv ídyam || 2 || ṛitávānam vícetasam pásyanto dyā́m iva stṛíbhiḥ | víṣveshām adhvarā́ṇā̃m haskartáraṃ dáme-dame || 3 || āṣúṃ dūtáṃ vivásvato víṣvā yáṣ carshaṇír abhí | ā́ jabhruḥ ketúm āyávo bhṛígavāṇam viṣé-viṣe || 4 || tám īṃ hótāram ānushák cikitvā́ṅsaṃ ní shedire | raṇvám pāvaká-ṣocisham yájishṭham saptá dhā́mabhiḥ || 5 ||

॥७॥

तं शश्वतीषु मातृषु वन आ वीतमश्रितम् ।
चित्रं सन्तं गुहा हितं सुवेदं कूचिदर्थिनम् ॥६॥
ससस्य यद्धियुता सम्मिन्नूधन्नृतस्य धामन्रणयन्त देवाः ।
महाँ अग्निर्नमसा रातहव्यो वेरध्वराय सदमिदृतावा ॥७॥
वेरध्वरस्य दूत्यानि विद्वानुभे अन्ता रोदसी संचिकित्वान् ।
दूत ईयसे प्रदिव उराणो विदुष्टरो दिव आरोधनानि ॥८॥

tā́m ṣaṣvatīshu mātṛíshu vána ā́ vītā́m áṣritam | citrā́m sántam gúhā hitā́m ṣuvédam kūcidarthínam || 6 || sasásya yád víyutā sásminn údhann ṛitásya dhā́man raṇáyanta devā́ḥ | mahā́ṅ agnír námasā rātáhavyo vér adhvārā́ya sádam íd ṛitávā || 7 || vér adhvarásya dūtyā̀ni vidvā́n ubhé antā́ ródasī saṃcikitvā́n | dūtá īyase pradíva urāṇó vidúshṭaro divá āródhanāni || 8 ||

O fire-cosmic, when shall your glory, as the shining lord, be manifested, since mortal men have accepted you to be adored in their hearts and homes. 2

You are known to be true to natural laws, intelligent, most sapient like the starry heavens, illumining with cheerful rays each solemn activity in every home. 3

Wise men have enshrined you, O cosmic fire, in each and every individual. You are banner and representative of the sun, the source of universal light. 4

The worshippers enshrine him with delight who is the invoker of Nature's bounties, the intelligent, the graceful, purifying and radiant in seven regions. 5

Worshippers enshrine him as he abides in motherly cosmic elements of sky, and in the woods. He is loved, yet unapproachable, wonderful, hidden in a cave, endowed with knowledge, and accepts oblations from all quarters. 6

The enlightened devotees propitiate him every morning at his very source of cosmic water. Great cosmic fire, when served with reverence, accepts oblations readily as if by flying. 7

You, being a knower, are aware of the functions of a messenger; you are widely present in both heaven and earth, and that which lies between them. You go up the ascents of heaven, as you are one among the earliest and an envoy, amplifying and willing. 8

कृष्णं त एम रुशतः पुरो भाश्चरिष्ण्वर्चिर्वपुषामिदेकम् ।
यदप्रवीता दधते ह गर्भं सद्यश्चिज्जातो भवसीदु दूतः ॥९॥
सद्यो जातस्य ददृशानमोजो यदस्य वातो अनुवाति शोचिः ।
वृणक्ति तिग्मामतसेषु जिह्वां स्थिरा चिदन्ना दयते वि जम्भैः ॥१०॥
तृषु यदन्ना तृषुणा ववक्ष तृषुं दूतं कृणुते यह्वो अग्निः ।
वातस्य मेळिं सचते निजूर्वन्नाशुं न वाजयते हिन्वे अर्वा ॥११॥

kṛishṇáṃ ta éma rúśatah puró bhás carishṇv àrcír vápushām íd ékam | yád ápravītā dádhate ha gárbham sadyás cij jātó bhávasíd u dūtáḥ || 9 || sadyó jātásya dádṛiśānam ójo yád asya váto anuváti śocíḥ | vṛiṇákti tigmám ataséshu jihvám sthirá cid ánnā dayate ví jámbhaiḥ || 10 || tṛishú yád ánnā tṛishúṇā vaváksha tṛishúṃ dūtáṃ kṛiṇute yahvó agníḥ | vátasya melím sacate nijúrvann āśúṃ ná vājayate hinvé árvā || 11 ||

(८) अष्टमं सूक्तम्

(१–८) अष्टर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

॥८॥ दूतं वो विश्ववेदसं हव्यवाहममर्त्यम् । यजिष्ठमृञ्जसे गिरा ॥१॥
स हि वेदा वसुधितिं महाँ आरोधनं दिवः । स देवाँ एह वक्षति ॥२॥
स वेद देव आनमं देवाँ ऋतायते दमे । दाति प्रियाणि चिद्वसु ॥३॥

8.

Dūtáṃ vo viśvávedasam havyavāham ámartyam | yájishṭham riñjase girá || 1 || sá hí védā vásudhitim mahāṅ āródhanam diváḥ | sá devāṅ éhá vakshati || 2 || sá veda devá ānámam devāṅ ṛitāyaté dáme | dáti priyāṇi cid vásu || 3 ||

O bright Lord, dark is your path, the light is before you, and your moving radiance is the chief of all luminous bodies. When the worshippers take up the germ, you are generated by attrition from sticks and then become indeed the messenger. 9

The light of the speedily generated is apparent, and when the wind fans the fire, he spreads his blazing tongue-like flames amongst the vegetation, and between his grinding jaws consumes at will the standing fuel as his food. 10

When quickly, with rapid radiance, he consumes all forms, the mighty sacred fire makes (himself) the speedy envoy of the worshippers; he follows the rustling of the wind, and as a horse-man drives the swift horse onwards, so the rapid-going fire-divine invigorates and urges his flames. 11

8

I propitiate with praise the omniscient, the bestower of blessings, immortal, the ordainer, the dispeller of gloom. 1

The mighty one knows how to bestow the desired wealth upon the worshipper. He knows the deep recesses of the heavenly world. May He inspire and guide Nature's bounties in this creation. 2

He, the divine, knows how Nature's bounties are to be guided to the sincere worshipper; in His dwelling, He gives them treasures that He loves. 3

स होता सेदु दूत्यं चिकित्वाँ अन्तरीयते । विद्वाँ आरोधनं दिवः ॥४॥
ते स्याम ये अग्नये ददाशुर्हव्यदातिभिः । य ईं पुष्यन्त इन्धते ॥५॥
ते राया ते सुवीर्यैः ससवांसो वि शृण्विरे । ये अग्ना दधिरे दुवः ॥६॥
अस्मे रायो दिवेदिवे सं चरन्तु पुरुस्पृहः । अस्मे वाजास ईरताम् ॥७॥
स विप्रश्चर्षणीनां शवसा मानुषाणाम । अति क्षिप्रेव विध्यति ॥८॥

sá hótā séd u dūtyàṃ cikitváñ antár īyate | vidvấñ āródhanaṃ diváḥ || 4 || té syāma yé agnáye dadāśúr havyádātibhiḥ | yá īm púshyanta indhaté || 5 || té rāyấ té suvíryaiḥ sasavấṅso ví śriṇvire | yé agnấ dadhiré dúvaḥ || 6 || asmé **rấyo** divé-dive sáṃ carantu puruspṛíhaḥ | asmé vấjāsa īratām || 7 || **sá** vípraś carshaṇīnấṃ śávasā mánushāṇām | áti **kshipréva vidhyati** || 8 ||

(९) नवमं सूक्तम

(१-८) अष्टर्चस्यास्य सूक्तस्य गौतमो वामदव ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

॥९॥ अग्ने मृळ महाँ असि य ईमा देवयुं जनम् । इयेथ बर्हिरासदम् ॥१॥
स मानुषीषु दूळभो विक्षु प्रावीरमर्त्यः । दूतो विश्वेषां भुवत् ॥२॥
स सद्म परि णीयते होता मन्द्रो दिविष्टिषु । उत पोता नि षीदति ॥३॥
उत मा अग्निरध्वर उतो गृहपतिर्दमे । उत ब्रह्मा नि षीदति ॥४॥

9.

Ágne mṛiḷá mahấñ asi yá īm á devayúṃ jánam | iyétha barhír āsádam || 1 || sá mánushīshu dūḷábho vikshú prāvír ámartyaḥ | dūtó víśveshām bhuvat || 2 || sá sádma pári ṇīyate hótā mandró dívishṭishu | utá pótā ní shīdati || 3 || utá gnấ agnír adhvará utó gṛihápatir dáme | utá brahmấ ní shīdati || 4 ||

He is the guide of Nature's bounties, and He knows well the art of dispelling gloom, and knows the deep recesses of heaven. 4

May we be dear to you, like those who propitiate you with devotion and cherish and enkindle you to enhance your glory. 5

They are renowned for wealth and for progeny who serve adorable Lord reverently. 6

My riches, craved by all, come to us day by day, and may abundant strengthening food spring up for us. 7

May the wise adorable Lord entirely obviate and destroy by his swift arrows the evils of farsighted men. 8

9

O adorable Lord, make us happy. Supreme is your power. May you come to the pious devotee and be enshrined in his heart. 1

May that adorable Lord, who is invincible, immortal, pre-eminent among men, become dispeller of distress. 2

His glory is established all around the works to be adored. As a sanctifier He is enshrined in the hearts of men. 3

Adorable Lord is the tune of voice of sacred worship. He is the master in our homes, and sits down as a sovereign supreme.4

वेषि ह्यध्वरीयतामुपवक्ता जनानाम् । हव्या च मानुषाणाम् ॥५॥
वेषीद्वस्य दूत्यं१ यस्य जुजोषो अध्वरम् । हव्यं मर्तस्य वोळ्हवे ॥६॥
अस्माकं जोष्यध्वरमस्माकं यज्ञमङ्गिरः । अस्माकं शृणुधी हवम् ॥७॥
परि ते दूळभो रथोऽस्माँ अश्नोतु विश्वतः । येन रक्षसि दाशुषः ॥८॥

véshi hy àdhvarīyatām upavaktā jánānām havyā́ ca mánushāṇām || 5 || véshíd v asya dūtyàṃ yásya jújosho adhvarám | havyám mártasya vólhave || 6 || asmā́kaṃ joshy adhvarám asmā́kaṃ yajñám aṅgiraḥ | asmā́kaṃ śṛiṇudhī hávam || 7 || pári te dūḷábho rátho 'smā́ñ aśnotu víśvátaḥ | yéna rákshasi dāśúshaḥ || 8 ||

(१०) दशमं सूक्तम्

(१-८) अष्टर्चस्यारण्य सूक्तस्य गौतमो वामदेव ऋषिः । अग्निर्देवता । (१-३) प्रथममृचत्रयस्य पदपङ्क्तिः, (४, ६, ७) चतुर्थीषष्ठीसप्तमीनामृचां पदपङ्क्तिरुष्णिग्वा, (५) पञ्चम्या महापदपङ्क्तिः, (८) अष्टम्याश्चोष्णिक् छन्दांसि ॥

॥१०॥ अग्ने तमद्याश्वं न स्तोमैः क्रतुं न भद्रं हृदिस्पृशम् । ऋध्यामा त ओहैः ॥१॥
अधा ह्यग्ने क्रतोर्भद्रस्य दक्षस्य साधोः । रथीर्ऋतस्य बृहतो बभूथ ॥२॥
एभिर्नो अर्कैर्भवा नो अर्वाङ् स्वर्ण ज्योतिः । अग्ने विश्वेभिः सुमना अनीकैः ॥३॥
आभिष्टे अद्य गीर्भिर्गृणन्तोऽग्ने दाशेम । प्रते दिवो न स्तनयन्ति शुष्माः ॥४॥

10.

Ágne tám adyáśvaṃ ná stómaiḥ krátuṃ ná bhadrám hṛidispṛíśam | ṛidhyāmā ta óhaiḥ || 1 || ádhā hy àgne krátor bhadrásya dákshasya sādhóḥ | rathír ṛitásya bṛiható babhū́tha || 2 || ebhír no arkaír bhávā no arvā́ñ svàr ṇá jyótiḥ | ágne víśvebhiḥ sumánā ánīkaiḥ || 3 || ābhísh ṭe adyá gīrbhír gṛiṇántó 'gne dā́śema | prá te divó ná stanayanti śúshmāḥ || 4 ||

You cherish the oblations offered by devotees, who perform sacred benevolent deeds and you lead them on right path. 5

You bless the sacrifices of the devotee who offers you sincere devotion and you dispell his gloom. 6

Be pleased by our dedication, O supreme vital force, give ear to our invocations. 7

May your inviolable chariots, whereby you continue to guard the dedicated, be everywhere around us. 8

10

We exalt and glorify you this day, O adorable Lord, with hymns and benevolent acts. You are swift as a horse, and propitious like a benefactor and full of touching affection. 1

O adorable Lord, you are the chariot-master to guide us along our auspicious, powerful, efficacious, truthful and benevolent paths. 2

O adorable Lord, you are bright as the sun, and well disposed. May you, propitiated by these our hymns, come to meet us, with all your hosts of radiance. 3

Glorifying you, O adorable Lord, today, with these our praises, may we offer you, our dedications. You are brilliant and roaring like a celestial thunder. 4

तव स्वादिष्ठाग्ने संदृष्टिरिदा चिदह्न इदा चिदक्तोः । श्रिये रुक्मो न रोचत उपाके ॥५॥
घृतं न पूतं तनूररेपाः शुचि हिरण्यम् । तत्ते रुक्मो न रोचत स्वधावः ॥६॥
कृतं चिद्धि ष्मा सनेमि द्वेषोऽग्ने इनोषि मर्तात् । इत्था यजमानादृतावः ॥७॥
शिवा नः सख्या सन्तु भ्रात्राग्ने देवेषु युष्मे । सा नो नाभिः सदने सस्मिन्नूधन् ॥८॥

táva svádishṭhāgne sáṃdṛishṭir idá cid áhna idá cid aktóḥ | śriyé rukmó ná rocata upāké ‖ 5 ‖ ghṛitáṃ ná pūtáṃ tanūr arepáḥ śúci híraṇyam | tát te rukmó ná rocata svadhāvaḥ ‖ 6 ‖ kṛitáṃ cid dhí shmā sánemi dvéshó 'gna inóshi mártāt | itthá yájamānād ṛitāvaḥ ‖ 7 ‖ śivá naḥ sakhyá sántu bhrātrāgne devéshu yushmé | sá no nábhiḥ sádane sásminn ūdhan ‖ 8 ‖

(११) एकादशं सूक्तम्

(१-६) षड्वस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । अग्निर्देवता । त्रिष्टुप छन्दः ॥

॥११॥ भद्रं ते अग्ने सहसिन्ननीकमुपाक आ रोचते सूर्यस्य ।
रुशद्दृशे ददृशे नक्तया चिदरूक्षितं दृश आ रूपे अन्नम् ॥१॥
वि षाह्यग्ने गृणते मनीषां खं वेषसा तुविजात स्तवानः ।
विश्वेभिर्यद्वावनः शुक्र देवैस्तन्नो रास्व सुमहो भूरि मन्म ॥२॥

11.

Bhadrám te agne sahasinn ánīkam upāká á rocate súryasya | rúśad dṛiśé dadṛiśe naktayá cid árūkshitam dṛiśá á rūpé ánnam ‖ 1 ‖ ví shāhy agne gṛiṇaté manīshā́m khám vépasā tuvijāta stávānaḥ | víśvebhir yád vāvánaḥ śukra devaís tán no rāsva sumaho bhúri mánma ‖ 2 ‖

O adorable Lord, whether by day or by night, your sweet radiance shines like an ornament to grant us glory. 5

O granter of sustenance, your favour is free from fault, like purified butter; your pure lustre shines like gold ornament. 6

O ever-true, adorable Lord, verily you remove from the devoted mortal, whatever hate and mischief, if committed by him in the past. 7

O adorable Lord, may our friendly and fraternal kinship to you and to Nature's bounties, be a blessing to us. May this our bond of kinship be the central focus of our benevolent deeds. 8

11

O powerful fire divine, your auspicious radiance shines upon the proximity of the sun by day; your bright and visible lustre is conspicuous even by night. The food offered to you becomes the part of you while it passes through flames. 1

O adorable, engendered repeatedly, and glorified by worship, set open heaven to him, who offers you adoration. O resplendent, may you bestow upon us that ample and acceptable wealth, which you, along with other Nature's bounties, have given to other worshippers. 2

त्वदग्ने काव्या त्वन्मनीषास्त्वदुक्था जायन्ते राध्यानि ।
त्वदेति द्रविणं वीरपेशा इत्थाधिये दाशुषे मर्त्याय ॥३॥
त्वद्वाजी वाजंभरो विहाया अभिष्टिकृज्जायते सत्यशुष्मः ।
त्वद्रयिर्देवजूतो मयोभुस्त्वदाशुर्जूजुवाँ अग्ने अर्वा ॥४॥
त्वामग्ने प्रथमं देवयन्तो देवं मर्ता अमृत मन्द्रजिह्वम् ।
द्वेषोयुतमा विवासन्ति धीभिर्दमूनसं गृहपतिममूरम् ॥५॥
आरे अस्मदमतिमारे अंहं आरे विश्वां दुर्मतिं यन्निपासि ।
दोषा शिवः सहसः सूनो अग्ने यं देव आ चित्सचसे स्वस्ति ॥६॥

tvád agne kávyā tván manīshás tvád ukthá jāyante rádhyāni | tvád eti dráviṇaṃ vīrápeṣā itthádhiye dāśúshe mártyāya || 3 || tvád vājí vājambharó víhāyā abhishṭikṛ́j jāyate satyáśushmaḥ | tvád rayír devájūto mayobhús tvád āśúr jūjuvā́ṅ agne árvā || 4 || tvā́m agne prathamā́ṃ devayánto devám mártā amṛita mandrájihvam | dveshoyútam á vivāsanti dhībhír dámūnasaṃ gṛihápatim ámūram || 5 || āré asmád ámatim āré aṁha āré víśvāṃ durmatíṃ yán nipási | doshá śiváḥ sahasaḥ sūno agne yáṃ devá á eit sácase svastí || 6 ||

(१२) द्वादश सूक्तम्

(१-६) षड्चस्यास्य सूक्तस्य गोतमो वामदेव ऋषिः । अग्निर्देवता । त्रिष्टुप छन्दः ॥

॥१२॥ यस्त्वामग्न इनधते यतस्रुक्त्रिरन्ते अन्नैं कृणवत्सम्मिन्नहन् ।
स सु द्युम्नैरभ्यस्तु प्रसक्षत्तव क्रत्वा जातवेदश्चिकित्वान ॥१॥

12.

Yás tvā́m agna inádhate yatásruk trís te ánnaṃ kriṇávat sásminn áhan | sá sú dyumnaír abhy àstu prasákshat táva krátvā jātavedas cikitvā́n || 1 ||

O adorable, from you springs poetic wisdom; from you come effective thoughts and hymns of praise, and from you flow fame and wealth to the man, who worships with sincerity and offers oblations. 3

O adorable Lord, you are vigorous, sustainer of food and power, extensive, fulfiller of aspirations, and possessor of lasting courage. From you springs wealth, which is divine, and source of happiness; also from you comes vigour which is swift and impetuous. 4

O immortal Lord, devout mortals worship you with holy actions, as you are the foremost divine. Your tongue like flames are exhilarating. You are dissipator of sin, the humiliator of evil forces and unerring. You are the Lord of their household. 5

O adorable Lord, the source of strength, since you protect your worshippers, may you remove far from us all iniquity; remove far from us sin, and remove far from us all evil thoughts. Verily blessed is he, whom you brighten even at night, and promote his well-being. 6

12

O omniscient Lord, just as sacrificial fire is kindled by uplifted ladle (full of butter), similarly you are invoked thrice every day by devotional prayers. May your devotee be blessed by you, so that he may excell all others in his attainments. 1

इध्मं यस्ते जभरच्छश्रमाणो महो अग्ने अनीकमा सपर्यन् ।
स इधानः प्रति दोषामुषासं पुष्यन्रयिं सचते घ्नन्नमित्रान् ॥२॥
अग्निरीशे बृहतः क्षत्रियस्याग्निर्वाजस्य परमस्य रायः ।
दधाति रत्नं विधते यविष्ठो व्यानुषङ्मर्त्याय स्वधावान् ॥३॥

idhmáṃ yás te jabhárac chaśramāṇó mahó agne ánīkam á saparyán | sá idhānáḥ práti doshám ushásam púshyan rayíṃ sacate ghnánn amítrān || 2 || agnír īṣe bṛihatáḥ kshatríyasāgnír vā́jasya paramásya rāyáḥ | dádhāti rátnaṃ vidhaté yávishṭho vy ànushán mártyāya svadhávān || 3 ||

यच्चिद्धि ते पुरुषत्रा यविष्ठाचित्तिभिश्चकृमा कच्चिदागः ।
कृधी ष्वस्माँ अदितेरनागान्व्येनांसि शिश्रथो विष्वगग्ने ॥४॥
महश्चिदग्न एनसो अभीक ऊर्वाद्देवानामुत मर्त्यानाम् ।
मा ते सखायः सदमिद्रिषाम यच्छा तोकाय तनयाय शं योः ॥५॥
यथा ह त्यद्वसवो गौर्यं चित्पदि षिताममुञ्चता यजत्राः ।
एवो ष्वस्मन्मुञ्चता व्यंहः प्र तार्यग्ने प्रतरं न आयुः ॥६॥

yác cid dhí te purushatrá yavishṭhácittibhiṣ cakṛimá kác cid ágaḥ | kṛidhí shv àsmáṅ áditer ánāgān vy énāṅsi śiśratho víshvag agne || 4 || mahás cid agna énaso abhíka ūrvád devánām utá mártyānām | má te sákhāyaḥ sádam íd rishāma yáchā tokáya tánayāya śáṃ yóḥ || 5 || yáthā ha tyád vasavo gauryàṃ cit padí shitám ámuñcatā yajatrāḥ | evó shv àsmán muñcatā vy áṅhaḥ prá tāry agne prataráṃ na áyuḥ || 6 ||

O adorable, mighty and glorious Lord, whosoever serving diligently offers you oblations and who invokes you, just as the sacrificial fire is kindled in the evening and at dawn, may he be prosperous, and may he be able to destroy his enemies, and acquire riches. 2

Adorable Lord is the possessor of sublime strength nourishing food and other riches. He is ever young, ever inspiring and self-sustained. He gives to the mortal devotee precious treasures according to his merit. 3

O adorable, ever young Lord, whatever sin through folly, we, as human beings, have committed against you, make us free from that. In sight of Mother Infinity, O Lord, may you efface entirely our offences. 4

O adorable Lord, we are your devoted friends. Let us not ever suffer harm from any great or comprehensive offence against either Nature's divinities or mankind. May you bestow health and happiness upon our sons and grandsons. 5

O adorable bounteous divines, as you have been always liberating the bonded intellects, the same way set us free entirely from affliction; may our long life be further extended. 6

(१३) त्रयोदशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । अग्निर्लिङ्गोक्ता वा देवताः । त्रिष्टुप् छन्दः ॥

॥१३॥ प्रत्यग्निरुषसामग्रमख्यद्विभातीनां सुमना रत्नधेयम् ।
यातमश्विना सुकृतो दुरोणमुत्सूर्यो ज्योतिषा देव एति ॥१॥
ऊर्ध्वं भानुं सविता देवो अश्रेदपसं दविध्वद्गविषो न सत्वा ।
अनु व्रतं वरुणो यन्ति मित्रो यत्सूर्यं दिव्यारोहयन्ति ॥२॥
यं सीमकृण्वन्तमसे विपृचे ध्रुवक्षेमा अनवस्यन्तो अर्थम् ।
तं सूर्यं हरितः सप्त यह्वीः स्पशं विश्वस्य जगतो वहन्ति ॥३॥

13.

Práty agnír ushásām ágram akhyad vibhātīnām sumánā ratnadhéyam | yātám aśvinā sukṛíto duroṇám út sūryo jyótishā devá eti || 1 || ūrdhvám bhānúm savitá devó aśred drapsám dávidhvad gavishó ná sátvā | ánu vratám váruṇo yanti mitró yát sūryam divy ārohayanti || 2 || yám sīm ákṛinvan támase vipṛíce dhruvákshemā ánavasyanto ártham | tám sūryam harítaḥ saptá yahvír spáśam víśvasya jágato vahanti || 3 ||

वहिष्ठेभिर्विहरन्यासि तन्तुमव्ययन्नसितं देव वस्म ।
दविध्वतो रश्मयः सूर्यस्य चर्मेवावाधुस्तमो अप्स्वन्तः ॥४॥
अनायतो अनिबद्धः कथायं न्यङ्ङुत्तानोऽव पद्यते न ।
कया याति स्वधया को ददर्श दिवः स्कम्भः समृतः पाति नाकम् ॥५॥

váhishṭhebhir viháran yāsi tántum avavyáyann ásitam deva vásma | dávidhvato raśmáyaḥ sūryasya cármevávādhus támo apsv ántáḥ || 4 || ánāyato ánibaddhah kathā́yám nyàṅṅ uttānó 'va padyate ná | káyā yāti svadháyā kó dadarśa divá skambháḥ sámṛitaḥ pāti nákam || 5 ||

13

Benevolent cosmic fire manifests its radiance by bestowing its constant light to the resplendent dawns; proceed, O pair of twin divines (wind and lightning), to the homes of the pious worshippers. The divine sun is rising with his splendour. 1

Like a vigorous bull arden for the cow, the divine sun diffuses his light on high, dispersing the dew. Then cosmic forces, such as cosmic light and plasma, and other divinities hasten to perform their function while the sun is ascending in the sky. 2

Seven great coursers convey the sun, the animator of the whole world. Then cosmic forces, occupants of enduring regions, diligently perform their assigned functions, for driving away darkness from the world. 3

O radiant sun, you proceed with most powerful horses, spreading your web of rays, and cutting down the black mantle of night. The tremulous rays of the sun throw off the darkness, which is spread like a skin over the mid-region. 4

How is it that the unbound and unsupported sun does not fall, although directed downwards ? By which self-sustenance does he moves ? Who has really seen him, who guards the vault of heaven, as if a close-set pillar ? 5

(१४) चतुर्दशं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । अग्निर्लिङ्गोक्ता वा देवता । त्रिष्टुप् छन्दः ॥

॥१४॥ प्रत्यग्निरुषसो जातवेदा अख्यद्देवो रोचमाना महोभिः ।
आ नासत्योरुगाया रथेनेमं यज्ञमुप नो यातमच्छ ॥१॥
ऊर्ध्वं केतुं सविता देवो अश्रेज्ज्योतिर्विश्वस्मै भुवनाय कृण्वन् ।
आप्रा द्यावापृथिवी अन्तरिक्षं वि सूर्यो रश्मिभिश्चेकितानः ॥२॥

14.

Práty agnír usháso jātávedā ákhyad devó rócamānā máhobhiḥ | á nāsatyorugāyá ráthenemáṃ yajñám úpa no yātam ácha || 1 || ūrdhvám ketúṃ savitá devó aśrej jyótir víśvasmai bhúvanāya kṛiṇván | áprā dyávāpṛithiví antárikshaṃ ví súryo raśmíbhiś cékitānaḥ || 2 ||

आवहन्त्यरुणीर्ज्योतिषागान्महीं चित्रा रश्मिभिश्चेकिताना ।
प्रबोधयन्ती सुवितायं देव्युषा ईयते सुयुजा रथेन ॥३॥
आ वां वहिष्ठा इह ते वहन्तु रथा अश्वास उषसो व्युष्टौ ।
इमे हि वां मधुपेयाय सोमा अस्मिन्यज्ञे वृषणा मादयेथाम ॥४॥
अनायतो अनिबद्धः कथायं न्यङ्ङुत्तानोऽव पद्यते न ।
कया याति स्वधया को ददर्श दिवः स्कम्भः समृतः पाति नाकम् ॥५॥

āváhanty aruṇír jyótishāgān mahí citrá raśmíbhiś cékitānā | prabodháyantī suvitáya devy ùshá īyate suyújā ráthena || 3 || á vām váhishṭhā ihá té vahantu ráthā áśvāsa usháso vyùshṭau | imé hí vām madhupéyāya sómā asmín yajñé vṛishaṇā mādayethām || 4 || ánāyato — || 5 ||

14

The resplendent fire-divine, by whom all is known, manifests dawns, radiant with lustre. Come with your chariot, O widely travelling non-ephimaral twins, to our place of worship. 1

The divine creator displays his banner on high, illuminating the entire creation. Making his presence effective, the sun has filled the firmament, the earth and heaven with his rays. 2

The great and intelligent dawn, variegated with many coloured rays of purple tint, bringing opulence, has come with her lustre. The divine dawn, awaking men, proceeds with her well-harnessed chariot to bestow happiness. 3

May those robust and active horses and chariot bring you (O pair of divines, the morning breeze and morning light) hither, at the breaking of the dawn, and may these morning splendours delight you at our places of work and worship. 4

How is it that the unbound and unsupported sun does not fall, although directed downward ? By which self-sustenance does he move ? Who has really seen him, who guards the vault of heaven, as if a close-set pillar. 5

(१५) पञ्चदशं सूक्तम्

(१–१०) दशर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । (१–६) प्रथमादिषडृचामग्निः, (७–८) सप्तम्यष्टम्योः साहदेव्यः सोमकः, (९–१०) नवमीदशम्योश्चाश्विनौ देवताः । गायत्री छन्दः ॥

॥१५॥ अग्निर्होता नो अध्वरे वाजी सन्परि णीयते । देवो देवेषु यज्ञियः ॥१॥
परि त्रिविष्ट्यध्वरं यात्यग्नी रथीरिव । आ देवेषु प्रयो दधत् ॥२॥
परि वाजपतिः कविरग्निर्हव्यान्यक्रमीत् । दधद्रत्नानि दाशुषे ॥३॥
अयं यः सृञ्जये पुरो दैववाते समिध्यते । द्युमाँ अमित्रदम्भनः ॥४॥
अस्य घा वीर ईवतोऽग्नेरीशीत मर्त्यः । तिग्मजम्भस्य मीळ्हुषः ॥५॥

15.

Agnír hótā no adhvaré vājí sán pári nīyate | devó devéshu yajñíyaḥ || 1 || pári trivishty àdhvarám yáty agní rathír iva | á devéshu práyo dádhat || 2 || pári vājapatiḥ kavír agnír havyány akramīt | dádhad rátnāni dāśúshe || 3 || ayáṃ yáḥ sṛíñjaye puró daivavāté samidhyáte | dyumáṅ amitradámbhanaḥ || 4 || ásya ghā vīrá ívato 'gnér īśīta mártyaḥ | tigmájambhasya mīḷhúshaḥ || 5 ||

॥१६॥ तमर्वन्तं न सानसिमरुषं न दिवः शिशुम् । मर्मृज्यन्ते दिवेदिवे ॥६॥
बोधन्मा हरिभ्यां कुमारः साहदेव्यः । अच्छा न हूत उदरम् ॥७॥
उत त्या यजता हरी कुमारात्साहदेव्यात् । प्रयता सद्य आ ददे ॥८॥

tám árvantaṃ ná sānasím arushám ná diváḥ śíśum | marmṛijyánte divé-dive || 6 || bódhad yán mā háribhyāṃ kumāráḥ sāhadevyáḥ | áchā ná hūtá úd aram || 7 || utá tyá yajatá hárī kumārát sāhadevyát | práyatā sadyá ā dade || 8 ||

15

The fire of the altar, the herald like a horse, and most illuminating amidst all luminaries is brought to our place of ceremony. 1

The fire is brought to our place of ceremonial altar; thrice a day it carries the essence of the oblation to the environmental Nature's bounties with swiftness of the charioteer. 2

This sage, fire of the altar, the source of strength, encompasses the essences of oblation, giving precious boons to the offerer. 3

This resplendent fire of the altar, the subduer of foes, is kindled in the east as has been always kindled for the victories performed by enlightened devotees. 4

That mortal becomes hero, who strenuously worships this fire of the altar, the possessor of sharp flames and bounteous. 5

They, the devotees, diligently serve him day to day, as they clean a horse. He is liberal and resplendent as the child of heaven. 6

When fire, most youthful among sub-natural forces, along with fast-moving twins (wind and light), assures me its help and summons me, I do not decline. 7

I immediately accept the favour of those two excellent and well-trained twins, the associates of the spiritual fire, most youthful among sub-natural forces. 8

एष वां देवावश्विना कुमारः साहदेव्यः । दीर्घायुरस्तु सोमकः ॥९॥
तं युवं देवावश्विना कुमारं साहदेव्यम् । दीर्घायुषं कृणोतन ॥१०॥

eshá vām devāv aśvinā kumāráḥ sāhadevyáḥ | dīrghā́yur astu sómakaḥ || 9 || tám yuvā́m devāv aśvinā kumārā́m sāhadevyám | dīrghā́yushaṃ kṛiṇotana || 10 ||

(१६) षोडशं सूक्तम्

(१–२१) एकविंशत्यृचस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१७॥ आ मत्यो यातु मघवाँ ऋजीषी द्रवन्त्वस्य हरय उप नः ।
तस्मा इदन्धः सुषुमा सुदक्षमिहाभिपित्वं करते गृणानः ॥१॥
अव स्य शूराध्वनो नान्तेऽस्मिन्नो अद्य सवने मन्दध्यै ।
शंसात्युक्थमुशनेव वेधाश्चिकितुषे असुर्याय मन्म ॥२॥
कविर्न निण्यं विदथानि साधन्वृषा यत्सेकं विपिपानो अर्चात् ।
दिव इत्था जीजनत्सप्त कारूनहा चिच्चक्रुर्वयुना गृणन्तः ॥३॥
स्वर्यद्वेदि सुदृशीकमर्कैर्महि ज्योती रुरुचुर्यद्ध वस्तोः ।
अन्धा तमांसि दुधिता विचक्षे नृभ्यश्चकार नृतमो अभिष्टौ ॥४॥

16.

Á satyó yātu maghávāñ ṛijīshí drávantv asya háraya úpa naḥ | tásmā íd ándhaḥ sushumā sudáksham ihā́bhipitvám karate gṛiṇānáḥ || 1 || áva sya śūrádhvano nánte 'smín no adyá sávane mandádhyai | śáṁsāty ukthám uśáneva vedhā́s cikitúshe asuryā̀ya mánma || 2 || kavír ná niṇyám vidáthāni sádhan vṛíshā yát sékaṃ vivipānó árcāt | divá itthā́ jījanat saptá kārū́n áhnā cic cakrur vayúnā gṛiṇántaḥ || 3 || svàr yád védi sudṛíśīkam arkaír máhi jyótī rurucur yád dha vástoḥ | andhā́ támāṁsi dúdhitā vicákshe nṛíbhyaś cakā́ra nṛítamo abhíshṭau || 4 ||

O twin-divines, may this spiritual fire, most youthful among sub-natural forces be gladdening and of long durability. 9

O twin-divines, may this spiritual fire, most youthful among sub-natural forces long live. 10

16

O ever true, ever righteous, bounteous Lord, may you come to us. May your blessings hasten to us. To Him we surrender our worldly possessions. When sincerely praised, He fulfils all our aspirations. 1

O brave resplendent Lord, allow us to delight you at the end of this worship. May the worshipper repeat an agreeable prayer, to you, the all-wise, the destroyer of infidels, like the brilliant pious sage. 2

Like a sage, knowing the secret of wisdom, and who performs all sacred ceremonies, the resplendent sun drinking copiously the effused herbal essence, exults in the draughts, and thus generates the seven rays from celestial regions. Then devotees perform their duties in the light of day. 3

When the vast luminous heaven, manifested by the rays of light, is displayed, then homes of men also shine at the break of morning. He, the illustrious leader—the sun, having risen scatters thick gloom, so that men may see clearly. 4

ववक्ष इन्द्रो अमितमृजीष्युभे आ पप्रौ रोदसी महित्वा ।
अतश्चिदस्य महिमा वि रेच्यभि यो विश्वा भुवना बभूव ॥५॥

vavakshá índro ámitam ṛijīshy ùbhé á paprau ródasī mahitvā́ | átaṣ cid asya mahimā́ ví recy abhí yó víṣvā bhúvanā babhū́va || 5 ||

॥१८॥ विश्वानि शक्रो नर्याणि विद्वानपो रिरेच सखिभिर्निकामैः ।
अश्मानं चिद्ये बिभिदुर्वचोभिर्व्रजं गोमन्तमुशिजो वि वव्रुः ॥६॥
अपो वृत्रं वव्रिवांसं परा हन्प्रावत्ते वज्रं पृथिवी सचेताः ।
प्राणोसि समुद्रियाण्येनोः पतिर्भवञ्छवसा शूर धृष्णो ॥७॥
अपो यदद्रिं पुरुहूत ददरावि र्भुवत्सरमा पूर्व्यं ते ।
स नो नेता वाजमा दर्षि भूरिं गोत्रा रुजन्नङ्गिरोभिर्गृणानः ॥८॥
अच्छा कविं नृमणो गा अभिष्टौ स्वर्षाता मघवन्नाधमानम् ।
ऊतिभिस्तमिषणो द्युम्नहूतौ नि मायावानब्रह्मा दस्युरर्त ॥९॥
आ दस्युघ्ना मनसा याह्यस्तं भुवत्ते कुत्सः सख्ये निकामः ।
स्वे योनौ नि षदतं सरूपा वि वां चिकित्सदृतचिद्ध नारी ॥१०॥

víṣvānī ṣakró náryāṇi vidvā́n apó rireca sákhibhir níkāmaiḥ | áṣmānaṃ cid yé bibhidúr vácobhir vrajáṃ gómantam uṣíjo ví vavruḥ || 6 || apó vṛitráṃ vavriváṅsam párāhan právat te vájram pṛithiví sácetāḥ | prárṇāṅsi samudríyāṇy ainoḥ pátir bhávañ chávasā ṣūra dhṛishṇo || 7 || apó yád ádrim puruhūta dárdar āvír bhuvat saramā́ pūrvyáṃ te | sá no netā́ vájam á darshi bhū́rim gotrā́ rujánn áṅgirobhir gṛiṇānáḥ || 8 || áchā kavíṃ nṛimaṇo gā abhíṣhṭau svàrshātā maghavan nádhamānam | ūtíbhis táṃ ishaṇo dyumnáhūtau ní māyā́vān ábrahmā dásyur arta || 9 || á dasyughnā́ mánasā yāhy ástam bhúvat te kútsaḥ sakhyé níkāmaḥ | své yónau ní ṣhadataṃ sárūpā ví vāṃ cikitsad ṛitacíd dha nárī || 10 ||

Resplendent sun, who relishes the effused saps of plant juices, sustains infinite greatness and with his vastness fills earth and heaven. And beyond this, his majesty extends in magnitude. 5

The radiant sun, knowing all human actions, has let loose the waters, in association with his friends—the cloud bearing winds. They with their loud shouts cleave even the clouds open and desiring to fulfil their work, take over the control of pastures of cattle. 6

Your protecting thunder-bolt destroys the dark clouds, obstructing the flow of waters; the conscious earth co-operates with you. O valiant hero, preserver of the earth, may you through your power. send down the waters of the firmament. 7

Invoked by all, when you divide the obstructing clouds of ignorance sending rain water down, the dawn of wisdom makes her appearance. And you, glorified by fire-priests, the granter of abundant food, shows us favour, breaking open the cluster of clouds. 8

O bounteous Lord, friend of men, the sage, come to the devotee for bestowing wealth, who solicits your aid in contest for sun-light. May you speed him with help in his inspired invokings, and defeat the purposes of guileful wicked outlaws. 9

May you come to us resolving to destroy the outlaws. The wise sage is eager to win your friendship. Now alike in form, you both (wicked and virtuous) sit in the same dwelling. And the lady (the intellect) finds it difficult to have her choice between the two. 10

॥११॥ यासि कुत्सेन सरथमवस्युस्तोदो वातस्य हर्योरीशानः ।
ऋज्रा वाजं न गध्यं युयूषन्कविर्यदहन्पार्याय भूषात् ॥११॥
कुत्साय शुष्णमशुषं नि बर्हीः प्रपित्वे अह्नः कुयवं सहस्रा ।
सद्यो दस्यून्प्र मृण कुत्सेन प्र सूरश्चक्रं वृहतादभीके ॥१२॥
त्वं पिप्रुं मृगयं शूशुवांसमृजिश्वने वैदथिनाय रन्धीः ।
पञ्चाशत्कृष्णा नि वपः सहस्रात्कं न पुरो जरिमा वि दर्दः ॥१३॥
सूर उपाके तन्वं दधानो वि यत्ते चेत्यमृतस्य वर्पः ।
मृगो न हस्ती तविषीमुषाणः सिंहो न भीम आयुधानि बिभ्रत् ॥१४॥
इन्द्रं कामा वसूयन्तो अग्मन्त्स्वर्मीळ्हे न सवने चकानाः ।
श्रवस्यवः शशमानासः उक्थैरोको न रण्वा सुदृशीव पुष्टिः ॥१५॥

yási kútsena sarátham avasyús todó vátasya háryor íśānaḥ | ṛijrā́ vā́jaṃ ná gádhyaṃ yúyūshan kavír yád áhan páryāya bhúshāt || 11 || kútsāya ṣúshṇam aṣúsham ní barhīḥ prapitvé áhnaḥ kúyavaṃ sahásrā | sadyó dásyūn prá mṛiṇa kutsyéna prá sū́raś cakráṃ vṛihatād abhíke || 12 || tvám píprum mṛígayaṃ ṣūṣuvā́ṅsam ṛijíṣvane vaidathinā́ya randhīḥ | pañcāśát kṛishṇā́ ní vapaḥ sahásrātkaṃ ná púro jarimā́ ví dardaḥ || 13 || sū́ra upāké tanvàṃ dádhāno ví yát te céty amṛítasya várpaḥ | mṛigó ná hastí távishīm ushāṇáḥ siṅhó ná bhīmá áyudhāni bíbhrat || 14 || índraṃ kā́mā vasūyáṇto agman svàrmīḷhe ná sávane cakanāḥ | śravasyávaḥ śaśamānā́sa ukthaír óko ná raṇvā́ sudṛíśīva pushṭíḥ || 15 ||

॥२०॥ तमिद्व इन्द्रं सुहवं हुवेम यस्ता चकार नर्या पुरूणि ।
यो मावते जरित्रे गध्यं चिन्मक्षू वाजं भरति स्पार्हराधाः ॥१६॥

tám íd va índraṃ suhávaṃ huvema yás tā́ cakā́ra náryā purūṇi | yó mávate jaritré gádhyaṃ cin makshū́ vā́jaṃ bhárati spārhárādhāḥ || 16 ||

On the day when discriminating mind prepares to cross over the sea of perturbance, you, the destroyer of evil forces, yoke your straight-going powerful wind-like speedy steeds (sense organs) to the chariot (of body) and take the disturbed mind along with you to defend him. 11

For the protection of disturbed discriminating mind, you destroy the powerful devil of pettiness, and in the very start of the day thousands of longings and lingerings and with your adamantine determination, you instantly lay off the rest of the evil tendencies and with the solar wheel, cut them to pieces in the struggle. 12

You subjugate egoistic and extremely violent destructive forces for the sake of righteous and disciplined pious men. You destroy the fifty thousand (innumerable) other dark forces, and, as age consumes garments, you demolish the strongholds of law-breakers. 13

While you set in proximity of the sun, your form, immortal one, seems expanding and you look like a mighty wild elephant; and when you wield your weapon, you are like a terrible lion, capable of consuming the strength of strong foes. 14

In the struggle of life, as if shining in battle, relying upon resplendent Lord for protection, desirous of riches, and food, (the devoted ones) approach Him, for the Lord is the refuge of His worshippers, and is the semblance of the lovely maiden of nutrition. 15

Let us invoke that gracious resplendent Lord, who does so much for the benefit of man; who, bestowing enviable opulence, quickly grants agreeable food to a worshipper like myself. 16

तिग्मा यदन्तरशनिः पतति कस्मिञ्चिच्छूर मुहुके जनानाम् ।
घोरा यदर्य समृतिर्भवात्यधा स्मा नस्तन्वो बोधि गोपाः ॥१७॥
भुवोऽविता वामदेवस्य धीनां भुवः सखावृको वाजसातौ ।
त्वामनु प्रमतिमा जगन्मोरुशंसो जरित्रे विश्वधा स्याः ॥१८॥
एभिर्नृभिरिन्द्र त्वायुभिष्ट्वा मघवद्भिर्मघवन्विश्व आजौ ।
द्यावो न द्युम्नैरभि सन्तो अर्यः क्षपो मदेम शरदश्च पूर्वीः ॥१९॥

tigmá yád antár aśánih pátāti kásmiñ cic chūra muhuké jánānām | ghorá yád arya sámritir bhávāty ádha smā nas tanvò bodhi gopáh || 17 || bhúvo 'vitá vāmádevasya dhīnám bhúvah sákhāvrikó vájasātau | tvám ánu prámatim á jaganmorusáṅso jaritré visvádha syāh || 18 || ebhír nríbhir indra tvāyúbhish tvā maghávadbhir maghavan vísva ājaú | dyávo ná dyumnaír abhí sánto aryáh kshapó madema śarádas ca pūrvíh || 19 ||

एवेदिन्द्राय वृषभाय वृष्णे ब्रह्माकर्म भृगवो न रथम् ।
नू चिद्यथा नः सख्या वियोषदसन्न उग्रोऽविता तनूपाः ॥२०॥
नू ष्टुत इन्द्र नू गृणान इषं जरित्रे नद्योऽ३ न पीपेः ।
अकारि ते हरिवो ब्रह्म नव्यं धिया स्याम रथ्यः सदासाः ॥२१॥

evéd índrāya vrishabháya vríshne bráhmākarma bhrígavo ná rátham | nú cid yáthā nah sakhyá viyóshad ásan na ugrò 'vitá tanūpáh || 20 || nú shtutá indra nú grinānā ísham jaritré nadyò ná pīpeh | ákāri te harivo bráhma návyam dhiyá syāma rathyàh sadāsáh || 21 ||

O resplendent Lord, when in any conflict of men, the calamity like a sharp pointed arrow falls in the midst of them, and when, O Lord, there is a terrible encounter among them, then, may you be the defender of our persons. 17

May you be the preserver of the pious acts of charming intellectuals; may you be an unfailing friend in the battle of their lives. O eminently wise Lord, we come to you; may you be ever benignant to your worshippers, O sustainer of the world. 18

O bounteous resplendent Lord, may we, in every conflict of life, along with those men, who trust in you and offer rich gifts, and those who are abundantly rich, triumph over our adversaries and glorify you many nights and years. 19

Now, just like a genius person constructs his car, in the same manner we fashion our prayers for the vigorous resplendent Lord, the showerer of benefits, so that He may never withdraw from us His friendly favours and may ever remain powerful protector of our persons. 20

O lauded and glorified resplendent Lord, may you grant ample food to your worshippers as rivers swell high and give water. O Lord of vital forces, we continue composing new hymns for you. May we, the car-bornes, be victors for ever. 21

तिग्मा यदन्तरशनिः पतात्ति कस्मिञ्चिच्छूर मुहुके जनानाम् ।
घोरा यदर्य समृतिर्भवात्यध स्मा नस्तन्वो बोधि गोपाः ॥१७॥
भुवोऽविता वामदेवस्य धीनां भुवः सखावृको वाजसातौ ।
त्वामनु प्रमतिमा जगन्मोरुशंसो जरित्रे विश्वधे स्याः ॥१८॥
एभिर्नृभिरिन्द्र त्वायुभिष्ट्वा मघवद्भिर्मघवन्विश्व आजौ ।
द्यावो न द्युम्नैरभि सन्तो अर्यः क्षपो मदेम शरदश्च पूर्वीः ॥१९॥

tigmá yád antár aśánih pátāti kásmiñ cic chūra muhuké jánānām | ghorá yád arya sámritir bhávāty ádha smā nas tanvò bodhi gopáh || 17 || bhúvo 'vitá vāmádevasya dhīnám bhúvah sákhāvṛikó vájasātau | tvám ánu prámatim á jaganmorusáṅso jaritré viśvádha syāh || 18 || ebhír nríbhir indra tvāyúbhish ṭvā maghávadbhir maghavan víśva ājaú | dyávo ná dyumnaír abhí sánto aryáh kshapó madema śarádas ca pūrvih || 19 ||

एवेदिन्द्राय वृषभाय वृष्णे ब्रह्माकर्म भृगवो न रथम् ।
नू चिद्यथा नः सख्या वियोषदसन्न उग्रोऽविता तनूपाः ॥२०॥
नू ष्टुत इन्द्र नू गृणान इषं जरित्रे नद्योऽ३ न पीपेः ।
अकारि ते हरिवो ब्रह्म नव्यं धिया स्याम रथ्यः सदासाः ॥२१॥

evéd índrāya vṛishabhāya vṛíshṇe bráhmākarma bhṛígavo ná rátham | nú cid yáthā nah sakhyá viyóshad ásan na ugrò 'vitá tanūpáh || 20 || nú shṭutá indra nú gṛiṇāná ísham jaritré nadyò ná pīpeh | ákāri te harivo bráhma návyam dhiyá syāma rathyàh sadāsáh || 21 ||

O resplendent Lord, when in any conflict of men, the calamity like a sharp pointed arrow falls in the midst of them, and when, O Lord, there is a terrible encounter among them, then, may you be the defender of our persons. 17

May you be the preserver of the pious acts of charming intellectuals; may you be an unfailing friend in the battle of their lives. O eminently wise Lord, we come to you; may you be ever benignant to your worshippers, O sustainer of the world. 18

O bounteous resplendent Lord, may we, in every conflict of life, along with those men, who trust in you and offer rich gifts, and those who are abundantly rich, triumph over our adversaries and glorify you many nights and years. 19

Now, just like a genius person constructs his car, in the same manner we fashion our prayers for the vigorous resplendent Lord, the showerer of benefits, so that He may never withdraw from us His friendly favours and may ever remain powerful protector of our persons. 20

O lauded and glorified resplendent Lord, may you grant ample food to your worshippers as rivers swell high and give water. O Lord of vital forces, we continue composing new hymns for you. May we, the car-bornes, be victors for ever. 21

(१७) सप्तदशं सूक्तम्

(१-२१) एकविंशत्यृचस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । इन्द्रो देवता । १-१४, १६-२१ प्रथमादिचतुर्दशर्चां षोडश्यादित्रिषष्णाञ्च त्रिष्टुप् , (१५) पञ्चदश्यार्धैकपदा विराट् अष्टी ॥

॥ १ ॥ त्वं महाँ इन्द्र तुभ्यं ह क्षा अनु क्षत्रं मंहना मन्यत द्यौः ।
त्वं वृत्रं शवसा जघन्वान्त्सृजः सिन्धूँरहिना जग्रसानान् ॥१॥
तवं त्विषो जनिमन्रेजत द्यौ रेजद्भूमिर्भियसा स्वस्य मन्योः ।
ऋघायन्ते सुभ्वः पर्वतास आर्दन्धन्वानि सरयन्त आपः ॥२॥
भिनद्गिरिं शवसा वज्रमिष्णन्नाविष्कृण्वानः सहसान ओजः ।
वधीद्वृत्रं वज्रेण मन्दसानः सरन्नापो जवसा हतवृष्णीः ॥३॥

17.

Tvám mahấñ indra tubhyam ha kshá ánu kshatrám manhánā manyata dyaúḥ | tvám vritrám śávasā jaghanvấn sṛijáḥ síndhūñr áhinā jagrasānấn || 1 || táva tvishó jániman rejata dyaú réjad bhūmir bhiyásā svásya manyóḥ | ṛighāyánta subhvàḥ párvatāsa árdan dhánvāni saráyanta ấpaḥ || 2 || bhinád girím śávasā vájram ishṇánn āvishkṛiṇvānáḥ sahasānā ójaḥ | vádhīd vritrám vájreṇa mandasānáḥ sárann ấpo jávasā hatávṛishṇīḥ || 3 ||

सुवीरस्ते जनिता मन्यत द्यौरिन्द्रस्य कर्ता स्वपस्तमो भूत् ।
य ईं जजान स्वर्यं सुवज्रमनपच्युतं सदसो न भूम ॥४॥
य एक इच्च्यावयति प्र भूमा राजा कृष्टीनां पुरुहूत इन्द्रः ।
सत्यमेनमनु विश्वे मदन्ति रातिं देवस्य गृणतो मघोनः ॥५॥

suvíras te janitấ manyata dyaúr índrasya kartấ svápastamo bhūt | yá īm jajána svaryàm suvájram ánapacyutam sádaso ná bhūma || 4 || yá éka ic cyāváyati prá bhūmā rấjā kṛishṭīnấm puruhūtá índraḥ | satyám enam ánu víśve madanti rātím devásya gṛinato maghónaḥ || 5 ||

17

Great are you, O resplendent self, the earthly body and the illuminated mind accept your superiority. You by your vigour destroy evils and set free the streams of noble thoughts from the clutches of dragon of evil desires. 1

On your awakening, the earthly body and mind tremble through fear of your wrath; the mighty mountains of sin get shaky; the stream of free thoughts flow through the aried land (barren mind). 2

The subduer of foes, manifesting his energy and hurling his adamantine will power, shatters the mountain of darkness by his strength; he in exhilaration lays off evil forces with the bolt of his will, and the thoughts, whose obstructor was destroyed, rush forth with rapidity. 3

You are the progenitor of your grandeur like the sun of his own effulgence. May you, resplendent self, be the accomplisher of a most excellent work; you furnish yourself with undecaying adamantine will power for attaining happiness. Indeed you are endowed with supreme greatness. 4

He is sovereign king of men and adored by all, who alone casts down many evils. All godly men, speak high of the munificence of this divine and bounteous self. 5

२३॥ सत्रा सोमा अभवन्नस्य विश्वे सत्रा मदासो बृहतो मदिष्ठाः ।
सत्राभवो वसुपतिर्वसूनां दत्रे विश्वा अधिथा इन्द्र कृष्टीः ॥६॥
त्वमध प्रथमं जायमानोऽमे विश्वा अधिथा इन्द्र कृष्टीः ।
त्वं प्रति प्रवत आशयानमहिं वज्रेण मघवन्वि वृश्चः ॥७॥
सत्राहणं दाधृषिं तुम्रमिन्द्रं महामपारं वृषभं सुवज्रम् ।
हन्ता यो वृत्रं सनितोत वाजं दाता मघानि मघवा सुराधाः ॥८॥
अयं वृतश्चातयते समीचीर्य आजिषु मघवा शृण्व एकः ।
अयं वाजं भरति यं सनोत्यस्य प्रियासः सख्ये स्याम ॥९॥
अयं शृण्वे अध जयन्नुत घ्नन्नयमुत प्र कृणुते युधा गाः ।
यदा सत्यं कृणुते मन्युमिन्द्रो विश्वं दृळ्हं भयत एजदस्मात् ॥१०॥

satrá sómā abhavann asya víśve satrá mádāso bṛiható mádishṭhāḥ | satrábhavo vásupatir vásūnāṃ dátre víśvā adhithā indra kṛishṭíḥ || 6 || tvám ádha prathamáṃ jáyamānó 'me víśvā adhithā indra kṛishṭíḥ | tvám práti praváta āśáyānam áhiṃ vájreṇa maghavan ví vṛiścaḥ || 7 || satrāháṇaṃ dádhṛishiṃ túmram índram mahám apārám vṛishabháṃ suvájram | hántā yó vṛitráṃ sánitotá vájaṃ dátā maghắni maghávā surádhāḥ || 8 || ayáṃ vṛítaś cātayate samīcír yá ājíshu maghávā śṛiṇvá ékaḥ | ayáṃ vájam bharati yáṃ sanóty asyá priyấsaḥ sakhyé syama || 9 || ayáṃ śṛiṇve ádha jáyann utá ghnánn ayám utá prá kṛiṇute yudhấ gấḥ | yadá satyáṃ kṛiṇuté manyúm índro víśvaṃ dṛiḷhám bhayata éjad asmāt || 10 ||

१२३॥ समिन्द्रो गा अजयत्सं हिरण्या समश्विया मघवा यो ह पूर्वीः ।
एभिर्नृभिर्नृतमो अस्य शाकै रायो विभक्ता संभरश्च वस्वः ॥११॥

sám índro gấ ajayat sám hiraṇyā sám aśviyá maghávā yó ha pūrvíḥ | ebhír nṛíbhir nṛítamo asya śākaí rāyó vibhaktā sambharáś ca vásvaḥ || 11 ||

Truly, he deserves all loving devotion; all these exhilarating experiences are centred in the mighty soul. Indeed you are the Lord of treasures; you support all people devoted to cultivation and reward them with riches. 6

O resplendent self, as soon as you enter body, you strike terror into all the other physical forces; you strike with your adamantine will power, the dragon of sinful mind, who obstructs the flow of divine thoughts. 7

We praise the one who is destroyer of untruth by truth, the courageous, the inspirer, the great, the unbounded, the showerer of benefits, the wielder of the adamantine will power and who is the destroyer of the devil of ignorance, the bestower of food, the giver of wealth, bounteous and the possessor of treasures. 8

This bounteous soul alone enlightens the ignorant, and sustains right type of desires; in the inner struggles he procures nourishment which he provides. May we be held dear in his friendship. 9

This soul is renowned, whether conquering or slaying evils or whether in conflicts, he recovers wisdom. When he shows his wrath, all that is stationary or movable is afraid of him. 10

The resplendent self, the Lord of opulence, completely recovers the cow of wisdom, prosperity, and vitality. With all his vigour, he is the chief leader. Praised by all his worshippers, he distributes riches, still with his treasures full. 11

कियत्स्विदिन्द्रो अध्येति मातुः कियत्पितुर्जनितुर्यो जजान ।
यो अस्य शुष्मं मुहुकैरयर्ति वातो न जूतः स्तनयद्भिरभ्रैः ॥१२॥
क्षियन्तं त्वमक्षियन्तं कृणोतीयर्ति रेणुं मघवा समोहम् ।
विभञ्जनुरशनिमाँ इव द्यौरुत स्तोतारं मघवा वसौ धात् ॥१३॥
अयं चक्रमिषणत्सूर्यस्य न्येतशं रीरमत्समृमाणम् ।
आ कृष्ण ईं जुहुराणो जिघर्ति त्वचो बुध्ने रजसो अस्य योनौ ॥१४॥
असिक्न्यां यजमानो न होता ॥१५॥

kíyat svid índro ádhy eti mātúḥ kíyat pitúr janitúr yó jajána | yó asya súshmam mubukaír íyarti váto ná jūtá stanáyadbhir abhraíḥ || 12 || kshiyántaṃ tvam ákshiyantaṃ kriṇotīyarti reṇúm maghávā samóham | vibhañjanúr aśánimāṁ iva dyaúr utá stotáram maghávā vásau dhāt || 13 || ayáṃ cakrám ishaṇat sū́ryasya ny étaśaṃ rīramat sasṛimāṇám | á kṛishṇá īṃ juhurāṇó jigharti tvacó budhné rájaso asyá yónau || 14 || ásiknyāṃ yájamāno ná hótā || 15 ||

॥२४॥ गव्यन्त इन्द्रं सख्याय विप्रा अश्वायन्तो वृषणं वाजयन्तः ।
जनीयन्तो जनिदामक्षितोतिमा च्यावयामोऽवते न कोशम् ॥१६॥
त्राता नो बोधि ददृशान आपिरभिख्याता मर्डिता सोम्यानाम् ।
सखा पिता पितृतमः पितॄणां कर्तेमु लोकमुशते वयोधाः ॥१७॥
सख्यायनामविता बोधि सखा गृणान इन्द्र स्तुवते वयो धाः ।
वयं ह्या ते चकृमा सबाध आभिः शमीभिर्महयन्न इन्द्र ॥१८॥

gavyánta índraṃ sakhyáya víprā aśvāyánto vṛíshaṇaṃ vājáyantaḥ | janīyánto janidā́m ákshitotim á cyāvayāmo 'vaté ná kóśam || 16 || trātā́ no bodhi dádṛiśāna āpír abhikhyātā́ marḍitā́ somyánam | sákhā pitā́ pitṛítamaḥ pitṛiṇā́m kártem u lokám uśaté vayodhā́ḥ || 17 || sakhīyatā́m avitā́ bodhi sákhā gṛiṇāná indra stuvaté váyo dhāḥ | vayáṃ hy á te cakṛimā́ sabā́dha ābhíḥ śámībhir maháyanta indra || 18 ||

Some portion of his strength, the self derives from mother (physical realm); and from his father (spiritual realm). He, the supreme progenitor, has created the world and animates its vigour repeatedly as the wind is animated by thundering clouds (mental realm). 12

You are the bounteous one, who makes destitute prosperous, who scatters from his worshipper the accumulated dust of sin. He is the destroyer of evils, like the lightning of cloud. He is bounteous, who enriches the devotee. 13

He urges forward the wheel of intellect—the sun, source of illumination, and stops horses of vital senses in inner conflicts. The dark undulating clouds of physical form keep the self, the root of radiance, within the inner-space (between mental and physical realms). 14

Like the worshipper, the householder, at night (rejoicing whilst performing daily duties). 15

May we who are wishing for cows, for horses, for nourishment and for women through his friendship induce the inner self, the showerer of benefits, the giver of wives (or mothers), the unwearied granter of protection, to come down, as a bucket is lowered into a well. 16

May you be our preserver, watching and blessing all and bestowing felicity on those who are worthy and offer libations. May you be a friend, a sire, most fatherly of fathers, giver of food, bestowing heavenly bliss upon him who desires it. 17

O resplendent self, may you regard yourself as a protector of those who seek your friendship. Be a friend deserving of commendation and grant food to him who praises you. Suffering difficulties, we make our supplications to you, glorifying you with these holy hymns. 18

स्तुत इन्द्रो मघवा यद्ध वृत्रा भूरीण्येको अप्रतीनि हन्ति ।
अस्य प्रियो जरिता यस्य शर्मन्नकिर्देवा वारयन्ते न मर्तीः ॥१९॥
एवा न इन्द्रो मघवा विरप्शी करत्सत्या चर्षणीधृदनर्वा ।
त्वं राजा जनुषां धेह्यस्मे अधि श्रवो माहिनं यज्जरित्रे ॥२०॥
नू ष्टुत इन्द्र नू गृणान इषे जरित्रे नद्योऽ३ न पीपेः ।
अकारि ते हरिवो ब्रह्म नव्यं धिया स्याम रथ्यः सदासाः ॥२१॥

stutá índro maghávа yád dha vṛitrā́ bhū́rīṇy éko apratī́ni hanti | asyá priyó jaritā́ yásya śárman nákir devā́ vāráyante na mártāḥ || 19 || evā́ na índro maghávā virapśī́ kárat satyā́ carshanīdhṛíd anarvā́ | tvā́m rā́jā janúshām dhehy asmé ádhi śrávo máhinam yáj jaritré || 20 || nú shṭutá indra — || 21 ||

(१८) अष्टादशं सूक्तम्

(१-१३) त्रयोदशर्चस्यास्य सूक्तस्य (१) प्रथमर्चः इन्द्रः. (२-३, ४, ८-१३) द्वितीयातृतीययोश्चतुर्थ्याः पूर्वार्धस्याष्टम्यादिषण्णाञ्च गौतमो वामदेव ऋषिः (४, ५-७) चतुर्थ्या उत्तरार्धस्य पञ्चम्यादितृचस्य चादितिर्ऋषिका । (१, ४, ५-७) प्रथमर्चश्चतुर्थ्या उत्तरार्धस्य पञ्चम्यादितृचस्य च वामदेवः. (२-३, ४, ८-१३) द्वितीयातृतीययोश्चतुर्थ्याः पूर्वार्धस्याष्टम्यादिषण्णाञ्चेन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥२५॥ अयं पन्था अनुवित्तः पुराणो यतो देवा उदजायन्त विश्वे ।
अतश्चिदा जनिषीष्ट प्रवृद्धो मा मातरममुया पत्तवे कः ॥१॥
नाहमतो निरया दुर्गहैतत्तिरश्चता पार्श्वान्निर्गमाणि ।
बहूनि मे अकृता कर्त्वानि युध्यै त्वेन सं त्वेन पृच्छै ॥२॥

18.

Ayám pánthā ánuvittaḥ purāṇó yáto devā́ udájāyanta víśve | átaś cid ā́ janishīshṭa právriddho mā́ mātáram amuyā́ páttave kaḥ || 1 || náhám áto nír ayā durgáhaitát tiraścátā pārśvā́n nír gamāṇi | bahū́ni me ákṛitā kártvāni yúdhyai tvena sám tvena prichai || 2 ||

When the opulent inner self is glorified, he singly destroys many unyielding formidable evils. That worshipper is dear to him, who relies on his protection. Neither Nature's forces nor men can molest him. 19

Only the possessor of manifold power and opulence, the sustainer of men, the irresistible self may truly fulfil our aspirations, as he is the divine ruler of our existence. May he grant abundant wealth and fame which is rightly due to a worshipper. 20

O lauded and glorified resplendent Lord, may you grant ample food to your worshipper as rivers swell high and give water. O Lord of vital forces, we continue composing new hymns for you. May we, the car-borne, be victors for ever. 21

18

This hymn deals with the first dawn of creation. Dialogue between Resplendent Lord, the creator, and the soul and the Mother Nature.

(Resplendent Lord) This is the ancient and accepted path, by which all divine luminaries come into existence. So, however mighty he be, let him (bonded individual soul) be born in the same manner; let him not injure, otherwise, the mother (the embryo of his mother). 1

(The individual self speaks) I shall not come forth by this path, for this passage is hard to break; let me come forth obliquely from the side. Many acts unperformed by others are to be accomplished by me; let me contend (in one life) with one opponent. 2

परायतीं मातरमन्वचष्ट न नानु गान्यनु नू गमानि ।
त्वष्टुर्गृहे अपिबत्सोममिन्द्रः शतधन्यं चम्वोः सुतस्य ॥३॥
किं स ऋधक्कृणवद्यं सहस्रं मासो जभार शरदश्च पूर्वीः ।
नही न्वस्य प्रतिमानमस्त्यन्तर्जातेषूत ये जनित्वाः ॥४॥
अवद्यमिव मन्यमाना गुहाकरिन्द्रं माता वीर्येण न्यृष्टम् ।
अथोदस्थान्स्वयमत्कं वसान आ रोदसी अपृणाज्जायमानः ॥५॥

parāyatīm mātáram ánv acashṭa ná nánu gāny ánu nú gamāni | tváshṭur gṛihé apibat sómam índraḥ ṣatadhanyàṃ camvòḥ sutásya || 3 || kíṃ sá ṛídhak kṛiṇavad yáṃ sahásram māsó jabhára ṣarádaṣ ca pūrvíḥ | nahí nv àsya pratimānam ásty antár jātéshūtá yé jánitvāḥ || 4 || avadyám iva mányamānā gúhākar índram mātá vīryèṇā nyṛishṭam | áthód asthāt svayám átkaṃ vásāna á ródasī apṛiṇāj jáyamānaḥ || 5 ||

॥२६॥ एता अर्षन्त्यललाभवन्तीर्ऋतावरीरिव संक्रोशमानाः ।
एता वि पृच्छ किमिदं भनन्ति कमापो अद्रिं परिधिं रुजन्ति ॥६॥
किमु ष्विदस्मै निविदो भनन्तेन्द्रस्यावद्यं दिधिषन्त आपः ।
ममैतान्पुत्रो महता वधेन वृत्रं जघन्वाँ असृजद्वि सिन्धून् ॥७॥
ममच्चन त्वा युवतिः परास ममच्चन त्वा कुषवा जगार ।
ममाच्चिदापः शिशवे ममृड्युर्ममाच्चिदिन्द्रः सहसोदतिष्ठत् ॥८॥

etá arshanty alalābhávantīr ṛitávarīr iva saṃkróṣamānāḥ | etá ví pricha kím idám bhananti kám ápo ádrim paridhíṃ rujanti || 6 || kím u shvid asmai nivído bhananténdrasyāvadyáṃ didhishanta ápaḥ | mámaitán putró mahatá vadhéna vṛitráṃ jaghanvấñ asṛijad ví síndhūn || 7 || mámac caná tvā yuvatíḥ parāsa mámac caná tvā kushávā jagāra | mámac cid ápaḥ ṣíṣave mamṛidyur mámac cid índraḥ sáhasód atishṭhat || 8 ||

(Soul) It may cause the death of my mother; let me not proceed by the usual way, but proceed quickly, according to my will. In the nearness of creator, he enjoys the exhilaration of life in hundredfold ways. 3

(Mother Nature) What irregular act does he commit, whom, I, his mother, bear him (the impregnated life) for a thousand months and for many years ? There is no analogy between him and those who have been or will be born hereafter. 4

Deeming it a strange act, his Mother Nature endowed him (the impregnated life) with extraordinary vigour; therefore, as soon as born, he assumes his vesture and fills both heaven and earth (physical and mental realms). 5

These rivers filled with water, flow whispering, as if, expressing the feeling of joy. Ask them to let you know what the streams of water, have been saying, what rocks they have been encircling and break through, whilst they move forward. 6

What do these prayful whispers speak to us ? They speak of the glory of the resplendent Lord.

Resplendent Lord speaks : My son, the sun, destroys obstructing clouds with his mighty thunderbolt and sets those rivers free. 7

Resplendent Lord to the personified new born life : Once the exulting, youthful mother eternity has brought you in existence, while the unfavourable environments have tried to swallow you, but exulting waters provided delight to the infant, and once again the resplendent life has arisen by its innate strength. 8

ममच्चन ते मघवन्व्यंसो निविविध्वाँ अप हनू जघान ।
अधा निविद्ध उत्तरो बभूवाञ्छिरो दासस्य मं पिणग्वधेन ॥९॥
गृष्टिः ससूव स्थविरं तवागामनाधृष्यं वृषभं तुम्रमिन्द्रम् ।
अरीळ्हं वत्सं चरथाय माता स्वयं गातुं तन्वे इच्छमानम् ॥१०॥
उत माता महिषमन्वेनदमी त्वा जहति पुत्र देवाः ।
अथाब्रवीद्वृत्रमिन्द्रो हनिष्यन्त्सखे विष्णो वितरं वि क्रमस्व ॥११॥

mámac caná te maghavan vyàṅso nivividhváṅ ápa hánū jaghána | ádhā níviddha úttaro babhūváñ chíro dāsásya sám piṇak vadhéna || 9 || gṛishṭíḥ sasūva stháviraṃ tavāgám anādhṛishyáṃ vṛishabháṃ túmram índram | árīḷhaṃ vatsáṃ caráthāya mātá svayáṃ gātúṃ tanvà ichámānam || 10 || utá mātá mahishám ánv avenad amí tvā jahati putra devấḥ | áthābravīd vṛitrám índro hanishyán sákhe vishṇo vitaráṃ ví kramasva || 11 ||

कस्ते मातरं विधवामचक्रच्छयुं कस्त्वामजिघांसच्चरन्तम् ।
कस्ते देवो अधि मार्डीक आसीद्यत्प्राक्षिणाः पितरं पादगृह्य ॥१२॥
अवर्त्या शुनं आन्त्राणि पेचे न देवेषु विविदे मर्डितारम् ।
अपश्यं जायाममहीयमानामधा मे श्येनो मध्वा जभार ॥१३॥

kás te mātáraṃ vidhávām acakrac chayúṃ kás tvấm ajighāṅsac cárantam | kás te devó ádhi mārḍīkā āsīd yát prákshiṇāḥ pitáram pādagṛíhya || 12 || ávartyā śúna āntráṇi pece ná devéshu vivide marḍitáram | ápaśyaṃ jāyáṃ ámahīyamānam ádhā me śyenó mádhv á jabhāra || 13 ||

O bounteous life, once the ravaging force again tries to smite upon your face, whereupon, being so smitten, you prove stronger, and crush the head of the ravaging forces, with your adamantine will to survive. 9

As a heifer bears a calf, the eternal Mother Nature bears the organic life, mature (in years), strong, irresistible, vigorous, energetic, invincible, destined to follow his own course and heedful of its own person. 10

Then from the evolved organic life, the Mother enquired: My son, do Nature's forces desert you and try to harm? Then the personified life answering in affirmative further speaks to the omnipresent Father: May you exert your prowess with a desire to destroy demonic obstructing forces. 11

Who has made your Mother Nature a widow? Who has been the person who tried to slay you whilst you were unconscious or in sleep in wakeful state?

O Child, you have neglected your father as if having seized him by foot and not caring for him. Who could have been more gracious to you than He? 12

Finally the self, so lamented, in extreme destitution: What a shame to me that I have committed a hineous crime as if cooking the entrails of a dog (having forgotten my Lord). I could find no comfort among Nature's material forces. Before my own eyes I have seen my wife, the beloved, disrespected. Then the enlightenment, in the form of falcon from heaven, comes down and brings the sweet water. 13

(१९) एकोनविंशं सूक्तम्

(१–१२) एकादशर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

एवा त्वामिन्द्र वज्रिन्नत्र विश्वे देवासः सुहवास ऊमाः ।
महामुभे रोदसी वृद्धमृष्वं निरेकमिद्भृणते वृत्रहत्ये ॥१॥
अवासृजन्त जिव्रयो न देवा भुवः सम्राळिन्द्र सत्ययोनिः ।
अहन्नहिं परिशयानमर्णः प्र वर्तनीररदो विश्वधेनाः ॥२॥
अतृप्णुवन्तं वियतमबुध्यमबुध्यमानं सुषुपाणमिन्द्र ।
सप्त प्रति प्रवत आशयानमहिं वज्रेण वि रिणा अपर्वन् ॥३॥

19.

Evá tvám indra vajrinn átra víśve devásaḥ suhávāsa úmāḥ | mahám ubhé ródasī vriddhám ṛishvám nír ékam íd vriṇate vritrahátye || 1 || ávāsṛijanta jívrayo ná devá bhúvaḥ samráḷ indra satyáyoniḥ | áhann áhim pariśáyānam árṇaḥ prá vartanír arado viśvádhenāḥ || 2 || átṛipṇuvantam víyatam abudhyám ábudhyamānanm sushupāṇám indra | saptá práti pravátа āśáyānam áhim vájreṇa ví riṇā aparván || 3 ||

अक्षोदयच्छवसा क्षामं बुध्नं वार्णं वातस्तविषीभिरिन्द्रः ।
दृळ्हान्यौभ्नादुशमान ओजोऽवाभिनत्ककुभः पर्वतानाम् ॥४॥
अभि प्र दद्रुर्जनयो न गर्भं रथा इव प्र यययुः साकमद्रयः ।
अतर्पयो विसृत उज्र ऊर्मीन्त्वं वृताँ अरिणा इन्द्र सिन्धून् ॥५॥

ákshodayac chávasā kshámа budhnám vár ná vátas táviśhībhir índraḥ | dṛiḷhány aubhnād uśámāna ójó 'vābhinat kakúbhaḥ párvatānām || 4 || abhí prá dadrur jánayo ná gárbham ráthā iva prá yayuḥ sākám ádrayaḥ | átarpayo visṛíta ubjá ūrmín tvám vritáñ ariṇā indra síndhūn || 5 ||

19

O resplendent self, wielder of the adamantine will-power, all the protecting Nature's forces, who are reverently invoked, and both heaven and the earth (physical and spiritual realms of body) glorify you. You are verily unparalleled, eternal and lofty capable of destroying evil forces. 1

As elders urge their young, so the sense-organs urge you to fight evil forces; then you, O inner-self, become the emblem of truth, the sovereign ruler of the human body, and you lay off the morbid impulses and mark out the courses of all delighting channels of thoughts. 2

In no time, you cut down with your adamantine will-power, the insatiable, hard to awaken, ignorant, unapprehending lazy dragon of evil impulses, who obstructs the free flow of seven prone streams of virtuous thoughts. 3

The inner-self with his strength, awakens, the exhausted nerves of body and mind, in the same manner as wind stirs the water with its fury. Striving with strength, he bursts the solid clouds of ignorance asunder and shatters the high walls of obstructing adversaries. 4

The vital principles hasten to you like mothers to their young; and like chariots who rush (in battle); you, O inner-self, refresh the flowing streams of thoughts; and shatter the clouds of ignorance. You set free the obstructed streams of virtuous thoughts. 5

॥२॥ त्वं महीमवनिं विश्वधेनां तुर्वीतये वय्याय क्षरन्तीम् ।
अरमयो नमसैजदर्णः सुतरणाँ अकृणोरिन्द्र सिन्धून् ॥६॥
प्राग्रुवो नभन्वो३ न वक्वा ध्वस्रा अपिन्वद्युवतीर्ऋतज्ञाः ।
धन्वान्यजाँ अपृणक्कृषाणाँ अधोगिन्द्रः स्तर्यो३ दंसुपत्नीः ॥७॥
पूर्वीरुषसः शरदश्च गूर्ता वृत्रं जघन्वाँ असृजद्वि सिन्धून् ।
परिष्ठिता अतृणद्बद्बधानाः सीरा इन्द्रः स्रवितवे पृथिव्या ॥८॥
वम्रीभिः पुत्रमग्रुवो अदानं निवेशनाद्धरिव आ जभर्थ ।
व्य१न्धो अख्यदहिमाददानो निर्भूदुखच्छित्समरन्त पर्व ॥९॥

tvám mahím avánim visvádhenām turvítaye vayyāya kshárantīm | áramayo námasaijad árnah sutaranán akrinor indra síndhūn || 6 || prágrúvo nabhanvò ná vákvā dhvasrá apinvad yuvatír ritajñáh | dhánvāny ájrāñ apriņak trishāņáñ ádhog índra staryò dámsupatnīh || 7 || pūrvír ushásah sarádas ca gūrtá vritrám jaghanvấñ asrijad ví síndhūn | párishthitā atrinad badbadhānáh sīrá índrah srávitave prithivyá || 8 || vamríbhih putrám agrúvo adānám nivéṣanād dhariva á jabhartha | vy àndhó akhyad áhim ādadānó nír bhūd ukhachít sám aranta párva || 9 ||

प्र ते पूर्वाणि करणानि विप्राविदाँ आह विदुषे करोमि ।
यथायथा वृष्ण्यानि स्वगूर्तापांसि राजन्नर्यावियेथीः ॥१०॥
नू ष्टुत इन्द्र नू गृणान इषं जरित्रे नद्यो३ न पीपेः ।
अकारि ते हरिवो ब्रह्म नव्यं धिया स्याम रथ्यः सदासाः ॥११॥

prá te pūrvāṇi karaṇāni viprāvidvấñ āha vidúshe kárāṇsi | yáthā-yathā vrishnyāni svágūrtāpāṅsi rājan náryāveshīh || 10 || nú shṭutá — || 11 ||

O inner-self, you, for the benefit of vigorously generous and vigilantly learned devotees, make the physical body cherishing and exuberant with abundant wisdom. You control the violent passions and thus make the rivers of life easy to be crossed. 6

Like the fierceful army marching on, the resplendent self has let youthful channels of thoughts flow forth which are law-abiding, resourceful and the corroders (of their banks). They inundate the dry lands and the thirsty (mind), and milk out the barren intellect, whom the evil thoughts have become the lords of. 7

Through many a morn and many a lovely autumn, having dispelled dark evils of ignorance, he sets free many channels of dawn-like intuitive thoughts, which were swallowed up by dark prejudices. The inner-self releases the imprisoned rivers of thoughts, encompassed (by clouds) to come out in the world. 8

Lord of vital senses, you extricate out the creative ability of man from its source, where it has been devoured by ants of petty impulses. When extricated, though blind, it distinguishes the dragon of sin. The creative ability is fully restored to health like a creature whose broken joints in the ant-hill have been again fully united. 9

O man of wisdom, I have been knowing and praising the deeds you have been performing ever since. They are generative of rain, spontaneous and beneficial to men. 10

O lauded and glorified resplendent Lord, may you grant ample food to your worshipper and give water. O Lord of vital forces, we continue composing new hymns for you. May we, the car-borne, be victors for ever. 11

(२०) विंशं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य गोतमो वामदेव ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥३॥ आ न इन्द्रो दूरादा न आसादभिष्टिकृदवसे यासदुग्रः ।
ओजिष्ठेभिर्नृपतिर्वज्रबाहुः संगे समत्सु तुर्वणिः पृतन्यून् ॥१॥
आ न इन्द्रो हरिभिर्यात्वच्छार्वाचीनोऽवसे राधसे च ।
तिष्ठाति वज्री मघवा विरप्शीमं यज्ञमनु नो वाजसातौ ॥२॥
इमं यज्ञं त्वमस्माकमिन्द्र पुरो दधत्सनिष्यसि क्रतुं नः ।
श्वघ्नीव वज्रिन्त्सनये धनानां त्वया वयमर्य आजिं जयेम ॥३॥

20.

Á na índro dūrád á na āsád abhishṭikṛ́d ávase yāsad ugráḥ | ójishṭhebhir nṛipátir vájrabāhuḥ saṇgé samátsu turváṇiḥ pṛitanyūn̐ ‖ 1 ‖ á na índro háribhir yātv árvāṅvācīnó 'vase rádhase ca | tíshṭhāti vajrí maghávā virapśínām̐ yajñám ánu no vā́jasātau ‖ 2 ‖ imám̐ yajñám̐ tvám asmā́kam indra puró dádhat sanishyasi krátuṃ naḥ | svaghnívā vajrin sanáye dhánānām̐ tváyā vayám aryá ājím̐ jayema ‖ 3 ‖

उशन्नु षु णः सुमना उपाके सोमस्य नु सुषुतस्य स्वधावः ।
पा इन्द्र प्रतिभृतस्य मध्वः समन्धसा ममदः पृतनर्येण ॥४॥
वि यो रप्शा ऋषिभिर्नवेभिर्वृक्षो न पक्वः सृण्यो न जेता ।
मर्यो न योषामभि मन्यमानोऽच्छा विवक्मि पुरुहूतमिन्द्रम् ॥५॥

uśánn u shú ṇaḥ sumánā upāké sómasya nú súshutasya svadhāvaḥ | pā́ indra prátibhṛitasya mádhvaḥ sám ándhasā mamadaḥ pṛishṭhyèna ‖ 4 ‖ ví yó rarapśá ṛíshibhir návebhir vṛikshó ná pakváḥ sṛṇyo ná jétā | máryo ná yóshām abhí mányamānó 'chā vivakmi puruhūtám índram ‖ 5 ‖

20

May the resplendent self, the fulfiller of aspirations, the Lord of men, equipped with adamantine forces, subduer of his adversaries, small or big, come to us for our protection whether from far or near. 1

May the resplendent self, affectionately inclined to us, equipped with its vital faculties come to us for our protection. He is the possessor of adamantine will-power bounteous and powerful. He remains always with us to help in our benevolent noble deeds. 2

O resplendent self, may you, honouring our benevolent acts, give us strength and fill us full with courage to acquire the benefits. O holder of adamantine will-power, may we remain with you, and like a hunting creature subdue our evils. May we be victorious in our conflicts. 3

O resplendent self, glorious in your own greatness, may you be favourably disposed, and gracious to us. May you relish the ecstasy of spiritual joy and be pleased to accept the sacrificial homage offered by us at the back (i.e. in silence). 4

I, like a lover boosting of his beloved, glorify that resplendent self, adored by all sages, past and present. He is praised like a tree with ripe fruit and like a victor trained and disciplined. 5

॥४॥ गिरिर्न यः स्वतवाँ ऋष्व इन्द्रः सनादेव सहसे जात उग्रः ।
आदर्ता वज्रं स्थविरं न भीम उद्नेव कोशं वसुना न्यृष्टम् ॥६॥
न यस्य वर्ता जनुषा न्वस्ति न राधस आमरीता मघस्य ।
उद्वावृषाणस्तविषीव उग्रास्मभ्यं दद्धि पुरुहूत रायः ॥७॥
ईक्षे रायः क्षयस्य चर्षणीनामुत व्रजमपवर्तासि गोनाम् ।
शिक्षानरः समिथेषु प्रहावान्वस्वो राशिमभिनेतासि भूरिम् ॥८॥

girír ná yáḥ svátavāñ ṛishvá índraḥ sanád evá sáhase jātá ugráḥ | ádartā vájraṃ stháviraṃ ná bhīmá udnéva kóśaṃ vásunā nyṛ̀shṭam || 6 || ná yásya vartá janúshā nv ásti ná rádhasa āmarītā maghásya | udvāvṛishāṇás tavishīva ugrāsmábhyaṃ daddhi puruhūta rāyáḥ || 7 || íkshe rāyáḥ kshā́yasya carshaṇīnā́m utá vrajám apavartási gónām | śikshānaráḥ samithéshu prahā́vān vásvo rāśím abhinetási bhū́rim || 8 ||

कया तच्छृण्वे शच्या शचिष्ठो यया कृणोति मुहु का चिदृष्वः ।
पुरु दाशुषे विचयिष्ठो अंहोऽथा दधाति द्रविणं जरित्रे ॥९॥
मा नो मर्धीरा भरा दद्धि तन्नः प्र दाशुषे दातवे भूरि यत्ते ।
नव्ये देष्णे शस्ते अस्मिन्त उक्थे प्र ब्रवाम वयमिन्द्र स्तुवन्तः ॥१०॥
नू ष्टुत इन्द्र नू गृणान इषं जरित्रे नद्योऽ३ न पीपेः ।
अकारि ते हरिवो ब्रह्म नव्यं धिया स्याम रथ्यः सदासाः ॥११॥

káyā tác chṛiṇve sácyā sácishṭho yáyā kṛiṇóti múhu ká cid ṛishváḥ | purú dāśúshe vícayishṭho áṅhó 'thā dadhāti dráviṇaṃ jaritré || 9 || má no mardhīr á bharā daddhí tán naḥ prá dāśúshe dā́tave bhū́ri yát te | návye deshṇé sásté asmín ta ukthé prá bravāma vayám indra stuvántaḥ || 10 || nú shṭutá — || 11 ||

The vast and self-sustained like a mountain, the radiant and formidable resplendent self, ever ready for conquest, is the wielder of the adamantine will-power, and is charged with splendour, like a jar fully filled with water. 6

Whom, from ancient times there has not been one to oppose, none to curtail the riches of His bounty, and who accomplishes pious works, may that powerful resplendent self, the showerer of benefits, invoked by all, pour forth riches on us. 7

You rule over the riches and the dwellings of men; you are the rescuer of the store of wisdom; you are the giver of instructions, the winner in all conflicts; may you lead us to the heaps of riches. 8

By what great wisdom is He renowned as the wisest? Wherewith does the mighty Lord repeatedly perform great deeds? He is the best comforter of manifold sorrows of the worshipper and bestows wealth upon His adorer. 9

Harm us not, but cherish us, O Lord! May you bestow upon us that abundant wealth which you provide to the dedicated worshipper. Praising you, we extol you at this new, well-awarding and excellent ceremony. 10

O lauded and glorified resplendent Lord, may you grant ample food to your worshipper, as rivers swell high and give water O Lord of vital forces, we continue composing new hymns for you. May we, car-borne, be the victors for ever. 11

(२१) एकविंशं सूक्तम्

(१-११) एकादशर्चस्याप्य सूक्तस्य गौतमो वामदेव ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥५॥ आ यात्विन्द्रोऽवस उप न इह स्तुतः सधमादस्तु शूरः ।
वावृधानस्तविषीर्यस्य पूर्वीर्द्यौर्न क्षत्रमभिभूति पुष्यात् ॥१॥
तस्येदिह स्तवथ वृष्ण्यानि तुविद्युम्नस्य तुविराधसो नृन् ।
यस्य क्रतुर्विदथ्यो३ न सम्राट् साह्वान्तरुत्रो अभ्यस्ति कृष्टीः ॥२॥
आ यात्विन्द्रो दिव आ पृथिव्या मक्षू समुद्रादुत वा पुरीषात् ।
स्वर्णरादवसे नो मरुत्वान्परावतो वा सदनादृतस्य ॥३॥

21.

Á yātv índró 'vasa úpa na ihá stutáḥ sadhamád astu śúraḥ | vāvṛidhānás távishīr yásya pūrvír dyaúr ná kshatrám abhíbhūti púshyāt || 1 || tásyéd ihá stavatha vṛíshṇyāni tuvidyumnásya tuvirádhaso nṛín | yásya krátur vidathyò ná samrát sāhván tárutro abhy ásti kṛishṭíḥ || 2 || á yātv índro divá á pṛithivyá makshú samudrád utá vā púrīshāt | svàrṇarād ávase no marútvān parāváto vā sádanād ṛitásya || 3 ||

स्थूरस्य रायो बृहतो य ईशे तमु ष्टवाम विदथेष्विन्द्रम् ।
यो वायुना जयति गोमतीषु प्र धृष्णुया नयति वस्यो अच्छ ॥४॥
उप यो नमो नमसि स्तभायन्नियर्ति वाचं जनयन्यजध्यै ।
ऋञ्जसानः पुरुवार उक्थैरिन्द्रं कृण्वीत सदनेषु होता ॥५॥

sthūrásya rāyó bṛiható yá íṣe tám u shṭavāma vidátheshv índram | yó vāyúnā jáyati gómatīshu prá dhṛishṇuyā náyati vásyo ácha || 4 || úpa yó námo námasi stabhāyánn íyarti vā́cam janáyan yájadhyai | ṛiñjasānáḥ puruvára ukthaír éndram kṛiṇvīta sádaneshu hótā || 5 ||

21

May the resplendent self, radiant like sun, intrinsically vigorous, come to us for our protection. May he, being praised, here in this ceremony, enjoy the ecstasy of spiritual joy with us. May he, the possessor of many energies, strengthen his own overpowering force. 1

May you glorify the powerful leader of that renowned and opulent resplendent self, whose victorious and protecting forces rule over men, like a universal sovereign remarkable among mighties. 2

May the resplendent Lord, accompanied by the vital principles, come quickly for our protection, from the sky, from the earth, from the firmament, from the waters, from the blissful regions, and even from the distances far and beyond. 3

In the assembly of pious devotees, we glorify the resplendent Lord who is the sovereign of massive and extensive riches; who by His prowess is victor over hostile/hosts, and who by His munificence brings excellent wealth to the worshippers. 4

Let the priest, with many hymns, invoke that resplendent Lord, who, sustains universe, gives food in return to our offerings, and who, with divine voice, inspires men to worship. He is to be propitiated by praises, and adored by all. 5

॥६॥ धिषा यदि धिषण्यन्तः सरण्यान्त्सदन्तो अद्रिमौशिजस्य गोहे ।
आ दुरोषाः पास्त्यस्य होता यो नो महान्त्संवरणेषु वह्निः ॥६॥
सत्रा यदीं भार्वरस्य वृष्णः सिषक्ति शुष्मः स्तुवते भराय ।
गुहा यदीमौशिजस्य गोहे प्र यद्धिये प्रायसे मदाय ॥७॥
वि यद्वरांसि पर्वतस्य वृण्वे पयोभिर्जिन्वे अपां जवांसि ।
विदद्गौरस्य गवयस्य गोहे यदी वाजाय सुध्यो३ वहन्ति ॥८॥

dhishā́ yádi dhishaṇyántaḥ saraṇyā́n sádanto ádrim auśijásya góhe | ā́ duróshāḥ pāstyásya hótā yó no mahā́n saṃváraṇeshu váhniḥ || 6 || satrā́ yád īm bhārvarásya vṛíshṇaḥ síshakti śúshma stuvaté bhárāya | gúhā yád īm auśijásya góhe prá yád dhiyé práyase mádāya || 7 || ví yád várāṅsi párvatasya vṛiṇvé páyobhir jinvé apā́ṃ jávāṅsi | vidád gaurásya gavayásya góhe yádī vā́jāya sudhyò váhanti || 8 ||

भद्रा ते हस्ता सुकृतोत पाणी प्रयन्तारा स्तुवते राध इन्द्र ।
का ते निषत्तिः किमु नो ममत्सि किं नोदुदु हर्षसे दातवा उ ॥९॥
एवा वस्व इन्द्रः सत्यः सम्राड्धन्ता वृत्रं वरिवः पूरवे कः ।
पुरुष्टुत क्रत्वा नः शग्धि रायो भक्षीय तेऽवसो दैव्यस्य ॥१०॥
नू ष्टुत इन्द्र नू गृणान इषं जरित्रे नद्यो३ न पीपेः ।
अकारि ते हरिवो ब्रह्म नव्यं धिया स्याम रथ्यः सदासाः ॥११॥

bhadrā́ te hástā súkṛitotá pāṇí prayantárā stuvaté rā́dha indra | ká te níshattiḥ kím u nó mamatsi kím nód-ud u harshase dā́tavá u || 9 || evā́ vásva índraḥ satyáḥ samrā́ḍ dhántā vṛitrám várivaḥ pūráve kaḥ | púrushṭuta krátvā naḥ ṣagdhi rāyó bhakshīyá té 'vaso daívyasya || 10 || nú shṭutá — || 11 ||

When sitting and pondering in deep devotion in the priest's abode, the grinder of juices plies with his pressing stones, may the Lord, who is superb in contests and whose wrath is formidable, come to aid as the house-lord's priest. 6

True it is, that the power of the sustainer of the world, the showerer of benefits, favourably helps the offerer of praises. It prevails upon the secret thoughts of the sincere seeker, lying hidden in the priests abode, for his accomplishments, desires and delights. 7

When he sets asunder the clouds of ignorance, and amply supplies the rapid flow of thoughts, the wise, leads him on to vigorous search of truth, and he thereupon finds in the hidden corner, the manifested intellect and its counterpart, the subconsciousness. 8

O resplendent Lord, your auspicious arms are accomplishers of noble deeds, and your two hands confer wealth to your worshippers. Why is this delay ? Why do you not invigorate us ? Why are you not delighted for granting us riches ? 9

Thus glorified, the resplendent Lord, the truthful, the master of treasures gives freedom to man by dispelling the devil of ignorance. O Lord adored by all, may you grant us strength for doing noble acts, so that we may enjoy the fruits of your protective divine favour. 10

O lauded and glorified resplendent Lord, may you grant ample food to your worshipper as rivers swell high and give water. O Lord of vital glory, we continue composing new hymns for you. May we, car-borne, be victors for ever. 11

(२२) द्वाविंश सूक्तम्

(१–११) एकादशर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥७॥ यन्न इन्द्रो जुजुषे यच्च वष्टि तन्नो महान्करति शुष्म्या चित् ।
ब्रह्म स्तोमं मघवा सोममुक्था यो अश्मानं शवसा बिभ्रदेति ॥१॥
वृषा वृषन्धिं चतुरश्रिमस्यन्नुग्रो बाहुभ्यां नृतमः शचीवान् ।
श्रिये परुष्णीमुषमाण ऊर्णां यस्याः पर्वाणि सख्याय विव्ये ॥२॥
यो देवो देवतमो जायमानो महो वाजेभिर्महद्भिश्च शुष्मैः ।
दधानो वज्रं बाह्वोरुशन्तं द्यामर्मेन रेजयत्प्र भूम ॥३॥

22.

Yán na índro jujushé yác ca váshṭi tán no mahán karati ṣushmy á cit | bráhma stómam maghávā sómam ukthá yó áṣmānaṃ ṣávasā bíbhrad éti || 1 || vríshā vríshandhiṃ cáturaṣrim ásyann ugró bāhúbhyāṃ nṛítamaḥ ṣácīvān | ṣriyé párushṇīm ushámāṇa úrṇāṃ yásyāḥ párvāṇi sakhyáya vivyé || 2 || yó devó devátamo jáyamāno mahó vájebhir mahádbhiṣ ca ṣúshmaiḥ | dádhāno vájram bāhvór uṣántaṃ dyáṃ ámena rejayat prá bhūma || 3 ||

विश्वा रोधांसि प्रवतश्च पूर्वीर्द्यौर्ऋष्वाजनिमन्रेजत क्षाः ।
आ मातरा भरति शुष्म्या गोर्नृवत्परिज्मन्नोनुवन्त वाताः ॥४॥
ता तू त इन्द्र महतो महानि विश्वेष्वित्सवनेषु प्रवाच्या ।
यच्छूर धृष्णो धृषता दधृष्वानहिं वज्रेण शवसाविवेषीः ॥५॥

víṣvā ródhāṅsi pravátaṣ ca pūrvír dyaúr ṛishváj jánimaṇ rejata kshāḥ | á mātárā bhárati ṣushmy á gór nṛivát párijman nonuvanta vātāḥ || 4 || tá tú ta indra maható mahání víṣveshv ít sávaneshu pravácyā | yác chūra dhṛishṇo dhṛishatá dadhṛishvắn áhiṃ vájreṇa ṣávasāviveshīḥ || 5 ||

22

The personality of resplendent great and mighty Lord is manifested along with His punitive justice in His strength. He loves and welcomes our gifts, and desires them to be offered to Him by us. May He, the possessor of opulence, accept our hymns, our praises, our loving devotions and devotional songs. 1

He, the showerer of benefits, the fierce, the foremost, and the brilliant, wields with his power the four-edged justice for granting prosperity. He, dispelling the wickedness of our mind, releases virtues through channels of wisdom and thus inspires us through friendly favours for spiritual progress. 2

He, the divine, most divine as soon as manifested, endowed with glories and great energies, holding, as if, in his arms the adamantine justice makes both heaven and earth oscillate with vigour. 3

As soon as He ordains, all the hills, flooded rivers, heaven and earth start oscillating with vigour. Through His firm determination, the parent-like mighty Lord sustains both heaven and earth. Cosmic winds make loud noise like a crowd of men in mid-region. 4

O resplendent Lord, great are the deeds, to be proclaimed at all our congregations. O brave Lord, the sustainer of universe bearing the adamantine force, you annihilate the dragon of sinful mind. 5

॥८॥ ता नू ते सत्या तुविनृम्ण विश्वा प्र धेनवः सिस्रते वृष्ण ऊध्नः ।
अधा ह त्वद्वृषमणो भियानाः प्र सिन्धवो जवसा चक्रमन्त ॥६॥
अत्राह ते हरिवस्ता उ देवीरवोभिरिन्द्र स्तवन्त स्वसारः ।
यत्सीमनु प्र मुचो बद्बधाना दीर्घामनु प्रसितिं स्यन्दयध्यै ॥७॥
पिपीळे अंशुर्मद्यो न सिन्धुरा त्वा शमी शशमानस्य शक्तिः ।
अस्मद्र्यक्शुशुचानस्य यम्या आशुर्न रश्मिं तुव्योजसं गोः ॥८॥

tā́ tú te satyā́ tuvinṛimṇa víśvā prá dhenávaḥ sisrate vṛíshṇa ūdhnaḥ | ádhā ha tvád vṛishamaṇo bhiyānā́ḥ prá síndhavo jávasā cakramanta || 6 || átrā́ha te harivas tā́ u devír ávobhir indra stavanta svásāraḥ | yát sīm ánu prá mucó badbadhānā́ dīrghā́m ánu prásitiṃ syandayádhyai || 7 || pipīḷé aṅśúr mádyo ná síndhur ā́ tvā śámī śaśamānásya śaktíḥ | asmadryàk chuśucānásya yamyā āśúr ná raśmíṃ tuvyójasaṃ góḥ || 8 ||

अस्मे वर्षिष्ठा कृणुहि ज्येष्ठा नृम्णानि सत्रा सहुरे सहांसि ।
अस्मभ्यं वृत्रा सुहनानि रन्धि जहि वधर्वनुषो मर्त्यस्य ॥९॥
अस्माकमित्सु शृणुहि त्वमिन्द्रास्मभ्यं चित्राँ उप माहि वाजान् ।
अस्मभ्यं विश्वा इषणः पुरंधीरस्माकं सु मघवन्बोधि गोदाः ॥१०॥
नू ष्टुत इन्द्र नृ गृणान इषं जरित्रे नद्योऽ न पीपेः ।
अकारि ते हरिवो ब्रह्म नव्यं धिया स्याम रथ्यः सदासाः ॥११॥

asmé várshishṭhā kṛiṇuhi jyéshṭhā nṛimṇáni satrá sahure sáhāṅsi | asmábhyaṃ vṛitrá suhánāni randhi jahí vádhar vanúsho mártyasya || 9 || asmā́kam ít sú śṛiṇuhi tvám indrāsmábhyaṃ citrā́ṅ úpa māhi vā́jān | asmábhyaṃ víśvā ishaṇaḥ púraṃdhīr asmā́kaṃ sú maghavan bodhi godā́ḥ || 10 || nú shṭutá — || 11 ||

Most powerful Lord, all your accomplishments are verily true. O showerer of benefits, the cows give milk from their udders through your grace. And, O benevolent Lord, the rivers flow with rapidity fearing you at your command. 6

O Lord of speed and vitality, the divine sister-like streams of rivers offer reverence to you for protection, when you set them free to flow, after their having been impeded by the obstructive forces through a long confinement. 7

The exhilarating melodies of devotional songs have been repeatedly sung for you, as if a herb properly crushed beneath stones (for extraction). Now, may the streams of our love flow to you, and so let the expiatory power of the illustrious utterer of praise be directed towards us, as if a horse directed by reins. 8

O victorious Lord, bless us with excellent, superior and overpowering vigour. And may you make evil forces easy to be conquered. May you demolish the weapon of malevolent man. 9

Graciously listen to our praises, O Lord, and bestow upon us many kinds of prosperity and fulfil all our aspirations, and O bounteous, be delighted to grant us wisdom. 10

O lauded and glorified resplendent Lord, may you grant ample food to your worshipper, as rivers swell high and give water. O Lord of vital glory, we continue composing new hymns for you. 11



(२३) त्रयोविंशं सूक्तम्

(१–११) एकादशर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । (१–७, ११) प्रथमादिसप्तर्चा-मेकादश्याश्चेन्द्रः (८–१०) अष्टम्यादितृचस्येन्द्र ऋतं वा देवता । त्रिष्टुप् छन्दः ॥

॥९॥ कथा महामवृधत्कस्य होतुर्यज्ञं जुषाणो अभि सोममूधः ।
पिबन्नुशानो जुषमाणो अन्धो ववक्ष ऋष्वः शुचते धनाय ॥१॥
को अस्य वीरः सधमादमाप समानंश सुमतिभिः को अस्य ।
कदस्य चित्रं चिकिते कदूती वृधे भुवच्छशमानस्य यज्योः ॥२॥
कथा शृणोति हूयमानमिन्द्रः कथा शृण्वन्नवसामस्य वेद ।
का अस्य पूर्वीरुपमातयो ह कथैनमाहुः पपुरिं जरित्रे ॥३॥

23.

Kathā́ mahā́m avṛidhat kásya hótur yajñā́m jushāṇó abhí sómam ūdhaḥ | píbann uṣānó jushámāṇo ándho vavakshá ṛishváḥ śucaté dhánāya ‖ 1 ‖ kó asya vīráḥ sadhamā́dam āpa sám ānaṅśa sumatíbhiḥ kó asya | kád asya citrā́m cikite kád ūtí vṛidhé bhuvac chaśamānásya yájyoḥ ‖ 2 ‖ kathā́ śṛiṇoti hūyámānam índraḥ kathā́ śṛiṇvánn ávasām asya veda | kā́ asya pūrvír úpamātayo ha kathaínam āhuḥ pápurim jaritré ‖ 3 ‖

kathā́ sabā́dhaḥ śaśamāṇó asya nā́śad abhí drávinam dídhyānaḥ | devó bhuvan návedā ma ṛitā́nām námo jagṛibhvā́ṅ abhí yáj jújoshat ‖ 4 ‖ kathā́ kád asyā́ usháso vyùshṭau devó mártasya sakhyā́m jujosha | kathā́ kád asya sakhyā́m sákhibhyo yé asmin kā́mam suyújam tatasré ‖ 5 ‖

कथा सबाधः शशमानो अस्य नशदभि द्रविणं दीध्यानः ।
देवो भुवन्नवेदा म ऋतानां नमो जगृभ्वाँ अभि यज्जुजोषत् ॥४॥
कथा कदस्या उषसो व्युष्टौ देवो मर्तस्य सख्यं जुजोष ।
कथा कदस्य सख्यं सखिभ्यो ये अस्मिन्कामं सुयुजं ततस्रे ॥५॥

23

In what manner should the devotee extol the mighty resplendent Lord and the sacrifice of which worshipper is favoured by the Lord when propitiated? Rejoicing with our devotional emotions and accepting the homage of the devotee, the mighty Lord bestows brilliant prosperity. 1

Who is that hero, who has enjoyed His fellowship? Who has been a partner in His loving kindness? What do we know of His wondrous acts? How often does He come to enhance the prosperity of the dedicated worshipper? 2

How does the resplendent Lord listen to the invocations of the worshipper? And after hearing, how does He know what one needs for help? What have been His blessings to us since ever? Why is He called the fulfiller of the wishes of His devotee? 3

Is it that in spite of adverse and opposing circumstances, he who glorifies and takes delight in the worship of resplendent Lord, obtains rewards? May the divine Lord appreciate my truthful praises, having received the homage which He loves. 4

When and in what manner, at the break of this dawn, does the divine Lord accept the friendship of a mortal? When and in what manner is His friendship extended to the friends who love Him and entwine in Him their firm affection. 5

॥१०॥ किमादमत्रं सख्यं सखिभ्यः कदा नु ते भ्रात्रं प्र ब्रवाम ।
श्रिये सुदृशो वपुरस्य सर्गाः स्वर्ण चित्रतममिष आ गोः ॥६॥
द्रुहं जिघांसन्ध्वरसमनिन्द्रां तेतिक्ते तिग्मा तुजसे अनीका ।
ऋणा चिद्यत्र ऋणया न उग्रो दूरे अज्ञाता उषसो बबाधे ॥७॥
ऋतस्य हि शुरुधः सन्ति पूर्वीर्ऋतस्य धीतिर्वृजिनानि हन्ति ।
ऋतस्य श्लोको बधिरा ततर्द कर्णा बुधानः शुचमान आयोः ॥८॥

kím ád ámatraṃ sakhyáṃ sákhibhyaḥ kadā́ nú te bhrātrám prá bravāma | śriyé sudríśo vápur asya sárgāḥ svàr ná citrátamam isha ā́ góḥ || 6 || drúhaṃ jíghāṅsan dhvarásam anindrā́ṃ tétikte tigmā́ tujáse ánikā | ṛiṇā́ cid yátra ṛiṇayā́ na ugró dūré ájñātā usháso babādhé || 7 || ṛitásya hí śurúdhaḥ sánti pūrvír ṛitásya dhītír vṛijināni hanti | ṛitásya ślóko badhirā́ tatarda kárṇā budhānáḥ śucámāna āyóḥ || 8 ||

ऋतस्य दृळ्हा धरुणानि सन्ति पुरूणि चन्द्रा वपुषे वपूंषि ।
ऋतेनं दीर्घमिषणन्त पृक्षं ऋतेन गावं ऋतमा विवेशुः ॥९॥
ऋतं येमान ऋतमिद्वनोत्यृतस्य शुष्मंस्तुरया उ गव्युः ।
ऋताय पृथ्वी बहुले गभीरे ऋताय धेनू परमे दुहाते ॥१०॥
नू ष्टुत इन्द्र नृ गृणान इषे जरित्रे नद्योऽ न पीपेः ।
अकारि ते हरिवो ब्रह्म नव्यं धिया स्याम रथ्यः सदासाः ॥११॥

ṛitásya dṛiḷhā dharúṇāni santi purúṇi candrā́ vápushe vápūṅshi | ṛiténa dīrghám ishaṇanta pṛíksha ṛiténa gáva ṛitám ā́ viveśuḥ || 9 || ṛitáṃ yemāná ṛitám íd vanoty ṛitásya śúshmas turayā́ u gavyúḥ | ṛitáya pṛithvī́ bahulé gabhīré ṛitáya dhenū́ paramé duhāte || 10 || nū́ shṭutá — || 11 ||

How and in what manner shall we proclaim your affection to your faithful devotees ? When may we make known to every one your fraternal regards ? The efforts of lustrous Lord are for the happiness of all. The astonishing glory of the Lord, as also of the sun, is manifest in His entire creation from earth (to the heavenly bodies). 6

Resolving to subdue the rebels and rivals, He sharpens His weapon to destroy them. The powerful Lord holds in abeyance for an indefinite period the payment of debts, till the approach of distant dawny mornings. 7

Multifold are the bounties of eternal law since ever. The real understanding of eternal law destroys all iniquities. The intelligent and glowing tribute of eternal law opens even the deaf ears of living beings. 8

Many are the stable, sustaining and delightful forms of the embodied eternal law. The expectant devotees obtain long lasting food through the eternal law. By eternal law our senses are led to eternal truth. 9

The worshipper, abiding by eternal truth, verily enjoys the fruits of truth. Swift moves the might of law and procures benefits. The law is supreme over the wide and profound, from the depth of earth to the vastness of heaven. The cow is milked for the sake of eternal truth. 10

O lauded and glorified resplendent Lord, may you grant ample food to your worshipper, as rivers swell high and give water. O Lord of vital glory, we continue composing new hymns for you. May we, car-borne, be victors for ever. 11

(२४) चतुर्विंशं सूक्तम्
(१–११) एकादशर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । इन्द्रो देवता । (१–९, ११)
प्रथमादिनवर्चामेकादश्याश्च त्रिष्टुप् । २। दशम्याश्चानुष्टुप् छन्दसी ॥

॥१॥ का सुष्टुतिः शवसः सूनुमिन्द्रमर्वाचीनं राध्स आ ववर्तत् ।
दादिर्हि वीरो गृणते वसूनि स गोपतिर्निष्पिधो नो जनासः ॥१॥
स वृत्रहत्ये हव्यः स ईड्यः स सुष्टुत इन्द्रः सत्यराधाः ।
स यामन्ना मघवा मर्त्याय ब्रह्मण्यते सुष्वये वरिवो धात् ॥२॥
तमिन्नरो वि ह्वयन्ते समीके रिरिक्वांसस्तन्वः कृण्वत त्राम ।
मिथो यत्यागमुभयासो अग्मन्नरस्तोकस्य तनयस्य सातौ ॥३॥

24.

Ká sushṭutíḥ ṣávasaḥ sūnúm índram arvācīnáṃ rádhasa á vavartat | dadír hí vīró gṛiṇaté vásūni sá gópatir nishshídhāṃ no janāsaḥ || 1 || sá vṛitrahátye hávyaḥ sá ídyaḥ sá súshṭuta índraḥ satyárādhāḥ | sá yámann á maghávā mártyāya brahmaṇyaté súshvaye várivo dhāt || 2 || tám ín náro ví hvayante samīké ririkvấṅsas tanvàḥ kṛiṇvata trấm | mithó yát tyāgám ubháyāso ágman náras tokásya tánayasya sātaú || 3 ||

kratūyánti kshitáyo yóga ugrāṣushāṇáso mithó árṇasātau | sáṃ yád víṣó 'vavṛitranta yudhmá ád ín néma indrayante abhíke || 4 || ád íd dha néma indriyáṃ yajanta ád ít paktíḥ puroḷáṣaṃ riricyāt | ád ít sómo ví papricyād ásushvīn ád íj jujosha vṛishabháṃ yájadhyai || 5 ||

24

What worthy praise may win the favour of the resplendent Lord, the source of strength, so that He may give us riches. O men, He is the supreme hero and the Lord of wisdom. He takes away the benefits from adversaries to give them to those who glorify Him. 1

He, the resplendent Lord, is to be invoked for the destruction of the devil of ignorance. He is to be adored and worshipped. He is the donor of lasting riches. He, the bounteous Lord, gives wealth to the mortal, who offers Him sincere devotion and dedication. 2

Men verily call upon Him in the times of adversities. When the devotees, men and women both, accept Him as their sole preserver, and approach Him, the bountiful Lord, they are blessed with the gift of sons and grandsons. 3

O powerful Lord, men variously put forth their vigour, striving together in the whirl of conflicts. While struggling against each other, they call upon Him for help. 4

Thereupon the offerer verily worships the powerful resplendent Lord and prepares oblation, as if a buttered cake, to offer to Him. Thereupon, the reciter of the devotional prayers turns out the unbelievers. And finally they take delight in worshipping the Lord, showerer of benefits. 5

॥ २३ ॥ कृणोत्यस्मै वरिवो य इत्थेन्द्राय सोममुशते सुनोति ।
सध्रीचीनेन मनसाविवेनन तमित्सखायं कृणुते समत्सु ॥६॥
य इन्द्राय सुनवत्सोममद्य पचात्पक्तीरुत भृजाति धानाः ।
प्रति मनायोरुचथानि हर्यन्नस्मिन्दधद्वृषणं शुष्ममिन्द्रः ॥७॥
यदा समर्यं व्यचेदघावा दीर्घं यदाजिमभ्यख्यदर्यः ।
अचिक्रदद्वृषणं पत्न्यच्छा दुरोण आ निशितं सोमसुद्भिः ॥८॥

kṛṇóty asmai várivo yá itthéndrāya sómam uśaté sunóti | sadhrīcínena mánasāvivenan tám ít sákhāyam kṛṇute samátsu ॥ 6 ॥ yá índrāya sunávat sómam adyá pácāt paktír utá bhṛijjáti dhánāḥ | práti manāyor uchathāni hárya tasmin dadhad vṛíshaṇam śúshmam índraḥ ॥ 7 ॥ yadá sa maryám vy áced ṛighāvā dīrgham yád ājím abhy ákhyad aryáḥ | ácikradad vṛíshaṇam pátny áchā duroṇá á níṣitam somasúdbhiḥ ॥ 8 ॥

भूयसा वस्नमचरत्कनीयोऽविक्रीतो अकानिषम् पुनर्यन् ।
स भूयसा कनीयो नविचार्दीना दक्षं हि सुहवन्ति प्र वाणम् ॥९॥
क इमं दशभिर्ममेन्द्रं क्रीणाति धेनुभिः ।
यदा वृत्राणि जङ्घनदथैनं मे पुनर्ददत् ॥१०॥
नू ष्टुत इन्द्र नू गृणान इषं जरित्रे नद्योऽ न पीपेः ।
अकारि ते हरिवो ब्रह्म नव्यं धिया स्याम रथ्यः सदासाः ॥११॥

bhúyasā vasnám acarat kánīyo 'vikrīto akānisham púnar yán | sá bhúyasā kánīyo náviyasīd dínā dákṣhā ví duhanti prá vāṇám ॥ 9 ॥ ká imáṃ daśábhir mámendram krīṇāti dhenúbhiḥ | yadá vṛitráṇi jáṅghanad áthainam me púnar dadat ॥ 10 ॥ ná shṭutá — ॥ 11 ॥

Resplendent Lord awards him with blessings, who emotionally worships Him. The Lord, moved by the devotion, makes the devotee an ally in his struggles of life. 6

To one who offers to the resplendent Lord his matured emotions and dedications, just as to a guest are offered refreshing drinks and rich cooked meals along with puffed corns, He, the Lord blesses him with vigour and fulfils his aspirations. 7

When the hero warrior of the cosmic world, destroyer of evils, marks out his opposing forces and when he describes his heroic actions done in the long range planned cosmic creation, the cosmic intelligence as a bride in her own dwelling, encouraged by the tributes offered by devotees, takes delight in the praises 8

A man bids small price (his material gains) for an article of great value (spiritual). Lord, the seller, speaks to the buyer: this is still unpurchased (and you can have it). But He insists to get full price of the article. The purchaser, however, does not raise the offer. The seller sticks to his demand, and the purchaser on to his offer: both look to their own interests whilst milking the udder. 9

Who can purchase the entire spirituality for the humble price of ten cows? When one has destroyed the devil of malice, through the borrowed spirituality, it has to be returned back to the resplendent Lord. 10

O lauded and glorified resplendent Lord, may you grant ample food to your worshipper, as rivers swell high and give water. O Lord of vital glory, we continue composing new hymns for you. May we, car-borne, be victors for ever. 11

(२५) पञ्चविंशं सूक्तम्

(१–८) अष्टर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥ १ ॥ को अद्य नर्यो देवकाम उशन्निन्द्रस्य सख्यं जुजोष ।
को वां महेऽवसे पार्याय समिद्धे अग्नौ सुतसोम ईट्टे ॥१॥
को नानाम वचसा सोम्याय मनायुर्वी भवति वस्त उस्राः ।
क इन्द्रस्य युज्यं कः सखित्वं को भ्रात्रं वष्टि कवये क ऊती ॥२॥

25.

Kó adyá náryo devákāma uṣánn índrasya sakhyáṃ jujosha | kó vā mahé 'vase páryāya sámiddhe agnaú sutásoma īṭṭe ‖ 1 ‖ kó nānāma vácasā somyáya manāyúr vā bhavati vásta usráḥ | ká índrasya yújyaṃ káḥ sakhitvám kó bhrātrám vashṭi kaváye ká ūtí ‖ 2 ‖

kó devánāṃ ávo adyā́ vṛiṇīte ká ādityā́ń áditiṃ jyótir īṭṭe | kásyāśvínāv índro agníḥ sutásyāṅsóḥ pibanti mánasāvivenam ‖ 3 ‖ tásmā agnír bhárataḥ śárma yaṅsaj jyók paśyāt súryam uccárantam | yá índrāya sunávāmēty áha náre náryāya nṛítamāya nṛiṇā́m ‖ 4 ‖ ná tám jinanti bahávo ná dabhrā́ urv àsmā́ áditiḥ śárma yaṅsat | priyáḥ sukṛít priyá índre manāyúḥ priyáḥ suprāvíḥ priyó asya somí ‖ 5 ‖

25

Who is he, who, aspiring to be divine, yearns to enjoy the comradeship of resplendent Lord ? Or who with the extracted medicinal herbs and with enkindled fire (intense devotion and enthusiasm) adores Him to win His great and unbounded protection ? 1

Who has with prayer bowed to the Lord, the lover of devotion ? Who is earnestly devoted to Him ? Who is the admirer of the spiritual radiation emanating out of him ? Who seeks His communion ? His friendship ? His fraternity ? Who has recourse to the sage for help ? 2

Who solicits today the protection of Nature's bounties ? Who seeks eternity and the source of eternal light for spiritual enlightenment ? Propitiated by whose praise the pair of twin-divines—mental and spiritual faculties—the soul and the fire of vital forces, willingly accept the love of devotee ? 3

Whosoever says, "let us offer devotional love to the resplendent Lord, the guide of all ceremonies, the friend of man, the chief amongst leaders," to him the radiant, adorable Lord, the bearer of oblations, grants felicity, and he is blessed with long life to behold the rising sun. 4

Neither many collectively nor few individuals can overcome Him. The eternal Lord grants him infinite happiness. Dear to Him is one with noble acts and the one with noble thoughts and dear to Him is one who is particularly enlightened and the one completely dedicated to Him. 5

॥२४॥ सुप्राव्यः प्राशुषाळेष वीरः सुष्वेः पक्तिं कृणुते केवलेन्द्रः ।
नासुष्वेरापिर्न सखा न जामिर्दुष्प्राव्योऽवहन्तेदवाचः ॥६॥
न रेवता पणिना सख्यमिन्द्रोऽसुन्वता सुतपाः सं गृणीते ।
अस्य वेदः खिदति हन्ति नग्नं वि सुष्वये पक्तये केवलो भूत् ॥७॥
इन्द्रं परेऽवरे मध्यमास इन्द्रं यान्तोऽवसितास इन्द्रम् ।
इन्द्रं क्षियन्त उत युध्यमाना इन्द्रं नरो वाजयन्तो हवन्ते ॥८॥

suprāvyaḥ prāśushāḷ eshá vīráḥ sushveḥ paktíṃ kṛiṇute kévaléndraḥ | nā́sushver āpír ná sákhā ná jā́miḥ dushprāvyò 'vahantéd avā́caḥ ‖ 6 ‖ na revatā́ paṇínā sakhyám indró 'sunvatā́ sutapā́ḥ sam̐ gṛiṇīte | asya védaḥ khidáti hánti nagnám ví súshvaye paktáye kévalo bhūt ‖ 7 ‖ índram páre 'vare madhyamā́sa índram yanto 'vasitā́sa índram | índraṃ kshiyánta utá yúdhyamānā índraṃ náro vājayánto havante ‖ 8 ‖

(२६) षड्विंशं सूक्तम्

(१–७) सप्तर्चस्यास्य सूक्तस्य (१–३) प्रथमादित्रृचस्य गौतमो वामदेव इन्द्रो वा (४–७) चतुर्ऋचादि चतसृणाञ्च गौतमो वामदेव ऋषिः । (१–३) प्रथमादित्रृचस्येन्द्रो देवता (४–७) चतुर्ऋचादि चतसृणाञ्च त्र्यनो देवते । त्रिष्टुप् छन्दः ॥

॥१५॥ अहं मनुरभवं सूर्यश्चाहं कक्षीवाँ ऋषिरस्मि विप्रः ।
अहं कुत्समार्जुनेयं न्यृञ्जेऽहं कविरुशना पश्यता मा ॥१॥

26

Ahám mánur abhavaṃ súryaś cāhám kakshívāṅ ríshir asmi víprah | ahám kútsam ārjuneyám ny ṛiñje 'hám kavír uśánā páśyatā mā ‖ 1 ‖

This almighty resplendent Lord, the prompt dispeller of darkness, accessible with sincere love, grants maturity to the zealous devotee. (On the contrary) He is neither a brother, nor a kinsman, nor a friend, nor a relation of him who offers no dedication. He is beyond access, and the punisher of him, who pays no tributes. 6

The resplendent Lord, the accepter of loving devotion, keeps no alliance with the one who, though wealthy, is a black marketeer and who shows no devotion. He forfeits his wealth and destroys him when destitute. He is particularly friendly to him, who offers devotion and homage. 7

The resplendent Lord is invoked by the most exalted, the Lord invoked by the most humble, the Lord invoked by the intermediate ones. The moving ones invoke Him and so the stationary. He is invoked by those staying at home, and by fighters in the field. 8

26

I, so speaks the Supreme Self, am the prime source of contemplation and divine light. I am the far-seeing sage and centre of cosmic orbit. I am the accomplisher of piercing intellect. I am the poet, the well-wisher of all; so may you all behold me. 1

अहं भूमिमददामार्यायाहं वृष्टिं दाशुषे मर्त्याय ।
अहमपो अनयं वावशाना मम देवासो अनु केतमायन् ॥२॥
अहं पुरो मन्दसानो व्यैरं नव साकं नवतीः शम्बरस्य ।
शततमं वेश्यं सर्वताता दिवोदासमतिथिग्वं यदावम् ॥३॥
प्र सु ष विभ्यो मरुतो विरस्तु प्र श्येनः श्येनेभ्य आशुपत्वा ।
अचक्रया यत्स्वधया सुपर्णो हव्यं भरन्मनवे देवजुष्टम् ॥४॥

ahám bhúmim adadām áryāyāham vṛishtím dāśúshe mártyāya | ahám apó anayam vāvaśānā́ máma devā́so ánu kétam āyan || 2 || ahám púro mandasānó vy airam náva sākám navatíḥ śámbarasya | śatatamám veśyàm sarvátātā dívodāsam atithigvám yád ávam || 3 || prá sú shá víbhyo maruto vír astu prá śyenáḥ śyenébhya āśupátvā | acakráyā yát svadháyā suparṇó havyám bháran mánave devájushṭam || 4 ||

भरद्यदि विरतो वेविजानः पथोरुणा मनोजवा असर्जि ।
तूयं ययौ मधुना सोम्येनोत श्रवो विविदे श्येनो अत्र ॥५॥
ऋजीपी श्येनो ददमानो अंशुं परावतः शकुनो मन्द्रं मदम् ।
सोमं भरदाददाणो देवावान्दिवो अमुष्मादुत्तरादादाय ॥६॥
आदाय श्येनो अभरत्सोमं सहस्रं सवाँ अयुतं च साकम् ।
अत्रा पुरंधिरजहादरातीर्मदे सोमस्य मूरा अमूरः ॥७॥

bhárad yádi vír áto vévijānaḥ pathórúṇā mánojavā asarji | tū́yam yayau mádhunā somyénotá śrávo vivide śyenó átra || 5 || ṛijīpí́ śyenó dádamāno aṁśúm parāvátaḥ śakunó mandrám mádam | sómam bharad dādṛihāṇó devávān divó amúshmād úttarād ādā́ya || 6 || ādā́ya śyenó abharat sómaṃ sahásraṃ savā́ñ ayútaṃ ca sākám | átrā púraṃdhir ajahād árātīr máde sómasya mūrā́ ámūraḥ || 7 ||

I give the earth to the virtuous men. I shower rain for the benefit of dedicated mortals. I let forth the resonating waters. All Nature's bounties do move with my will. 2

In the perfection of bliss, I send forth showers of ninety and nine (unbound) blessings of rain clouds. I give all round shelter to the followers of path of light. I give hundredfold habitation to the reverential people. 3

This divine bird (the sun), O cosmic vital principles, is pre-eminent over other birds,—may this fleet-winged falcon be supreme of other falcons (ever-moving planets), since he with a wheelless car, strong-pinioned, brings godly bliss to mankind, which henceforth has been dear to Nature's bounties only. 4

When this divine bird (the sun) overpowering physical forces, carries off the divine bliss from here, it flies, swift as thought, along the vast path of the firmament ; it has flown rapidly with the sweet celestial elixir, and this falcon thence acquires glory in this world. 5

This straight-flying bird carries and brings the divine delightful elixir from afar. Having taken it from that lofty heaven, he brings this celestial blessing for humanity. 6

Having taken it, the bird brings the elixir with him to a thousand and ten-thousand sacred places of work and worship, and this being provided, the performer of many selfless deeds, the faultless Sun destroys all evil forces through the ecstasy of that divine elixir. 7

(२३) सप्तविंशं सूक्तम्

(१–५) पञ्चदश्यस्य सूक्तस्य गौतमो वामदेव ऋषिः । (१–३) प्रथमतृचस्येन्द्रो देवता । (४) पञ्चम्याश्च श्येन इन्द्रो वा देवता । (५–८) प्रथमतृचस्यैकेषां विश्वेषु... । पञ्चम्याश्च गायत्री छन्दसी ॥

॥ १६ ॥ गर्भे नु सन्नन्वेषामवेदमहं देवानां जनिमानि विश्वा ।
शतं मा पुर आयसीररक्षन्नध श्येनो जवसा निरदीयम ॥ १ ॥
न घा स मामप जोषं जभाराभीमसुं वक्षणा वीर्येण ।
ईर्मा पुरंधिरजहादरातीरुत वातो अकृणोज्जोषमासाम् ॥ २ ॥
अव यच्छ्येनो अस्वनीदध द्योर्वि यदिषो वष्टि भूम उग्रः पुरंधिम ।
सृजद्यदस्मा अव ह क्षिपज्ज्यां कृशानुरस्ता मनसा भुरण्यन् ॥ ३ ॥

27.

Gárbhe nú sánn ány eshām avedam ahám devánām jánimāni víśvā | śatám mā púra áyasīr arakshann ádha śyenó javásā nír adīyam || 1 || ná gha sá mām ápa jóshaṇā karad rābhím āsa tvákshasā vīryeṇa | irmá púramdhir ajanād ámū tīr utá vátāñ ateirac chúśuvenaḥ || 2 || áva yac chyenó ásvanīd ádha dyór ví yad yádi vāta ūhúḥ púramdhim | sṛijad yád asmā áva ha kṣhipáj jyấm kṛiśánur ástā mánasā bharaṇyán || 3 ||

ऋजिप्य इन्द्रावतो न भुज्यवे श्येनो जभार बृहतो अधि ष्णोः ।
अन्तः पतत्पतत्र्यस्य पर्णयोर्घासिं कृण्वानस्तवसः परिष्टौ ॥ ४ ॥
अधा श्येनं वृषलो गोभिरुक्थैरधिष्यानं मघवन्त्सुश्रवस्यन् ।
अश्वयुभिः प्रयतं मघो अर्यो मन्दो मदेभ्य इति नृभिर्धेः शूरो मदाय प्रति धत्पिबध्यै ॥ ५ ॥

ṛijipyá ím índrāvato ná bhujyáṃ śyenó jabhāra bṛiható ádhi shṇóḥ | amáḥ patat patatrí asya parṇáyor ghāsím kṛiṇvānás tavásaḥ pariṣṭaú || 4 || ádha śyenáṃ vṛiṣalaṃ gobhir aktám āpipyanám maghávā śukrám andhaḥ | adhvaryúbhiḥ práyatam madhvo ágram índro madāya práti dhat pibadhyai śúro mádāya práti dhat pibadhyai ||

27

As I lay within the womb, I know all the births of these divinities in their order; a hundred fortresses of iron confine me, but as a falcon I come forth with rapid speed. 1

That embryo does not beguile me into perfect delight, and by the powerful vision of divine wisdom, I triumph over it. And being then the impeller of all, the sustainer of many, I destroy adversaries, and expanding, pass beyond the winds of worldly troubles. 2

When the divine falcon roars loudly with exultation, on his descent from celestial region, and the guardians of the elixir perceive that the elixir has been carried away by it, then the archer, pursuing with the speed of thought, and stringing his bow, let fly an arrow against it. 3

The straight-flying falcon carries off the vast and lofty heaven, as the pair of twin divines, carries off the rescuer from the region of Supreme Lord. Then a falling feather, from the body of the divine bird, drops from him, wounded in the conflict. 4

Now after damage, let the bounteous (bird, the soul) drink the pure, nutritious, sacrificial elixir, filled in a bright pitcher, full of divine knowledge and devotion, offered by the pious priests. May he, the hero, drink this sweet spiritual elixir, drink it for his spiritual bliss. 5

(२८) अष्टाविंशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । इन्द्र इन्द्रासोमौ वा देवते । त्रिष्टुप छन्दः ॥

॥१७॥ त्वा युजा तव तत्सोम सख्य इन्द्रो अपो मनवे सस्रुतस्कः ।
अहन्नहिमरिणात्सप्त सिन्धूनपावृणोदपिहितेव खानि ॥१॥
त्वा युजा नि खिदत्सूर्यस्येन्द्रश्चक्रं सहसा सद्य इन्दो ।
अधि ष्णुना बृहता वर्तमानं महो द्रुहो अप विश्वायु धायि ॥२॥
अहन्निन्द्रो अदहदग्निरिन्दो पुरा दस्यूनमध्यन्दिनादभीके ।
दुर्गे दुरोणे कृत्वा न यातां पुरू सहस्रा शर्वा नि बर्हीत् ॥३॥

28.

Tvá yujá táva tát soma sakhyá índro apó mánave sasrútas kaḥ | áhann áhim áriṇāt saptá síndhūn ápāvṛiṇod ápihiteva khấni || 1 || tvá yujá ní khidat sūryasyéndraś cakrám sáhasā sadyá indo | ádhi shṇúnā bṛihatá vártamānam mahó druhó ápa viśvāyu dhāyi || 2 || áhann índro ádahad agnír indo purá dásyūn madhyámdinad abhíke | durgé duroṇé krátvā ná yātấm purū́ sahásrā śárvā ní barhīt || 3 ||

विश्वस्मात्सीमधमाँ इन्द्र दस्यून्विशो दासीरकृणोरप्रशस्ताः ।
अवाधेथाममृणतं नि शत्रूनविन्देथामपचितिं वधत्रैः ॥४॥
एवा सत्यं मघवाना युवं तदिन्द्रश्च सोमोर्वमश्व्यं गोः ।
आदर्दृतमपिहितान्यश्ना रिरिचथुः क्षाश्चित्ततृदाना ॥५॥

víśvasmāt sīm adhamấñ indra dásyūn víśo dấsīr akṛiṇor apraśastấḥ | ábādhethām ámṛiṇatam ní śátrūn ávindethām ápacitim vádhatraiḥ || 4 || evá satyám maghavanā yuvám tad índraś ca somorvám áśvyam góḥ | ádardṛitam ápihitāny áśnā riricáthuḥ kshấś cit tatṛidānā́ || 5 ||

28

Through that friendship, O blissful elixir, which unites you with your friend—inner self, he makes the thoughts flow for men; he destroys the devil of ignorance, and sends forth the faculties—seven senses. He opens the hidden divine wisdom. 1

With your alliance, O blissful, the soul quickly takes off by force the wheel of the chariot of the sun, the great oppressor, rolling far above in the high summit of the firmament. 2

The inner self destroys evils, O Lord of bliss, and divine fire consumes them before the noon worship. He casts down many a thousand fortresses of evils, usually difficult to be detected. 3

O resplendent self, you make these devils devoid of all benefits ; you subdue the tendencies of oppression. May you, O soul and Lord of bliss, repel and destroy animosities and accept our homage for this glorious fight. 4

O soul and Lord of bliss, possessor of wealth, destroyer of evils, it is indeed true that you burst open the doors of wisdom and vitality, which lie concealed, and you restore the land, recovered by your strength. 5

(२९) एकोनत्रिंशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ।

॥१८॥ आ नः स्तुत उप वाजेभिरूती इन्द्र याहि हरिभिर्मन्दसानः ।
तिरश्चिद्र्यः सवना पुरूण्याङ्गूषेभिर्गृणानः सत्यराधाः ॥१॥
आ हि ष्मा याति नर्यश्चिकित्वान्हूयमानः सोतृभिरुप यज्ञम् ।
स्वश्वो यो अभीरुर्मन्यमानः सुष्वाणेभिर्मदति सं ह वीरैः ॥२॥
श्रावयेदस्य कर्णा वाजयध्यै जुष्टामनु प्र दिशं मन्दयध्यै ।
उद्वावृषाणो रधसे तुविष्मान्करदिन्द्रः सुतीर्थाभयं च ॥३॥

29.

Á na stutá úpa vájebhir ūtí índra yāhí háribhir mandasānáḥ | tiráś cid aryáḥ sávanā purūṇy áṅgūshébhir gṛiṇānáḥ satyárādhāḥ || 1 || á hí shmā yāti náryas cikitván hūyámānaḥ sotṛíbhir úpa yajñam | svásvo yó abhīrur mányamānaḥ sushvāṇébhir mádati sám ha vīráiḥ || 2 || śrāvāyad asya kárṇā vājayádhyai júshṭām ánu pra díśam mandayádhyai | udvāvṛishāṇó rádhase táviṣhmān káran na índraḥ sutīrthábhayaṃ ca || 3 ||

अच्छा यो गन्ता नाधमानमूती इत्था विप्रं हवमानं गृणन्तम् ।
उप त्मनि दधानो धुर्याऽश्वान्त्सहस्राणि शतानि वज्रबाहुः ॥४॥
त्वोतासो मघवन्निन्द्र विप्रा वयं ते स्याम सूरयो गृणन्तः ।
भेजानासो बृहद्दिवस्य राय ओकाय्यस्य दावने पुरुक्षोः ॥५॥

ácha yó gántā nádhamānam ūtí itthá vípraṃ hávamānam gṛiṇántam | úpa tmáni dádhāno dhury áśūn sahásrāṇi śatáni vájrabāhuḥ || 4 || tvótāso maghavann indra víprā vayáṃ te syāma sūráyo gṛiṇántaḥ | bhejānáso bṛihádd ivasya rāyá ókāyyasya dāvane purukṣóḥ || 5 ||

29

Revered and lauded with sacred hymns, O resplendent Lord, most virtuous, and embodiment of truth, may you come with the speed of rays, through the ecstasy of your strength, to our places of work and worship, for our protection. 1

May He, the best friend of man, the omniscient, come to the place of worship, invoked by the singers of sacred hymns. He is possessed of vital energies, fearless, honoured by the seekers of spiritual joy. He rejoices the company of heroic forces. 2

May you make his ears listen, that he may be vigorous and show his delight from all sides. May He, the vigorous Lord, pouring forth his bounteous blessings, show us the right path and confer perfect safety, free from danger. 3

That resplendent Lord comes to His implorer, to the sage, who with his songs invites Him. He is armed with the bolt of punitive justice, and possesses hundreds and thousands of swift-going horse-like vital elements in the shafts of His divine chariot. 4

O good and resplendent Lord, may we, the singers, the highly enlightened priests, protected by you, share the riches, sent from lofty heaven, which yield brilliant wealth and abundant food, cherished by all. 5

(३०) त्रिंशं सूक्तम्

(१-२४) चतुर्विंशत्यृचस्याऽस्य सूक्तस्य गौतमो वामदेव ऋषिः । (१-८, १२-२४) प्रथमाष्टर्चा द्वादश्यादित्रयोदशानाञ्चेन्द्रः, (९-११) नवम्यादितृचस्य चेन्द्रोपमौ देवते । (१-७, ९-२३) प्रथमादिसप्तर्चां नवम्यादिपञ्चदशानाञ्च गायत्री, (८, २४) अष्टमीचतुर्विंश्योश्चानुष्टुप् छन्दसी ॥

॥१९॥ नकिरिन्द्र त्वदुत्तरो न ज्यायाँ अस्ति वृत्रहन् । नकिरेवा यथा त्वम् ॥१॥
सत्रा ते अनु कृष्टयो विश्वा चक्रेव वावृतुः । सत्रा महाँ असि श्रुतः ॥२॥
विश्वे चनेदना त्वा देवासः इन्द्र युयुधुः । यदह्वा नक्तमातिरः ॥३॥
यत्रोत बाधितेभ्यश्चक्रं कुत्साय युध्यते । मुषाय इन्द्र सूर्यम् ॥४॥
यत्र देवाँ ऋघायतो विश्वाँ अयुध्य एक इत् । त्वमिन्द्र वनूँरहन् ॥५॥

30.

Nákir indra tvád úttaro ná jyáyāñ asti vritrahan | nákir evā́ yáthā tvám || 1 || satrā́ te ánu krishṭáyo víśvā cakréva vāvṛituḥ | satrā́ mahā́ñ asi śrutáḥ || 2 || víśve canéd aná tvā devā́sa indra yuyudhuḥ | yad áhā náktam átiraḥ || 3 || yátrotá bādhitébhyas cakráṃ kútsāya yúdhyate | mushāyá indra sū́ryam || 4 || yátra devā́ñ ṛighāyató víśvāñ áyudhya éka ít | tvám indra vanúṣ́r áhan || 5 ||

॥२०॥ यत्रोत मर्त्याय कमरिणा इन्द्र सूर्यम् । प्रावः शचीभिरेतशम् ॥६॥
किमादुतासि वृत्रहन्मघवन्मन्युमत्तमः । अत्राह दानुमातिरः ॥७॥
एतद्धेदुत वीर्यमिन्द्र चकर्थ पौंस्यम् ।
स्त्रियं यद्दुर्हणायुवं वधीर्दुहितरं दिवः ॥८॥
दिवश्चिद्धा दुहितरं महान्महीयमानाम् । उषासमिन्द्र सं पिणक् ॥९॥

yátrotá mártyāya kám ariṇā indra sū́ryam | právaḥ sácībhir étaśam || 6 || kím ád utási vritrahan mághavan manyumáttamaḥ | átráha dā́num átiraḥ || 7 || etád ghéd utá vīryàm índra cakártha paúṃsyam | stríyaṃ yád durhaṇāyúvaṃ vádhīr duhitáraṃ diváḥ || 8 || diváś cid ghā duhitáram mahā́n mahīyámānānām | ushā́sam indra sám piṇak || 9 ||

30

There is no one, O resplendent dispeller of darkness, superior to you; no one better than you; there is no one, verily, such as you are. 1

Verily, men are attached to you, as the wheels to the chariot. In truth, you are great and renowned. 2

Verily, all Nature's forces, associated with you to obtain strength, confront with evil forces, then you destroy the opposing forces by day and by night. 3

In that contest, for the sake of wise sage, and his allies, you raise the wheel of the sun—the source of divine illumination. 4

In that contest indeed you singly fight with all those opposing forces. You strike down the malignant. 5

In that contest, O Lord, you speedily send forth the force of the sun (light-divine) for the sake of a mortal, and protect the diligent and wise man, like a skilled horse, by your divine radiance. 6

O opulent Lord, destroyer of evils, do you not thereupon become most eager, and, in consequence, strike down the evil forces. 7

Inasmuch as O Lord, you display such manly prowess, you smite down such forces, who conceive ill, like the sun wiping off the dawn — the daughter of the sky. 8

O supreme mighty Lord, you wipe off the evil, as the sun wipes off the glorious dawn, the daughter of heaven, whilst lifting herself with pride. 9

अपोषा अनसः सरत्संपिष्टादहं विभ्युषी । नि यत्सीं शिश्नथद्वृषा ॥१०॥

áposhā́ ánasaḥ sarat sámpishṭād áha bibhyúshī | ní yát sīṃ śiśnáthad vṛíshā || 10 ||

॥२१॥ एतदस्या अनः शये सुसंपिष्टं विपाश्या । ससार सीं परावतः ॥११॥
उत सिन्धुं विबाल्यं वितस्थानामधि क्षमि । परि ष्ठा इन्द्र मायया ॥१२॥
उत शुष्णस्य धृष्णुया प्र मृक्षो अभि वेदनम् । पुरो यदस्य संपिणक् ॥१३॥
उत दासं कौलितरं बृहतः पर्वतादधि । अवाहन्निन्द्र शम्बरम् ॥१४॥
उत दासस्य वर्चिनः सहस्राणि शतावधीः । अधि पञ्च प्रधींरिव ॥१५॥

etád asyā ánaḥ śaye súsampishṭaṃ vípāśy á́ | sasára sīm parāvátaḥ || 11 || utá síṇdhuṃ vibālyàṃ vitasthānám ádhi kshámi | pári shṭhā indra māyáyā || 12 || utá śúshṇasya dhṛishṇuyá́ prá mṛikso abhí védanam | púro yád asya sampiṇák || 13 || utá dāsáṃ kaulitarám bṛihatáḥ párvatād ádhi | ávāhann indra śámbaram || 14 || utá dāsásya varcínaḥ sahásrāṇi śatávadhīḥ | ádhi páñca pradhíṅr iva || 15 ||

॥२२॥ उत त्यं पुत्रमग्रुवः परावृक्तं शतक्रतुः । उक्थेष्विन्द्र आभजत् ॥१६॥
उत त्या तुर्वशायदू अस्नातारा शचीपतिः । इन्द्रो विद्वाँ अपारयत् ॥१७॥
उत त्या सद्य आर्या सरयोरिन्द्र पारतः । अर्णाचित्ररथावधीः ॥१८॥
अनु द्वा जहिता नयोऽन्धं श्रोणं च वृत्रहन् । न तत्ते सुम्नमष्टवे ॥१९॥

utá tyám putrám agrúvaḥ párāvṛiktaṃ śatákratuḥ | ukthéshv índra ábhajat || 16 || utá tyā́ turváśāyádū asnātárā śácīpátiḥ | índro vidvā́ṅ apārayat || 17 || utá tyā́ sadyá áryā saráyor indra pārátaḥ | árṇācitrárathāvadhīḥ || 18 || ánu dvā́ jahitā́ nayo 'ndhám śroṇám ca vṛitrahan | ná tát te sumnám áshṭave || 19 ||

Like the terrified dawn, the evil force descends from the broken chariot of cosmos, when the showerer of benefits smash it. 10

Then her shattered chariot starts journey on unobstructed paths, and she flies far away. 11

You sustain over-flowing stream of rivers over the land by your contrivance. 12

Valiantly you seize and carry off the wealth of exploiter, amassed by him, and then demolish his strong-holds. 13

Like the sun, may you strike down the dark clouds of evils, the source of all sins, hurling them off from the lofty mountain. 14

You annihilate the hundred, thousand and the five followers of the powerful infidels surrounding him like the felliies round the spokes of the wheel. 15

O resplendent Lord, performer of hundred noble deeds, may you make the descendants of brave leader, participants in singing sacred hymns. 16

The Lord of deeds, the all-wise, bears the stout and hard-working persons, denied of sacred rituals, across their difficulties. 17

You destroy at once those two kinds of people of status who are either money hoarders or are the power-blinds, living across the borders. 18

O destroyer of evils, you restore the two—the blind and the crippled, both abandoned. What more happiness could they have than the one given by you ! 19

शतमश्मन्मयीनां पुरामिन्द्रो व्यास्यत् । दिवोदासाय दाशुषे ॥२०॥

śatám aśmanmáyīnam purām índro vy
âsyat | dívodāsāya dāśúshe || 20 ||

॥२३॥ अस्वापयद्भीतये सहस्रा त्रिंशतं हथैः । दासानामिन्द्रो मायया ॥२१॥
स घेदुतासि वृत्रहन्त्समान इन्द्र गोपतिः । यस्ता विश्वानि चिच्युषे ॥२२॥
उत नूनं यदिन्द्रियं करिष्या इन्द्र पौंस्यम् । अद्या नकिष्टदा मिनत् ॥२३॥
वामंवामं त आदुरे देवो ददात्वर्यमा ।
वामं पूषा वामं भगो वामं देवः करूळती ॥२४॥

âsvāpayad dabhítaye sahásrā triṅśátam háthaiḥ | dāsā́nām índro māyáyā || 21 || sá ghéd utā́si vṛitrahan samāná indra gópatiḥ | yás tā́ víśvāni cicyushé || 22 || utá nūnám yád indriyám karishyā́ indra paúṅsyam | adyā́ nákish ṭád á minat || 23 || vāmā́m-vāmam ta ādure devó dadātv aryamā́ | vāmám pūshā́ vāmám bhágo vāmā́m devā́ḥ kārūḷatī || 24 ||

(३१) एकत्रिंशं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । इन्द्रो देवता । (१-२, ४-१५) प्रथमाद्वितीय-योर्द्वयोश्चतुर्थ्यादिद्वादशानाञ्च गायत्री, (३) तृतीयायाश्च पादनिचृच्छन्दसी ॥

॥२४॥ कया नश्चित्र आ भुवदूती सदावृधः सखा । कया शचिष्ठया वृता ॥१॥
कस्त्वा सत्यो मदानां मंहिष्ठो मत्सदन्धसः । दृळ्हा चिदारुजे वसु ॥२॥

31.

Káyā naṣ citrá á bhuvad ūtí sadávṛidhaḥ sákhā | káyā ṣácishṭhayā vṛitā́ || 1 || kás tvā satyó mádānām máṅhishṭho matsad ándhasaḥ | dṛiḷhā́ cid ārúje vásu || 2 ||

O resplendent Lord, you overthrow hundred stone-built cities for the benefit of a dedicated and loyal devotee. 20

The Lord put to sleep, by device and violent forces thirty thousand of law-breakers, for the sake of law and order. 21

O destroyer of evils, you are the same to all your worshippers. You are the Lord of wisdom, who cast down all adversaries. 22

Indeed, O Lord, when you are in the best of your vigour, none be there now to resist it. 23

O destroyer of evils, may the divine ordainer, grant us more and more of precious wealth. May the Lord nourisher grant us splendid wealth. May the gracious Lord and lover of craftsmen give all charming things to us. 24

31

By what means may He, who is ever augmenting, wonderful and friendly, come to us, and by what most effective contribution ? 1

What genuine and most earnest devotional offerings—like nourishing food, would inspirit you to win over evil thoughts and procure formidable treasures. 2

अभी षु णः सखीनामविता जरितॄणाम् । शतं भवास्यूतिभिः ॥३॥
अभी न आ ववृत्स्व चक्रं न वृत्तमर्वतः । नियुद्भिश्चर्षणीनाम् ॥४॥
प्रवता हि क्रतूनामा हा पदेव गच्छसि । अभक्षि सूर्ये सचा ॥५॥

abhí shú naḥ
sákhīnām avitā́ jaritṝṇā́m | śatám bhavāsy ūtíbhiḥ || 3 ||
abhí na á vavṛitsva cakrám ná vṛittám árvataḥ | niyúdbhiś carshaṇīnām || 4 || pravátā hí krátūnām á hā padéva gáchasi | ábhakshi sū́rye sácā || 5 ||

॥२५॥ सं यत्ते इन्द्र मन्यवः सं चक्राणि दधन्विरे । अध त्वे अध सूर्ये ॥६॥
उत स्मा हि त्वामाहुरिन्मघवानं शचीपते । दातारमविदीधयुम् ॥७॥
उत स्मा सद्य इत्परि शशमानाय सुन्वते । पुरू चिन्मंहसे वसु ॥८॥
नहि ष्मा ते शतं चन राधो वरन्त आमुरः । न च्यौत्नानि करिष्यतः ॥९॥
अस्माँ अवन्तु ते शतमस्मान्त्सहस्रमूतयः । अस्मान्विश्वा अभिष्टयः ॥१०॥

sám yát ta indra manyávaḥ sám cakrā́ṇi dadhanviré |
ádha tvé ádha sū́rye || 6 || utá smā hí tvā́m āhúr in maghávānam śacīpate | dā́tāram avidīdhayum || 7 || utá smā sadyá ít pári śaśamānā́ya sunvaté | purú cin maṁhase vásu || 8 || nahí shmā te śatám caná rā́dho váranta āmúraḥ | ná cyautnā́ni karishyataḥ || 9 || asmā́ṅ avantu te śatám asmā́n sahásram ūtáyaḥ | asmā́n víśvā abhíshṭayaḥ || 10 ||

॥२६॥ अस्माँ इहा वृणीष्व सख्याय स्वस्तये । महो गाये दिवित्मते ॥११॥
अस्माँ अविड्ढि विश्वहेन्द्र राया परीणसा । अस्मान्विश्वाभिरूतिभिः ॥१२॥
अस्मभ्यं नाँ अपा वृधि व्रजाँ अस्तेव गोमतः । नवाभिरिन्द्रोतिभिः ॥१३॥

asmā́ṅ ihā́ vṛiṇīshva sakhyā́ya svastáye | mahó rāyé divítmate || 11 || asmā́ṅ aviddhi viśváhéndra rāyā́ párīṇasā | asmā́n víśvābhir ūtíbhiḥ || 12 || asmábhyam tā́ṅ ápā vṛidhi vrajā́ṅ ásteva gómataḥ | návābhir indrotíbhiḥ || 13 ||

May you, the protector of us, your friends and admirers, come to us with a hundred protections. 3

Attracted by the praises of men, may you come speedily to us like a horse-driven, revolving wheel. 4

You swiftly come in a downward direction to sacred places of worship, as if to your own abode. I glorify you along with your divine refulgence. 5

Our adorations, and these sacred ceremonies when addressed to you, first proceed to you, and then to your effulgence. 6

O Lord of all holy acts, men call you bounteous, munificent, and free from all blemishes. 7

And verily, you give promptly abundant wealth to him, who praises you, and offers loving devotion. 8

Adversaries cannot deprive you of hundred-fold opulence, nor resist your great forces when you react. 9

May your hundred and thousand protections preserve us ; may all your desires be our blessings. 10

May you prefer to select us, on this occasion, for your friendship, and our prosperity and for great celestial opulence. 11

Favour us, O resplendent Lord, daily with infinite riches and protection and bless us with all. 12

With fresh protections, O Lord supreme, like an archer, open for us the doors of pastures with grazing cattles. 13

अस्माकं धृष्णुया रथो द्युमाँ इन्द्रानपच्युतः । गव्युरश्वयुरीयते ॥१४॥
अस्माकमुत्तमं कृधि श्रवो देवेषु सूर्य । वर्षिष्ठं द्यामिवोपरि ॥१५॥

asmá-
kaṃ dhṛishṇuyā́ rátho dyumā́ṅ indrā́napacyutaḥ | gavyúr aśvayúr īyate || 14 || asmā́kam uttamáṃ kṛidhi śrávo devéshu sūrya | várshishṭhaṃ dyā́m ivopári || 15 ||

(३२) द्वात्रिंशं सूक्तम्

(१-२४) चतुर्विंशत्यृचस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । (१-२२) प्रथमादिद्वाविंशत्यृचामिन्द्रः, (२३-२४) त्रयोविंशीचतुर्विंश्योश्चेन्द्रस्याश्वौ देवताः । गायत्री छन्दः ॥

॥२७॥ आ तू न इन्द्र वृत्रहन्नस्माकमर्धमा गहि । महान्महीभिरूतिभिः ॥१॥
भूमिश्चिद्द्यामिवावरेज्जिगेथ त्वं महित्वना । आदित्ते विश्वा भुवनानि येमिरे ॥२॥
दृळ्हा चिच्छर्धनीतिनः पुरो बिभेद दम्भयन् । मन्दानः सोमपीतये ॥३॥
त्वं दिवो बृहतः सानु कोपयोऽव त्मना धृषद्वसो । गामश्वं रथ्यमिन्दो ॥४॥
त्वं पयः पयस्या३ अनयो महे रणाय चोदयः सुतासुते मघवन्दाशुषे मयः ॥५॥

32.

Á tú na indra vṛitrahann asmákam ardhám á gahi | mahā́n mahíbhir ūtíbhiḥ || 1 || bhrímiṣ cid ghāsi tátujir á citra citríṇīshv á | citráṃ kṛiṇoshy ūtáye || 2 || dabhrébhiṣ cic chā́śīyāṅsaṃ hánsi vrā́dhantam ójasā | sákhibhir yé tvé sácā || 3 || vayám indra tvé sácā vayáṃ tvābhí nonumaḥ | asmā́ṅ-asmā́ṅ íd úd ava || 4 || sá naṣ citrā́bhir adrivo 'na-
vadyā́bhir ūtíbhiḥ | ánādhṛishṭābhir á gahi || 5 ||

May our victory-chariot, the winner of cows and horses, brilliant and unfailing, O resplendent Lord, proceed everywhere unobstructed. 14

O Lord, may you make our fame exalted among the learned just as the sun places the rain—shedding celestial region over all the lower ones. 15

32

O mighty resplendent Lord, dispeller of darkness, may you come to help us with your mighty protections. 1

You the swift and ever moving, O marvellous Lord, amazing are your deeds, for the protection of those who are engaged in wondrous works. 2

You destroy, by your strength, the fierce and assailing evil forces to help faithful friends, howsoever humble. 3

O resplendent Lord, we are close friends to you, and glorify you with reverence. May you protect us from all sides. 4

O wielder of the punitive justice, may you come to us, with wondrous, irreproachable and irresistible protections. 5

॥२८॥ भूयामो षु त्वावतः सखाय इन्द्र गोमतः । युजो वाजाय घृष्वये ॥६॥
त्वं ह्येक ईशिष इन्द्र वाजस्य गोमतः । स नो यन्धि महीमिषम् ॥७॥
न त्वा वरन्ते अन्यथा यद्दित्ससि स्तुतो मघम् । स्तोतृभ्य इन्द्र गिर्वणः ॥८॥
अभि त्वा गोतमा गिरानूषत प्र दावने । इन्द्र वाजाय घृष्वये ॥९॥
प्र ते वोचाम वीर्या३ या मन्दसान आरुजः । पुरो दासीरभीत्य ॥१०॥

bhūvámo shú tvávataḥ sákhāya indra gómataḥ | yújo vā́jāya ghṛishvaye ‖ 6 ‖ tvám hy éka ís̱isha índra vā́jasya gómataḥ | sá no yandhi mahī́m ísham ‖ 7 ‖ ná tvā varante anyáthā yád dítsasi s̱tutó maghám | stotṛ́bhya indra girvaṇaḥ ‖ 8 ‖ abhí tvā gótamā giránushata prá dāváne | índra vā́jāya ghṛíshvaye ‖ 9 ‖ prá te vocāma vīryà yá mandasāná árujaḥ | púro dā́sīr abhítya ‖ 10 ‖

॥२९॥ ता ते गृणन्ति वेधसो यानि चकर्थ पौंस्या । सुतेष्विन्द्र गिर्वणः ॥११॥
अवीवृधन्त गोतमा इन्द्र त्वे स्तोमवाहसः । पुरू धा वीरवद्यशः ॥१२॥
यच्चिद्धि शश्वतामसीन्द्र साधारणस्त्वम् । तं त्वा वयं हवामहे ॥१३॥
अर्वाचीनो वसो भवास्मे सु मत्स्वान्धसः । सोमानामिन्द्र सोमपाः ॥१४॥
अस्माकं त्वा मतीनामा स्तोम इन्द्र यच्छतु । अर्वागा वर्तया हरी ॥१५॥

tā́ te gṛiṇanti vedháso yā́ni cakártha paúṃsyā | sutéshv indra girvaṇaḥ ‖ 11 ‖ ávīvṛidhanta gótamā índra tvé stómavāhasaḥ | áishu dhā vīrávad yáśaḥ ‖ 12 ‖ yác cid dhí śáśvatām á́sīndra sádhāraṇas tvám | tā́ṃ tvā vayáṃ havāmahe ‖ 13 ‖ arvācīnó vaso bhavāsmé sú matsvándhasaḥ | sómānām indra somapāḥ ‖ 14 ‖ asmā́kaṃ tvā matīnā́m á stóma indra yachatu | arvā́g ā́ vartayā harī ‖ 15 ‖

May we be friends of one like you, O resplendent Lord, the possessor of wisdom, for the sake of abundant wealth and vigour. 6

O resplendent Lord, you alone are the master of our cattle and crop. May you grant us ample food. 7

You decide to bestow wealth to devotees, O resplendent Lord worthy of adoration; none can dare change you from your decision. 8

The most enlightened devotees glorify you with praise, that you may grant ample wealth and vigour. 9

We proclaim your prowess, whereby, through the ecstasy of joy, you proceed to attack the evil-minded and overpower their strong-holds. 10

O resplendent Lord, lauded by sacred hymns, the pious sages celebrate your heroic deeds, performed through the exhilaration of devotional love. 11

The most enlightened sages, offerers of praise, exalt you, O resplendent Lord! may you bestow upon them fame and posterity. 12

Verily your blessings are ever showered on all equally, and hence do we invoke you. 13

O resplendent Lord, the giver of all comforts, accepter of devotional love, be present with us, and be delighted by the sweet melodies of our prayers. 14

O resplendent Lord, may these praises, which we present to you bring you to us. May you turn both of your horses (of chariot) hitherward. 15

पुरोळाशं च नो घसो जोषयासे गिरश्च नः । वधूयुरिव योषणाम् ॥१६॥

puroḷáśaṃ ca no ghásо joshāyāse gíraś ca naḥ | vadhūyúr iva yóshaṇām || 16 ||

॥३०॥ सहस्रं व्यतीनां युक्तानामिन्द्रमीमहे । शतं सोमस्य खार्यः ॥१७॥
सहस्रा ते शता वयं गवामा च्यावयामसि । अस्मत्रा राध एतु ते ॥१८॥
दश ते कलशानां हिरण्यानामधीमहि । भूरिदा असि वृत्रहन् ॥१९॥
भूरिदा भूरि देहि नो मा दभ्रं भूर्या भर । भूरि घेदिन्द्र दित्ससि ॥२०॥
भूरिदा ह्यसि श्रुतः पुरुत्रा शूर वृत्रहन् । आ नो भजस्व राधसि ॥२१॥
प्र ते बभ्रू विचक्षण शंसामि गोषणो नपात् । माभ्यां गा अनु शिश्रथः ॥२२॥
कनीनकेव विद्रधे नवे द्रुपदे अर्भके । बभ्रू यामेषु शोभेते ॥२३॥
अरं म उस्रयाम्णेऽरमनुस्रयाम्णे । बभ्रू यामेष्वस्रिधा ॥२४॥

sahásraṃ vyátīnāṃ yuktánām índram īmahe | ṣatáṃ sómasya khāryàḥ || 17 || sahásrā te ṣatá vayáṃ gávām á cyāvayāmasi | asmatrá rádha etu te || 18 || dáśa te kaláśānāṃ hiraṇyānām adhīmahi | bhūridá asi vṛitrahan || 19 || bhúridā bhúri dehi no má dabhrám bhúry á bhara | bhúri ghéd indra ditsasi || 20 || bhūridá hy ási ṣrutáḥ purutrá ṣūra vṛitrahan | á no bhajasva rádhasi || 21 || prá te babhrú vicakshaṇa ṣáṁsāmi goshaṇo napāt | mábhyāṃ gá ánu ṣiṣrathaḥ || 22 || kanīnakéva vidradhé náve drupadé arbhaké | babhrú yámeshu ṣobhete || 23 || áram ma usráyāmṇé 'ram ánusrayāmṇe | babhrú yámeshv asrídhā || 24 ||

May you accept our offerings of butter and cakes and be delighted by our praises, as a libertine by the caresses of a woman. 16

We solicit resplendent Lord, for swift moving transport vehicles in response to our hundreds of devotional prayers. 17

We seek to bring down from you, thousands and hundreds of cattles. May your wealth flow to us freely. 18

May we obtain from you, ten pitchers of gold; for you, O dispeller of darkness, are a bountiful giver. 19

A bountiful giver you are, O resplendent Lord; may you give us bountifully, not little, give plenty; for verily you desire to give more and ever more. 20

O brave dispeller of darkness, verily you are renowned among many as a bountiful giver. Make us partner of your treasures. 21

O eternal omniscient protector and sustainer of wisdom, I praise the pair of your horse-like energies. May you not let our cow of mind be frightened with them. 22

Like two puppets, on an arranged new and slender stage, your two faculties—mental and vital—are brilliant at the cosmic sacrifice. 23

Blessed are your brown steeds when they move to the upper solstice, and blessed are they when move to the opposite one; they are innocuous at both the sacrifices. 24

(३३) त्रयस्त्रिंशं सूक्तम्
(१-११) एकादशर्चस्याप्य सूक्तस्य गौतमो वामदेव ऋषिः । ऋभवो देवताः । त्रिष्टुप् छन्दः ॥

॥१॥ प्र ऋभुभ्यो दूतमिव वाचमिष्य उपस्तिरे श्वैतरीं धेनुमीळे ।
ये वातजूतास्तरणिभिरेवैः परि द्यां सद्यो अपसो बभूवुः ॥१॥
यदाराग्मकृन्नृभवः पितृभ्यां परिविष्टी वेषणा दंसनाभिः ।
आदिदेवानामुप सख्यमायन्धीरासः पुष्टिमवहन्मनायै ॥२॥
पुनर्ये चक्रुः पितरा युवाना सना यूपेव जरणा शयाना ।
ते वाजो विभ्वाँ ऋभुरिन्द्रवन्तो मधुष्परसो नोऽवन्तु यज्ञम् ॥३॥

33.

Prá ṛibhúbhyo dūtám iva vácam ishya upastíre śvaitarīṃ dhenúm īḷe | yé vátajūtās taráṇibhir évaiḥ pári dyáṃ sadyó apáso babhūvúḥ || 1 || yadáram ákṛṇvan ṛibhávaḥ pitṛ́bhyām parivishṭī veshánā daṁsánābhiḥ | ād íd devánām úpa sakhyám āyan dhīrásaḥ pushṭíṃ avahan manāyaí || 2 || púnar yé cakrúḥ pitárā yúvānā sanā yū́peva jaraṇa śayānā | té vájo víbhvāṁ ṛibhúr índravanto madhupsaraso no 'vantu yajñám || 3 ||

यत्संवत्समभवो गामरक्षन्यत्संवत्समभवो मा अपिंशन् ।
यत्संवत्समभरन्भासो अस्यास्ताभिः शमीभिरमृतत्वमाशुः ॥४॥
ज्येष्ठ आह चमसा द्वा करेति कनीयान्त्रीन्कृणवामेत्याह ।
कनिष्ठ आह चतुरस्करेति त्वष्ट ऋभवस्तत्पनयद्वचो वः ॥५॥

yát saṃvátsam ṛibhavo gam árakshan yát saṃvátsam ṛibhávo má ápiṃśan | yát saṃvátsam ábharan bhā́so asyā́s tā́bhiḥ śámībhir amṛitatvám āśuḥ || 4 || jyeshṭhá āha camasā́ dvā́ karéti kánīyan trī́n kṛiṇavāmety āha | kanishṭhá āha catúras karéti tváshṭa ṛibhavas tát panayad váco vaḥ || 5 ||

33

I send my prayer as a messenger to the intellectuals; I solicit of them the words of sacred wisdom, the yielder of untinted truth. These words are swift as the wind, and the inspirers of noble deeds. These words of advice move freely across the dimension of space and time as if borne by rapid waves of the cosmic wind. 1

When the wise sages, by serving their parents with renovated youth, and by other works, achieve enough, they thereupon proceed to the society of the enlightened, and being friendly they bring nourishment to the devout worshipper. 2

May the physically, intellectually and spiritually advanced sages, always dedicated to resplendent Lord, and lovers of sweet spiritual joy, protect our noble deeds. These sages who render service to their decrepid and dropsy parents, who were laying like two dry posts, make them young again for ever. 3

When for a year, the wise sages preserve the barren land, for a year they invest it with fertility; for a year they continue effort to make it fertile; they obtain immortality by their noble deeds. 4

The eldest of the intellectuals said, "The universe is made of two hemispheres". The younger said, "There are three (the upper, the middle, the lower)." The youngest said, "It consists of four quadrants." The creator applauds this version. 5

॥३॥ सत्यमूचुर्नर एवा हि चक्रुरनु स्वधामृभवो जग्मुरेताम् ।
विभ्राजमानांश्चमसाँ अहेवावेनत्त्वष्टा चतुरो ददृश्वान् ॥६॥
द्वादश द्यून्यदगोह्यस्यातिथ्ये रणन्नृभवः सस्मदन्तः ।
सुक्षेत्राकृण्वन्नयन्त सिन्धून्धन्वातिष्ठन्नोषधीर्निम्नमापः ॥७॥
रथं ये चक्रुः सुवृतं नरेष्ठां ये धेनुं विश्वजुवं विश्वरूपाम् ।
त आ तक्षन्त्वृभवो रयिं नः स्ववसः स्वपसः सुहस्ताः ॥८॥
अपो ह्येषामजुषन्त देवा अभि क्रत्वा मनसा दीध्यानाः ।
वाजो देवानामभवत्सुकर्मेन्द्रस्य ऋभुक्षा वरुणस्य विभ्वा ॥९॥

satyám ūcur nára evā́ hí cakrúr ánu svadhā́m ṛibhávo jagmur etā́m | vibhrā́jamānāṅs camasā́ṅ áhevā́venat tváshṭā catúro dadṛiṣvā́n || 6 || dvádaśa dyū́n yád ágohyasyātithyé rā́ṇann ṛibhávaḥ sasántaḥ | sukshétrākṛiṇvann ánayanta síndhūn dhánvātishṭhann óshadhīr nimnám ā́paḥ || 7 || rátham yé cakrúḥ suvṛítam nareshṭhā́m yé dhenúm viśvajúvam viśvárūpām | tá ā́ takshantv ribhávo rayíḿ naḥ svávasaḥ svápasaḥ suhástāḥ || 8 || ápo hy èshām ájushanta devā́ abhí krátvā mánasā dídhyānāḥ | vā́jo devā́nām abhavat sukárméndrasya ṛibhukshā́ váruṇasya víbhvā || 9 ||

ये हरी मेधयोक्था मदन्त इन्द्राय चक्रुः सयुजा ये अश्वा ।
ते राय्स्पोषं द्रविणान्यस्मे धत्त ऋभवः क्षेमयन्तो न मित्रम् ॥१०॥
इदाह्नः पीतिमुत वो मदं धुर्न ऋते श्रान्तस्य सख्याय देवाः ।
ते नूनमस्मे ऋभवो वसूनि तृतीये अस्मिन्त्सवने दधात ॥११॥

yé hárī medhā́yokthā́ mádanta índrāya cakrúḥ suyújā yé áśvā | té rāyás pósham drávinā́ny asmé dhattā́ ṛibhavaḥ kshemayánto ná mitrám || 10 || idā́hnaḥ pītím utá vo mádam dhur ná ṛité śrāntásya sakhyā́ya devā́ḥ | té nūnám asmé ṛibhavo vásūni tṛitíye asmín sávane dadhāta || 11 ||

The leaders of men speak truth, and so they classify the universe. Thereupon the intellectuals follow their inspired version. The supreme creator, beholding the quadrant classification, radiant as the day, expresses satisfaction. 6

When the intellectuals reposing for twelve days, remain in the close proximity of the unconcealable sun (the truth), they render the fields fertile. Let the rivers flow forth, let plants spring upon the hitherto barren land, and let waters spread over the low places. 7

These experienced intellectuals construct the firm abiding, wheel-conducting car; they rear many breads of milch-cow and are the bestowers of food, the doers of great deeds and dexterous. May they grant us riches. 8

The enlightened men are delighted by the work of sages. The mechanical technicians become favourite of the enlightened ones, electrical of the resplendent ones, and hydrodynamical of the venerable. 9

May these electrical technicians, deserving appreciation, who devise motors of vehicles, and construct for the resplendent the two docile engines (for roadways and waterways), bestow upon us satiety of riches and wealth of cattle, like those who devise prosperity for a friend. 10

The godly persons verily give you the exhilarating appreciation today. Not without toil, the divines get friendly with men. Therefore, O eminent sages, grant us wealth at this third term of worship. 11

(३४) चतुस्त्रिंशं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । ऋभवो देवताः । त्रिष्टुप् छन्दः ॥

॥३॥ ऋभुर्विभ्वा वाज इन्द्रो नो अच्छेमं यज्ञं रत्नधेयोप यात ।
इदा हि वो धिषणा देव्यह्लामधात्पीतिं सं मदा अग्मता वः ॥१॥
विदानासो जन्मनो वाजरत्ना उत ऋतुभिर्ऋभवो मादयध्वम् ।
सं वो मदा अग्मत सं पुरंधिः सुवीरामस्मे रयिमेरयध्वम् ॥२॥
अयं वो यज्ञ ऋभवोऽकारि यमा मनुष्वत्प्रदिवो दधिध्वे ।
प्र वोऽच्छा जुजुषाणासो अस्थुरभूत विश्वे अग्रियोत वाजाः ॥३॥

34.

Ribhúr víbhvā vāja índro no áchemáṃ yajñáṃ ratnadhéyópa yāta | idá hí vo dhisháṇā devy áhnām ádhāt pītíṃ sám mádā agmatā vaḥ || 1 || vidānáso jánmano vājaratnā utá ṛitúbhir ṛibhavo mādayadhvam | sáṃ vo mádā ágmata sám púraṃdhiḥ suvírām asmé rayím érayadhvam || 2 || ayáṃ vo yajñá ṛibhavo 'kāri yám á manushvát pradívo dadhidhvé | prá vó 'chā jujushāṇáso asthur ábhūta víśve agriyótá vājāḥ || 3 ||

अभूदु वो विधते रत्नधेयमिदा नरो दाशुषे मर्त्याय ।
पिबत वाजा ऋभवो ददे वो महि तृतीयं सवनं मदाय ॥४॥
आ वाजा यातोप न ऋभुक्षा महो नरो द्रविणसो गृणानाः ।
आ वः पीतयोऽभिपित्वे अह्लामिमा अस्तं नवस्व इव ग्मन् ॥५॥

ábhūd u vo vidhaté ratnadhéyam idá naro dāśushe mártyāya | píbata vājā ṛibhavo dadé vo máhi tṛitíyaṃ sávanam mádāya || 4 || á vājā yātópa na ṛibhukshā mahó naro dráviṇaso gṛiṇānāḥ | á vaḥ pītáyo 'bhipitvé áhnām imá ástaṃ navasvà iva gman || 5 ||

34

The illustrious technicians, electrical, hydrodynamical and physical, may grace our work and worship, to distribute precious things. These people of genius have toiled hard in their craft, the essence. Their exhilarating experience is collected for you all. 1

O brilliant sages of spiritual and physical realms, wise from the day of birth, may you rejoice together in appropriate seasons. The exhilarating appreciation is offered to you as well as the intellectual offerings. May you confer upon us riches with excellent posterity. 2

O spiritual leaders, this benevolent work is instituted for you. Being eminently resplendent, you have been doing it, like common men. These propitiatory offerings have been placed for you. O masters of physical realm, verily you are foremost leaders of the world. 3

Now, O leaders, this precious treasure is to be granted as gift to the dedicated mortal worshipper, who serves you. O leaders of physical and spiritual realms, this elixir is to gladden you in the third-afternoon—solemn ceremony. 4

O leaders of material and spiritual realm, come to us with the delight of accepting this rich and great offering. These sacred essences proceed to you, as the day is closing, as cows whose calves are newly born, return to their cow-shed. 5

॥४॥ आ नपातः शवसो यातनोपेमं यज्ञं नमसा हूयमानाः ।
सजोषसः सूरयो यस्य च स्थ मध्वः पात रत्नधा इन्द्रवन्तः ॥६॥
सजोषा इन्द्र वरुणेन सोमं सजोषाः पाहि गिर्वणो मरुद्भिः ।
अग्रेपाभिर्ऋतुपाभिः सजोषा ग्नास्पत्नीभी रत्नधाभिः सजोषाः ॥७॥
सजोषस आदित्यैर्मादयध्वं सजोषस ऋभवः पर्वतेभिः ।
सजोषसो दैव्येना सवित्रा सजोषसः सिन्धुभी रत्नधेभिः ॥८॥
ये अश्विना ये पितरा य ऊती धेनुं ततक्षुर्ऋभवो ये अश्वा ।
ये अंसत्रा य ऋधग्रोदसी ये विभ्वो नरः स्वपत्यानि चक्रुः ॥९॥

ā́ napātaḥ śavaso yātanópemā́m yajñā́m námasā hūyámānāḥ | sajóshasaḥ sūrayo yásya ca sthá mádhvaḥ pāta ratnadhā́ índravantaḥ ‖ 6 ‖ sajoshā́ indra váruṇena sómam sajóshāḥ pāhi girvaṇo marúdbhiḥ | agrepā́bhir ṛitupā́bhiḥ sajóshā gnā́spátnībhī ratnadhā́bhiḥ sajóshāḥ ‖ 7 ‖ sajóshasa ādityaír mādayadhvam sajóshasa ṛibhavaḥ párvatebhiḥ | sajóshaso daívyenā́ savitrā́ sajóshasaḥ síndhubhī ratnadhébhiḥ ‖ 8 ‖ yé aśvínā yé pitárā yá ūtí dhenúm tatakshúr ṛibhávo ye áśvā | yé áṅsatrā́ yá ṛídhag ródasī yé víbhvo náraḥ svapatyáni cakrúḥ ‖ 9 ‖

ये गोमन्तं वाजवन्तं सुवीरं रयिं धत्थ वसुमन्तं पुरुक्षुम् ।
ते अग्रेपा ऋभवो मन्दमाना अस्मे धत्त ये च रातिं गृणन्ति ॥१०॥
नापाभूत न वोऽतीतृषामानिःशस्ता ऋभवो यज्ञे अस्मिन् ।
समिन्द्रेण मदथ सं मरुद्भिः सं राजभी रत्नधेयाय देवाः ॥११॥

yé gómantam vā́javantam suvī́ram rayím dhatthā́ vásumantam purukshúm | té agrepā́ ṛibhavo mandasānā́ asmé dhatta yé ca rātím gṛiṇánti ‖ 10 ‖ nápābhūta ná vo 'tītṛishāmánihśastā ṛibhavo yajñé asmín | sám índreṇa mádatha sám marúdbhiḥ sám rā́jabhī ratnadhéyaya devāḥ ‖ 11 ‖

O source of strength, may you come to this worship, invoked with reverence. May you, associated with resplendent self, with whom you are wisely in full accord, drink this precious sweet essence. 6

O spiritual self, may you drink and relish the essence in the company of mental ego. O praised by hymns, drink it in company with vital elements. Drink it with love in company with the fore-most guardians at the ceremonies connected with the seasons. May you drink it in company with rich guardians of wives. 7

O leaders of spiritual realms, be exhilarated, in company with the enlightened, in company with public servants controlling hilly products, ecclesiastical duties, creative arts, river projects, and, mines and minerals. 8

Spiritual leaders, by your assistance, the physicians and surgeons have been able to treat the elders, as well as cattle and kine; and technicians have been able to fabricate motors, engines and armour, and have shown skill as ground and space engineers, they have been notable for their fruitful works. 9

The technicians and architects possess wealth, comprising cattle, food, progeny, dwellings, and abundant sustenance; may you, being the first drinkers of the sacred knowledge when exhilarated grant prosperity to those, who glorify your generosity. 10

O men of experience and wisdom; go not away, let us not leave you; may you be present unreproached at this worship; rejoice along with resplendent leader and with the brave warriors, and with other brilliant dignitories for the distribution of wealth. 11

(३५) पञ्चत्रिंशं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । ऋभवो देवताः । त्रिष्टुप छन्दः ॥

॥५॥ इहोप॑ यात शवसो नपातः सौधन्वना ऋभवो मापं भूत ।
अस्मिन्हि वः सवने रत्नधेयं गमन्त्विन्द्रमनु वो मदासः ॥१॥
आगन्नृभूणामिह रत्नधेयमभूत्सोमस्य सुषुतस्य पीतिः ।
सुकृत्यया यत्स्वपस्यया चँ एकं विचक्र चमसं चतुर्धा ॥२॥

35.

Ihópa yāta śavaso napātaḥ saúdhanvanā ṛibhavo mápa bhūta | asmín hí vaḥ sávane ratnadhéyaṃ gámanty índram ánu vo mádāsaḥ || 1 || ágann ṛibhūṇắm ihá ratnadhéyam ábhūt sómasya súshutasya pītíḥ | sukṛityáyā yát svapasyáyā cañ ékaṃ vicakrá camasáṃ caturdhấ || 2 ||

व्यकृणोत चमसं चतुर्धा सखे वि शिक्षेत्यब्रवीत ।
अथैत वाजा अमृतस्य पन्थां गणं देवानामृभवः सुहस्ताः ॥३॥
किमयः स्विच्चमस एष आस यं काव्येन चतुरो विचक्र ।
अथा सुनुध्वं सवनं मदाय पात ऋभवो मधुनः सोम्यस्य ॥४॥
शच्याकर्त पितरा युवाना शच्याकर्त चमसं देवपानम ।
शच्या हरी धनुतरावतष्टेन्द्रवाहावृभवो वाजरत्नाः ॥५॥

vy àkṛiṇota ca-
masáṃ caturdhấ sákhe ví śikshéty abravīta | átha aita vajā amṛítasya pánthāṃ gaṇáṃ devấnām ṛibhavaḥ suhastaḥ || 3 || kimmáyaḥ svic camasá eshá āsa yáṃ kắvyena catúro vicakrá | áthā sunudhvaṃ sávanam mádāya pātá ṛibhavo mádhunaḥ somyásya || 4 || śácyākarta pitárā yúvānā śácyākarta camasáṃ devapánam | śácyā hárī dhánutarāv atashṭendravấhāv ṛibhavo vājaratnāḥ || 5 ||

35

O men of strength, not allowing themselves to decline, O expert in war-weapons, and persons of experience and wisdom, come to us, please stay not away. May these exhilarating gifts proceed first to the resplendent Lord and then to you, at this sacred ceremony. 1

May the munificence of the men of experience and wisdom come to us on this occasion; they have accepted our well-composed devotional prayers, and they have given to us by their dexterous and excellent work the concept of dividing the globe into four quadrants. (See hymn 33, verse 5). 2

You have outlined the details of dividing the globe into four quadrants and said, O friend, teach the same to others. O physically strong and spiritually elevated, deft-handed men of wisdom, may you accept the concept of four and act accordingly; and thereby attain the realm of immortal enlightened ones. 3

What sort of global ladle was that which by your art and wisdom, you have made four-fold? Now pour forth the elixir of knowledge for exhilaration and inspiration; and, O leaders of experience and wisdom, may this knowledge be for your relish and enjoyment. 4

By your marvellous thinking, you have made the old young; by your marvellous deeds, you have provided the ladle to enlightened ones for drinking. O jewels among men of physicial and spiritual strength: by your marvellous skill, may you fabricate fast moving transports and projects, and bring affluence and fame. 5

॥६॥ यो वः सुनोत्यभिपित्वे अह्नां तीव्रं वाजासः सवनं मदाय ।
तस्मै रयिमृभवः सर्ववीरमा तक्षत वृषणो मन्दसानाः ॥६॥
प्रातः सुतमपिबो हर्यश्व माध्यन्दिनं सवनं केवलं ते ।
समृभुभिः पिबस्व रत्नधेभिः सखीँयाँ इन्द्र चकृषे सुकृत्या ॥७॥
ये देवासो अभवता सुकृत्या श्येना इवेदधि दिवि निषेद ।
ते रत्नं धात शवसो नपातः सौधन्वना अभवतामृतासः ॥८॥
यत्तृतीयं सवनं रत्नधेयमकृणुध्वं स्वपस्या सुहस्ताः ।
तदृभवः परिषिक्तं व एतत्सं मदेभिरिन्द्रियेभिः पिबध्वम् ॥९॥

yó vaḥ sunóty abhipitvé áhnāṃ tīvráṃ vājāsaḥ sávanaṃ mádāya | tásmai rayíṃ ṛibhavaḥ sárvavīraṃ á takshata vṛishaṇo mandasānáḥ || 6 || prātáḥ sutám apibo haryaṣva mádhyaṃdinaṃ sávanaṃ kévalaṃ te | sám ṛibhúbhiḥ pibasva ratnadhébhiḥ sákhīñr yáñ indra cakṛishé sukṛityá || 7 || yé devāso ábhavatā sukṛityá ṣyená ivéd ádhi diví nishedá | té rátnaṃ dhāta ṣavaso napātaḥ saúdhanvanā ábhavatāmṛítāsaḥ || 8 || yát tṛitíyaṃ sávanaṃ ratnadhéyam ákṛiṇudhvaṃ svapasyá suhastāḥ | tád ṛibhavaḥ párishiktaṃ va etát sám mádebhir indriyébhiḥ pibadhvam || 9 ||

(३६) षट्त्रिंशं सूक्तम्
(१-९) नवर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । ऋभवो देवताः । (१-८) प्रथमाद्यृचौ जगती, (९) नवम्याश्च त्रिष्टुप् छन्दसी ॥

॥७॥ अनश्वो जातो अनभीशुरुक्थ्यो३ रथस्त्रिचक्रः परि वर्तते रजः ।
महत्तद्वो देव्यस्य प्रवाचनं द्यामृभवः पृथिवीं यच्च पुष्यथ ॥१॥

36.

Anaṣvó jātó anabhīṣúr ukthyò ráthas tricakráḥ pári vartate rájaḥ | mahát tád vo devyàsya pravā́canaṃ dyā́m ṛibhavaḥ pṛithivī́ṃ yác ca púshyatha || 1 ||

O mighty leaders of physical and spiritual realm, exhilarated by devotional love, fabricate wealth, and bless him with brave posterity who, for your exultation, offers loving invocations at the close of day. 6

Accept, O resplendent Lord of fast-moving transports, the drinks offered of dawn. Yours and only yours are the noon-day libations. May you relish drinks with the wealth-bestowing men of experience and wisdom whom you have made your friend on their merits. 7

May you, the source of strength, who have gained divinity by good deeds, and soar aloft in the sky like falcons; bestow upon us riches. O accomplishers of the targets, you have become immortals. 8

O dexterous-handed, you have instituted, with best intentions the third evening ceremony, which is the best-ower of wealth. This sweet drink is effused and blended for you; drink it with the sense of delight. 9

36

The glorious three-wheeled vehicle without the horse and without reins rolls round the firmament. Great has been that proclamation of your divine power, O men of experience and wisdom, that you control the roadways and space-crafts. 1

रथं ये चक्रुः सुवृतं सुचेतसोऽविह्वरन्तं मनसस्परि ध्यया ।
ताँ ऊ नव्यस्य सवनस्य पीतय आ वो वाजा ऋभवो वेदयामसि ॥२॥
तद्वो वाजा ऋभवः सुप्रवाचनं देवेषु विभ्वो अभवन्महित्वनम् ।
जिव्री यत्सन्ता पितरा सनाजुरा पुनर्युवाना चरथाय तक्षथ ॥३॥
एकं वि चक्र चमसं चतुर्वयं निश्चर्मणो गामरिणीत धीतिभिः ।
अथा देवेष्वमृतत्वमानश श्रुष्टी वाजा ऋभवस्तद्व उक्थ्यम् ॥४॥
ऋभुतो रयिः प्रथमश्रवस्तमो वाजश्रुतासो यमजीजनन्नरः ।
विभ्वतष्टो विदथेषु प्रवाच्यो यं देवासोऽवथा स विचर्षणिः ॥५॥

rátham yé cakrúḥ suvṛítam sucétasó 'vihvarantam mánasas pári dhyáyā |
tấn ū nv àsyá sávanasya pītáya ấ vo vājā ṛibhavo vedayāmasi || 2 ||
tád vo vājā ṛibhavaḥ supravācanám devéshu vibhvo abhavan mahitvanám |
jívrī yát sántā pitárā sanājúrā púnar yúvānā caráthāya tákshatha || 3 ||
ékam ví cakra camasánm cáturvayam níṣ cármaṇo gấm ariṇīta dhītíbhiḥ |
áthā devéshv amṛitatvám ānaṣa ṣrushṭí vājā ṛibhavas tád va ukthyàm || 4 ||
ṛibhutó rayíḥ prathamáṣravastamo vấjaṣrutāso yám ájījanan náraḥ |
vibhvatashṭó vidátheshu pravấcyo yám devāsó 'vathā sá vícarshaṇiḥ || 5 ||

"८" स वाज्यर्वा स ऋषिर्वचस्यया स शूरो अस्ता पृतनासु दुष्टरः ।
स रायस्पोषं स सुवीर्यं दधे यं वाजो विभ्वाँ ऋभवो यमाविषुः ॥६॥
श्रेष्ठं वः पेशो अधि धायि दर्शतं स्तोमो वाजा ऋभवस्तं जुजुष्टन ।
धीरासो हि ष्ठा कवयो विपश्चितस्तान्व एना ब्रह्मणा वेदयामसि ॥७॥

sá vājy árvā sá ṛíshir vacasyáyā sá ṣúro ástā pṛítanāsu dushṭáraḥ |
sá rāyás pósham sá suvíryam dadhe yám vájo víbhvāñ ṛibhávo yám ávishuḥ || 6 ||
ṣréshṭham vaḥ péṣo ádhi dhāyi darṣatám stómo vājā ṛibhavas tám jujushṭana |
dhīrāso hí shṭhấ kaváyo vipaṣcítas tấn va enấ bráhmaṇấ vedayāmasi || 7 ||

We invoke respectfully these pioneers of roadways and space-crafts, to accept our reverential homage. O wise technicians, by your creative ability you design this never-erring, high rolling craft out of your genius workmanship. 2

O leaders of physical, mental and spiritual realms, you have been very well known among the learned, that you can make your aged infirm parents young, so that they are able to walk and work again. 3

You outline the details of the concept of dividing one globe into four quadrants, and by your toil and skill you change the barren crust of the earth to the fertile land, thereby quickly gaining immortal fame among the enlightened. Your great deeds, O leaders of physical, mental and spiritual realms, must be extolled. 4

The food and wealth which have been created by the combined efforts of the pioneers of technology of roadways, waterways and airways has to be appreciated and acknowledged at the public assemblies. 5

He becomes vigorous and skilled in war; he becomes a sage and eloquent, the brave and invincible in battles, and possessed of ample wealth, and he is blessed with excellent posterity; who has the patronage of experts in roadcraft, watercrafts and aircraft. 6

A dignified and highly important position is held by you, this we acknowledge. We know, you are master of wisdom, and therefore, O pioneers of roadways and aircraft, with his prayer, we call on you to come. 7

यूयमस्मभ्यं धिषणाभ्यस्परि विद्वांसो विश्वा नर्याणि भोजना ।
द्युमन्तं वाजं वृषशुष्ममुत्तममा नो रयिमृभवस्तक्षता वयः ॥८॥
इह प्रजामिह रयिं ररीणा इह श्रवो वीरवत्तक्षता नः ।
येन वयं चितयेमात्यन्यान्तं वाजं चित्रमृभवो ददा नः ॥९॥

yūyám asmábhyaṃ dhisháṇābhyas pári vidvā́ṅso víśvā náryāṇi bhójanā | dyumántaṃ vā́jaṃ vṛishaśushmam uttamám ā́ no rayíṃ ṛibhavas takshatā́ vā́yaḥ || 8 || ihá prajā́m ihá rayíṃ rárāṇā ihá śrávo vīrávat takshatā naḥ | yéna vayáṃ citáyemā́ty anyā́n tā́ṃ vā́jaṃ citrám ṛibhavo dadā naḥ || 9 ||

(३७) सप्तत्रिंशं सूक्तम्
(१–८) अष्टर्चस्याभ्य सूक्तस्य गौतमो वामदेव ऋषिः । ऋभवो देवताः । (१–४) प्रथमादिचतुर्ऋचां त्रिष्टुप , (५–८) पञ्चम्यादिचतसृणामानुष्टुप् छन्दसी ॥

॥९॥ उप नो वाजा अध्वरमृभुक्षा देवा यात पथिभिर्देवयानैः ।
यथा यज्ञं मनुषो विक्ष्वा३सु दधिध्वे रण्वाः सुदिनेष्वह्नाम् ॥१॥
ते वो हृदे मनसे सन्तु यज्ञा जुष्टासो अद्य घृतनिर्णिजो गुः ।
प्र वः सुतासो हरयन्त पूर्णाः क्रत्वे दक्षाय हर्षयन्त पीताः ॥२॥

37.

Úpa no vājā adhvarám ṛibhukshā dévā yātá pathíbhir devayā́naiḥ | yáthā yajñám mánusho vikshv āsú dadhidhvé raṇvāḥ sudíneshv áhnām || 1 || té vo hṛidé mánase santu yajñā́ júshṭāso adyá ghṛitánirṇijo guḥ | prá vaḥ sutā́so harayanta pūrṇā́ḥ krátve dákshāya harshayanta pītā́ḥ || 2 ||

O enlightened pioneers of technology having full knowledge of all needs and comforts that are good for men, may you, according to our wishes, fashion powerful and splendid machines, of high standard. 8

Gratified by our worship, now help us to gain heroic progeny, wealth and reputation. Vouchsafe us wealth of splendid sort, O pioneers of crafts, that we may be more renowned than others. 9

37

O pioneers of roadcraft and aircraft, come to aid our benevolent deeds by paths meant for divinities. O gracious pioneers, maintain the tradition of work and worship among mankind for securing prosperity all the days. 1

May these offerings be appealing to your intellect and satisfying to your heart. May the sincere devotion, mixed with love, flow to you; abundant appreciation and rewards may bear you onward to power, and when imbibed, delight you. 2

त्र्युदायं देवहितं यथा वः स्तोमो वाजा ऋभुक्षणो ददे वः ।
जुह्वे मनुष्वदुपरासु विक्षु युष्मे सचा बृहद्दिवेषु सोमम् ॥३॥
पीवोअश्वाः शुचद्रथा हि भूनायःशिप्रा वाजिनः सुनिष्काः ।
इन्द्रस्य सूनो शवसो नपातोऽनु वश्चेत्यग्रियं मदाय ॥४॥
ऋभुमृभुक्षणो रयिं वाजे वाजिन्तमं युजम् ।
इन्द्रस्वन्तं हवामहे सदासातममश्विनम् ॥५॥

tryudāyáṃ deváhitaṃ yáthā va stómo vājā ṛibhukshaṇo dadé vaḥ | juhvé manushvád úparāsu vikshú yushmé sácā bṛiháddiveshu sómam || 3 || pívoaśvāḥ śucádrathā hí bhūtā́yaḥśiprā vājinaḥ sunishkáḥ | índrasya sūno śavaso napātó 'nu vaś cety agriyám madāya || 4 || ṛibhúm ṛibhukshaṇo rayíṃ váje vājíntamaṃ yújam | índrasvantaṃ havāmahe sadāśā́tamam aśvínam || 5 ||

॥१०॥

सेदृभवो यमवथ यूयमिन्द्रश्च मर्त्यम् ।
स धीभिरस्तु सनिता मेधसाता सो अर्वता ॥६॥
वि नो वाजा ऋभुक्षणः पथश्चितन यष्टवे ।
अस्मभ्यं सूरयः स्तुता विश्वा आशास्तरीषणि ॥७॥
तं नो वाजा ऋभुक्षण इन्द्र नासत्या रयिम् ।
समश्वं चर्षणिभ्य आ पुरु शस्त मघत्तये ॥८॥

séd ṛibhavo yám ávatha yūyám índraś ca mártyam | sá dhībhír astu sánitā medhásātā só árvatā || 6 || ví no vājā ṛibhukshaṇaḥ pathás citana yáshṭave | asmabhyaṃ sūraya stutá víśvā áśās tarīshaṇi || 7 || tám no vaja ribhukshaṇa índra nā́satyā rayím | sám áśvaṃ carshaṇíbhya ā́ purú sasta maghā́ttaye || 8 ||

O pioneers of roadways and aircraft, your threefold transport is meant for the welfare of the entire people, and hence the appreciation. Therefore, the affectionate honour is offered to you along with meritorious people of other fields, assembled at this solemn function. 3

O pioneers of roadways, possessed of treasures, you have come here on a strong transport, mounted on a brilliant carriage, and having the jaws of iron. O powerful sons of resplendent; grandsons of never-failing strength, this foremost function is organised for your felicitation. 4

O pioneers of aircrafts, we invoke you, the possessor of war vehicles, devised by you as a result of team-work, of a great utility in war time, fast moving, highly-priced, speedy and strong, complex in structure, and provided with sensitive and sensible components. 5

O pioneers of aircraft, may the person, whom you favour with your help be liberal by his acts and possessor of transport equipment, essential for public good. 6

O pioneers of the land and air transport, may you direct us on the way to the battlefield. O wise ones, being glorified by us, may you traverse all the quarters of space. 7

O pioneers of the land and air transport, ever truthful to resplendent leader of the nation, may you join us and lead with all your mobile transport for our prosperity. 8

(३८) अष्टात्रिंशं सूक्तम्
(१-१०) दशर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । (१) प्रथमर्चौ द्यावापृथिव्यौ.
(२-१०) द्वितीयादिनवानाञ्च दधिक्रा देवताः । त्रिष्टुप् छन्दः ॥

॥११॥ उतो हि वां दात्रा सन्ति पूर्वा या पुरुभ्यस्त्रसदस्युर्नितोशे ।
क्षेत्रासां ददथुरुर्वरासां घनं दस्युभ्यो अभिभूतिमुग्रम् ॥१॥
उत वाजिनं पुरुनिष्षिध्वानं दधिक्रामु ददथुर्विश्वकृष्टिम् ।
ऋजिप्यं श्येनं प्रुषितप्सुमाशुं चर्कृत्यमर्यो नृपतिं न शूरम् ॥२॥
यं सीमनु प्रवतेव द्रवन्तं विश्वः पूरुर्मदति हर्षमाणः ।
पड्भिर्गृध्यन्तं मेधयुं न शूरं रथतुरं वातमिव ध्रजन्तम् ॥३॥

38.

Utó hí vāṃ dātrā́ sánti pū́rvā yā́ pūrúbhyas trasádasyur nitoṣé | kshetrāsā́ṃ dadathur urvarāsā́ṃ ghanā́ṃ dā́syubhyo abhíbhūtim ugrám || 1 || utá vājínam purunishshídhvānaṃ dadhikrā́m u dadathur viṣvákrishṭim | ṛijipyā́ṃ śyenā́m prushitápsum āśúṃ carkṛ́ityam aryó nṛipátiṃ ná śū́ram || 2 || yáṃ sím ánu praváteva drávantaṃ víśvaḥ pūrúr mádati hárshamāṇaḥ | padbhír gṛídhyantam medhayúṃ ná śū́raṃ rathatúraṃ vā́tam iva dhrájantam || 3 ||

यः स्मारुन्धानो गध्या समत्सु सनुतरश्चरति गोषु गच्छन् ।
आविर्ऋजीको विदथा निचिक्यत्तिसे अरतिं पर्याप आयोः ॥४॥
उत स्मैनं वस्त्रमथिं न तायुमनु क्रोशन्ति क्षितयो भरेषु ।
नीचायमानं जसुरिं न श्येनं श्रवश्चाच्छा पशुमच्च यूथम् ॥५॥

yáḥ smārundhānó gádhyā samátsu sánutaraś cárati góshu gáchan | āvírṛijiko vidáthā nicíkyat tiró aratím páry ā́pa āyóḥ || 4 || utá smainā́m vastramáthiṃ ná tāyúm ánu krośanti kshitáyo bháreshu | nīcā́yamānam jásuriṃ ná śyenā́m śrávaś cā́chā paśumác ca yūthám || 5 ||

38

O pioneer of land and air transport, powerful and munificent, terror to the enemics, you have been bestowing such rewards from eraliest times, as belong to you only. You have given formidable and fierce weapons to the speedy vehicle for the destruction of infidels. 1

And you too give swift spacecraft, the repeller of rebels, the defender of all men, the straight-going like eagle, gracefully-moving, the resplendent, the rapid, the destroyer of enemies like a heroic prince. 2

All men praise this spacecraft which rushes everywhere, down a precipice, springs with his feet like a hero eager for war, and whirls like the car and flies like tempest. 3

The spacecraft gains precious gifts in the battles and rushes fast, passing through the regions, whose vigour is manifest in all directions; and who undoubtedly as we know puts to shame the adversary of the pious man. 4

And men call for the spacecraft in battles, as they shout for thier carrying off a garment, or as a hungry falcon pounces upon his prey; they call after him as if hastening to obtain food, or they loudly address while calling a herd of cattle. 5

॥६२॥ उत स्मासु प्रथमः सरिष्यन्नि वेवेति श्रेणिभी रथानाम् ।
स्रजं कृण्वानो जन्यो न शुभ्वा रेणुं रेरिहत्किरणं ददुश्वान् ॥६॥
उत स्य वाजी सहुरिर्ऋतावा श्रुश्रूषमाणस्तन्वा समर्ये ।
तुरं यतीषु तुरयन्नृजिप्योऽधि भ्रुवोः किरते रेणुमृञ्जन् ॥७॥
उत स्मास्य तन्यतोरिव द्योर्ऋघायतो अभियुजो भयन्ते ।
यदा सहस्रमभि पीमयोधीद्दुर्वर्तुः स्मा भवति भीम ऋञ्जन् ॥८॥

utá smāsu prathamáḥ sarishyán ní veveti śréṇibhī rátha-
nām | srájaṃ kṛiṇvānó jányo ná śúbhvā reṇúṃ rérihat kiráṇaṃ dadaśvān || 6 || utá syá vājí sáhurir ṛitávā śuśrūshamāṇas tanvà samaryé | túraṃ yatíshu turáyann ṛijipyó 'dhi bhruvóḥ kirate reṇúm ṛiñján || 7 | utá smāsya tanyatór iva dyór ṛighāyató abhiyújo bhayante | yadá sahásram abhí shīm áyodhīd durvártuḥ smā bhavati bhīmá ṛiñján || 8 ||

उत स्मास्य पनयन्ति जना जूतिं कृष्टिप्रो अभिभूतिमाशोः ।
उतैनमाहुः समिथे वियन्तः परा दधिक्रा असरत्सहस्रैः ॥९॥
आ दधिक्राः शवसा पञ्च कृष्टीः सूर्य इव ज्योतिषापस्ततान ।
सहस्रसाः शतसा वाज्यर्वा पृणक्तु मध्वा समिमा वचांसि ॥१०॥

utá smāsya panayanti jánā jūtíṃ kṛishṭipró abhíbhūtim āśóḥ |
utaínam āhuḥ samithé viyántaḥ párā dadhikrá asarat sahásraiḥ || 9 || ā́ dadhikrā́ḥ śávasā páñca kṛishṭíḥ súrya iva jyótishāpás tatāna | sahasrasā́ḥ śatasá vājy árvā pṛiṇáktu mádhvā sám imā́ vácāṅsi || 10 ||

And the space-craft, willing to come forth first amid these encounters, rushes in various directions with other rows of space chariots ; or like an elegant courser, friendly to man, decorated with a garland, raising the dust and champing the rein that holds him. 6

And it is a mighty space fighter, who keeps enduring in battle, bestowing food, and doing service with his limbs, rushing swiftly upon the quick-moving host of the enemy, going straight onward, and tossing up the dust, throws it above his brows. 7

And at its thunder, like the roar of heaven, the assailants tremble and get alarmed ; for when it fights against embattled thousands on every side, then, rousing his spirit, it is fearful and irresistible. 8

Men praise the overpowering rapidity of this spacecraft, the accomplisher of the aspirations of mankind. Soldiers going to battle, declare that the swift spacecraft has proceeded forward against adversaries laden with thousands of firing units. 9

This speedy spacecraft serves all the five classes of men with vigour, like the sun who shines with radiance over the sky. May it smite to pieces hundreds and thousands of foes, and lead us to sweet rewards. 10

(३९) एकोनचत्वारिंशं सूक्तम्

१-६) षड्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । दधिक्रा देवता । (१-५) प्रथमादिपञ्चर्चा त्रिष्टुप, (६) षष्ठ्याश्चानुष्टुप् छन्दसी ॥

॥ १ ॥ आशुं दधिक्रां तमु नु ष्टवाम दिवस्पृथिव्या उत चर्किराम ।
उच्छन्तीर्मामुषसः सूदयन्त्वति विश्वानि दुरितानि पर्षन् ॥१॥
महश्चर्कर्म्यर्वतः क्रतुप्रा दधिक्राव्णः पुरुवारस्य वृष्णः ।
यं पूरुभ्यो दीदिवांसं नाग्निं ददथुर्मित्रावरुणा ततुरिम ॥२॥
यो अश्वस्य दधिक्राव्णो अकारीत्समिद्धे अग्ना उषसो व्युष्टौ ।
अनागसं तमदितिः कृणोतु स मित्रेण वरुणेना सजोषाः ॥३॥
दधिक्राव्ण इष ऊर्जो महो यदमन्महि मरुतां नाम भद्रम् ।
स्वस्तये वरुणं मित्रमग्निं हवामहे इन्द्रं वज्रबाहुम् ॥४॥
इन्द्रमिदेवुभये वि ह्वयन्त उदीराणा यज्ञमुपप्रयन्तः ।
दधिक्रामु सूदनं मर्त्याय ददथुर्मित्रावरुणा नो अश्वम् ॥५॥
दधिक्राव्णो अकारिषं जिष्णोरश्वस्य वाजिनः ।
सुरभि नो मुखा करत्प्र ण आयूंषि तारिषत् ॥६॥

39.

Āśúṃ dadhikrā́ṃ tám u nú shṭavāma divás prithivyā́ utá carkirāma | uchántīr mā́m ushásaḥ sūdayantv áti víśvāni duritā́ni parshan || 1 || mahā́ś carkarmy árvataḥ kratuprā́ dadhikrā́vṇaḥ puruvárasya vṛíshṇaḥ | yám pūrúbhyo dīdivā́ṅsaṃ nā́gníṃ dadáthur mitrāvaruṇā táturim || 2 || yó áśvasya dadhikrā́vṇo ákārīt sámiddhe agnā́ usháso vyùshṭau | ánāgasaṃ tám áditiḥ kṛiṇotu sá mitréṇa váruṇenā sajóshāḥ || 3 || dadhikrávṇa ishá ūrjó mahó yád ámanmahi marútāṃ nā́ma bhadrám | svastáye váruṇam mitrám agníṃ hávāmaha índraṃ vájrabāhum || 4 || índram ivéd ubháye vi hvayanta udī́rāṇā yajñám upaprayántaḥ | dadhikrā́m u śúdanam mártyāya dadáthur mitrāvaruṇā no áśvam || 5 || dadhikrávṇo akārishaṃ jishṇór áśvasya vājínaḥ | surabhí no múkhā karat prá ṇa áyūṅshi tārishat || 6 ||

39

Verily we praise that swift flying spacecraft, which scatters the enemies all around on the land in the space. May the ascending dawns inspire me to active work and bear me safely across evils and distresses. 1

I reiterate the admiration of this great spacecraft, the accomplisher of all my assignments, invigorater of my spirit, the liberal, which is lauded by all, and showerer of benefits. The experts of solar and hydroelectric powers have fabricated this fast moving craft, brilliant as fire, for all and sundry. 2

May the supreme authority in association with expert technologists of thermal and hydro-dynamic energy, render it flawless. He releaces this speedy craft for the fast flight at the break of dawn, when the sacred fire is kindled. 3

Whilst we glorify the auspicious name of this great spacecraft, along with vital principles, the givers of sustenance and strength, let us for our welfare invoke also the technologists of hydro-electricity, solar energy and fire, and the bearer of thunder-arms. 4

Those who prepare for battle, and those who proceed to worship, both invoke the spacecraft, as if he is the resplendent sun. The technical experts of water and electricity have given to us this spacecraft which inspires men to vigorous work. 5

I glorify the spacecraft which is rapid like victorious steed. May he give to our faces the fragrance of fame and longevity to our liver. 6

(४०) चत्वारिंशं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । (१–४) प्रथमादिचतुर्ऋचां दधिक्राः. (५) पञ्चम्याश्च सूर्यो देवते । (१) प्रथमर्चस्त्रिष्टुप्, (२–५) द्वितीयादिचतसृणाञ्च जगती छन्दसी ॥

॥१४॥ दधिक्राव्ण इदु नु चर्किराम विश्वा इन्मामुषसः सूदयन्तु ।
अपामग्नेरुषसः सूर्यस्य बृहस्पतेराङ्गिरसस्य जिष्णोः ॥१॥
सत्वा भरिषो गविषो दुवन्यसच्छ्रवस्यादिष उषसस्तुरण्यसत् ।
सत्यो द्रवो द्रवरः पतङ्गरो दधिक्रावेषमूर्जं स्वर्जनत् ॥२॥
उत स्मास्य द्रवतस्तुरण्यतः पूर्णं न वेरनु वाति प्रगर्धिनः ।
श्येनस्येव ध्रजतो अङ्कसं परि दधिक्राव्णः सहोर्जा तरित्रतः ॥३॥

40.

Dadhikrávṇa íd u nú carkirāma víṣvā ín mắm ushásaḥ sūdayantu | apắm agnér ushásaḥ sū́ryasya bṛíhaspáter āṅgirasásya jishṇóḥ || 1 || sátvā bharishó gavishó duvanyasác chravasyā́d ishá ushásas turáṇyasāt | satyó dravó dravaráḥ patamgaró dadhikrávésham ū́rjam svàr janat || 2 || utá smāsya drávatas turaṇyataḥ parṇáṃ ná vér ánu vāti pragardhínaḥ | syenásyeva dhrájato aṅkasám pári dadhikrávṇaḥ sahórjā táritrataḥ || 3 ||

उत स्य वाजी क्षिपणिं तुरण्यति ग्रीवायां बद्धो अपिकक्ष आसनि ।
क्रतुं दधिक्रा अनु संतवीत्वत्पथामङ्कांस्यन्वापनीफणत् ॥४॥
हंसः शुचिषद्वसुरन्तरिक्षसद्धोता वेदिषदतिथिर्दुरोणसत् ।
नृषद्वरसदृतसद्व्योमसदब्जा गोजा ऋतजा अद्रिजा ऋतम् ॥५॥

utá syá vājī́ kshipaṇíṃ turaṇyati grīvā́yām baddhó apikakshá āsáni | krátuṃ dadhikrā́ ánu saṃtávītvat pathā́m aṅkā́ṅsy ánv āpánīphaṇat || 4 || haṁsaḥ śucishád vásur antarikshasád dhótā vedishád átithir duroṇasát | nṛishád varasád ṛitasád vyomasád abjā́ gojā́ ṛitajā́ adrijā́ ṛitám || 5 ||

40

May be repeatedly recite the praise of spacecraft. May all rising dawns inspire me. May we honour the cosmic forces of water, fire, dawn, the sun, the large planet and invincible vital powers. 1

May the spacecraft, which is active, the cherisher, swift, giver of wisdom, needing service and ease, be willing to accept the sacrificial fuel at the break of dawn. May it which is true, the fleet, and moving with fire-flames, bring for us food, strength and happiness. 2

This spacecraft is quick-moving, hastening, eager to arrive at his goal, the transporter and is as swift as hawk. Eyes of men follow it as other birds pursue the flight of a swift bird. 3

And that speedy horse-like craft, bound by his neck, his flanks, and mouth, accelerates his paces for attack. The spacecraft lends new swiftness to his speed to perform his duty and following the windings of the air-routes goes with still greater speed. 4

This spacecraft goes according to schedule, and is bright like the sun in the high effulgent region, and is like a planet in the inter space, and is like an invoker priest of the ceremonial altar, and is like a guest at home. It is like a leader among men, and the dweller in the most excellent orb, balanced in space. It moves without impediment through the clouds, on the land, and amongst the mountains, always abiding by the code of instructions. 5

(४१) एकचत्वारिंशं सूक्तम्

(१-११) एकादशर्चस्याम्य सूक्तस्य गौतमो वामदेव ऋषिः । इन्द्रावरुणौ देवते । त्रिष्टुप् छन्दः ॥

इन्द्रा को वां वरुणा सुम्नमाप स्तोमो हविष्माँ अमृतो न होता ।
यो वां हृदि क्रतुमाँ अस्मदुक्तः पस्पर्शदिन्द्रावरुणा नमस्वान् ॥१॥
इन्द्रा ह यो वरुणा चक्र आपी देवौ मर्तः सख्याय प्रयस्वान् ।
स हन्ति वृत्रा समिथेषु शत्रूनवोभिर्वा महद्भिः स प्र शृण्वे ॥२॥
इन्द्रा ह रत्नं वरुणा धेष्ठेत्था नृभ्यः शशमानेभ्यस्ता ।
यदी सखाया सख्याय सोमैः सुतेभिः सुप्रयसा मादयैते ॥३॥

41.

Indrā kó vām varuṇā sumnám āpa stómo havíshmāñ amṛíto ná hótā | yó vām hṛidí krátumāñ asmád uktáḥ paspárṣad indrāvaruṇā námasvān ‖ 1 ‖ índrā ha yó váruṇā cakrá apí devaú mártaḥ sakhyáya práyasvān | sá hanti vṛitrá samithéshu ṣátrūn ávobhir vā mahádbhiḥ sá prá sṛinve ‖ 2 ‖ índrā ha rátnaṃ váruṇā dhéshṭhetthá nṛíbhyaḥ ṣaṣamanébhyas tá | yádī sákhāyā sakhyáya sómaiḥ sutébhiḥ suprayásā mādáyaite ‖ 3 ‖

इन्द्रा युवं वरुणा दिद्युमस्मिन्नोजिष्ठमुग्रा नि वधिष्टं वज्रम् ।
यो नो दुरेवो वृकतिर्दभीतिस्तस्मिन्निमाथामभिभूत्योजः ॥४॥
इन्द्रा युवं वरुणा भूतमस्या धियः प्रेतारा वृषभेव धेनोः ।
सा नो दुहीयद्यवसेव गत्वी सहस्रधारा पयसा मही गौः ॥५॥

índrā yuvám varuṇā didyúm asminn ójishṭham ugrā ní vadhishṭam vájram | yó no durévo vṛikátir dabhítis tásmin nimāthām abhíbhūty ójaḥ ‖ 4 ‖ índrā yuvám varuṇa bhūtám asyā dhiyáḥ pretárā vṛishabhéva dhenóḥ | sā́ no duhīyad yávaseva gatví sahásradhārā páyasa mahí gaúḥ ‖ 5 ‖

41

O soul and mind, which laudation of yours may bestow felicity on us, similar to the blessings procured by the immortal invoker by offering oblation during ceremoney. May that praise, which is addressed by us to you both, O soul and mind, sanctified by acts, and prompted by veneration, touch your hearts. 1

O divine soul and mind, the mortal, who is diligent in offering dedication, makes you his ally to gain your friendship, he dispels his own evils and destroys all adverse impulses in the struggle, and through your great favour, he becomes renowned. 2

When as friends, well-honoured with dedication, you are exhilarated by the devotional love expressed through friendship, O soul and mind, you become most liberal givers of treasures to men, who toil to serve you in various ways. 3

O mighty soul and mind, you hurl the strongest flashing bolt of adamantine will power against those adverse impulses, which are difficult to be resisted by us, which are rapacious and malevolent. May you measure on him your over-whelming vigour. 4

O soul and mind, be the inspirer of our faculties, as the bull is of the milch-cows; may they yield us milk, like a great cow, who pouring out her thousand channels of milk, goes forth to pastures. 5

॥१६॥ तोके हिते तनय उर्वरासु सूरो दृशीके वृषणश्च पौंस्ये ।
इन्द्रा नो अत्र वरुणा स्यातामवोभिर्दस्मा परितक्म्यायाम् ॥६॥
युवामिद्धयवसे पूर्व्याय परि प्रभूती गविषः स्वापी ।
वृणीमहे सख्याय प्रियाय शूरा मंहिष्ठा पितरेव शंभू ॥७॥
ता वां धियोऽवसे वाजयन्तीराजिं न जग्मुर्युवयूः सुदानू ।
श्रिये न गाव उप सोममस्थुरिन्द्रं गिरो वरुणं मे मनीषाः ॥८॥

toké hité tānaya urvárāsu sūro dṛíṣīke vṛíshaṇaś ca paúṁsye | índrā no átra váruṇā syātām ávobhir dasmā páritakmyāyām || 6 || yuvám íd dhy ávase pūrvyāya pári prábhūtī gavíshaḥ svāpī | vṛiṇīmáhe sakhyāya priyāya śūrā máṁhishṭhā pitáreva śambhū || 7 || tā vām dhíyó 'vase vājayántīr ājím ná jagmur yuvayúḥ sudānū | śriyé ná gáva úpa sómam asthur índraṃ gíro váruṇam me manīshāḥ || 8 ||

इमा इन्द्रं वरुणं मे मनीषा अग्मन्नुप द्रविणमिच्छमानाः ।
उपेमस्थुर्जोष्टारं इव वस्वो रघ्वीरिव श्रवसो भिक्षमाणाः ॥९॥
अश्व्यस्य त्मना रथ्यस्य पुष्टेर्नित्यस्य रायः पतयः स्याम ।
ता चक्राणा ऊतिभिर्नव्यसीभिरस्मत्रा रायो नियुतः सचन्ताम् ॥१०॥
आ नो बृहन्ता बृहतीभिरूती इन्द्र यातं वरुण वाजसातौ ।
यद्दिद्यवः पृतनासु प्रक्रीळान्तस्य वां स्याम सनितार आजेः ॥११॥

imā́ índraṃ várunam me manīshā́ ágmann úpa dráviṇam ichámānāḥ | úpem asthur joshṭā́ra iva vásvo raghvír iva śrávaso bhíkshamāṇāḥ || 9 || áśvyasya tmánā ráthyasya pushṭér nítyasya rāyáḥ pátayaḥ syāma | tá cakrāṇā́ ūtíbhir návyasībhir asmatrā́ rā́yo niyútaḥ sacantām || 10 || á no bṛihantā bṛihatíbhir ūtí índra yātáṃ varuṇa vā́jasātau | yád didyávaḥ pṛítanāsu prakrī́ḷān tásya vāṃ syāma sanitā́ra ājéḥ || 11 ||

May the soul and mind, the overthrowers of foes, be around us with their gracious favours, so that, thereby we may have worthy newly-born children and grown up sons, fertile lands, long life and steer-like virility. 6

Desirous of possessing wisdom, we have recourse to you, O soul and mind for full protection. O adorable heroes, you are powerful and kind as kinsmen. We solicit friendship and affection from you, parents, as if, to us, the givers of happiness. 7

O liberal givers, those praises, soliciting abundant food, have proceeded to both of you for the sake of your protection, as soldiers long for battle, and as the sense organs long for their satisfaction and pleasures. May in the same way, my heartfelt hymns approach soul and mind. 8

These my thoughts proceed to soul and mind, desirous of obtaining wisdom, as treasure-lovers approach rich, or as humble maidens of hermitage go to the opulent householders for the charity of food. 9

May we, of our own right, be the masters of horses, chariots, and other vehicles, and nourishing food and fuel, lasting for long duration. May these two, soul and mind, traversing their own regions, direct their mobile faculties towards us, associating them with ever new aids and protections. 10

O mighty soul and mind, come to us in struggle, with your powerful protections, and may we be triumphant in that inner conflict, through your favour, where the flashing arrows of passions are hurled over all around. 11

(४२) द्विचत्वारिंशं सूक्तम्
(१–१०) दशर्चस्याम्य सूक्तस्य पौरुकुत्स्यस्त्रसदस्युर्ऋषिः । (१–६) प्रथमादिषडृचामात्मा,
(७–१०) सप्तम्यादिचतसृणामैन्द्रावरुणौ देवताः । त्रिष्टुप् छन्दः ॥

॥१७॥ मम द्विता राष्ट्रं क्षत्रियस्य विश्वायोर्विश्वे अमृता यथा नः ।
क्रतुं सचन्ते वरुणस्य देवा राजामि कृष्टेरुपमस्य वव्रेः ॥१॥
अहं राजा वरुणो मह्यं तान्यसुर्याणि प्रथमा धारयन्त ।
क्रतुं सचन्ते वरुणस्य देवा राजामि कृष्टेरुपमस्य वव्रेः ॥२॥
अहमिन्द्रो वरुणस्ते महित्वोर्वी गभीरे रजसी सुमेके ।
त्वष्टेव विश्वा भुवनानि विद्वान्त्समैरयं रोदसी धारय च ॥३॥

42.

Máma dvitá rāshṭrám kshatríyasya viṣváyor víṣve amṛítā yáthā naḥ | krátum sacante váruṇasya devá rájāmi kṛishṭér upamásya vavréḥ || 1 || ahám rájā váruṇo máhyam tány asuryāṇi prathamá dhārayanta | krátum sacante — || 2 || ahám índro váruṇas té mahitvórví gabhīré rájasī sumeke | tváshṭeva víṣvā bhúvanāni vidván sám airayam ródasī dhāráyam ca || 3 ||

अहमपो अपिन्वमुक्षमाणा धारयं दिवं सदन ऋतस्य ।
ऋतेन पुत्रो अदितेर्ऋतावोत त्रिधातु प्रथयद्वि भूम ॥४॥
मां नरः स्वश्वा वाजयन्तो मां वृताः समरणे हवन्ते ।
कृणोम्याजिं मघवाहमिन्द्र इयर्मि रेणुमभिभूत्योजाः ॥५॥

ahám apó apinvam ukshámāṇā dhāráyam dívam sádana ṛitásya | ṛiténa putró áditer ṛitávotá tridhátu prathayad ví bhúma || 4 || mắm náraḥ svásvā vājáyanto mắm vṛitáḥ samáraṇe havante | kriṇómy ājím maghávāhám índra íyarmi reṇúm abhíbhūtyojāḥ || 5 ||

42

All the immortals are mine and so are the people of defence and protection. Two-fold is my empire. The divine powers abide by the order of mine, the venerable Lord; I rule over man and his kith and kin. 1

I am the king, the most venerable. On me are bestowed those principal energies that are destructive of evil forces. The divine powers abide by the order of mine, the venerable Lord. I rule over man and his kith and kin. 2

I am resplendent, I am venerable, I am in my greatness, like the vast, profound, beautiful regions. Being all wise, like supreme architect, I animate all beings. I sustain earth and heaven. 3

I uphold the moisture-shedding cosmic ocean. I uphold the effulgent region in the abode of the eternal order. Being the preserver of eternity, I create the universe according to the eternal laws. And I spread abroad the world in threefold elementary space. 4

The well-equipped and zealous fighters invoke me. Being surrounded they call on me in the conflict and endowed with victorious prowess, I smite the evils into dust in the battle. 5

॥१८॥ अहं ता विश्वा चकरं नकिर्मा दैव्यं सहो वरते अप्रतीतम् ।
यन्मा सोमासो मुमदन्यदुक्थोभे भयेते रजसी अपारे ॥६॥
विदुष्टे विश्वा भुवनानि तस्य ता प्र ब्रवीषि वरुणाय वेधः ।
त्वं वृत्राणि शृण्विषे जघन्वान्त्वं वृतॉं अरिणा इन्द्र सिन्धून् ॥७॥
अस्माकमत्र पितरस्त आसन्त्सप्त ऋषयो दौर्गहे बध्यमाने ।
त आयजन्त त्रसदस्युमस्या इन्द्रं न वृत्रतुरमर्धदेवम् ॥८॥

ahám tấ víśvā cakaram nákir mā daívyam sáho varate ápratītam | yán mā sómāso mamádan yád ukthóbhé bhayete rájasī apāré || 6 || vidúsh ṭe víśvā bhúvanāni tásya tá prá bravīshi váruṇāya vedhaḥ | tvám vṛitráṇi śriṇvishe jaghanvấn tvám vṛitấñ ariṇā indra síndhūn || 7 || asmákam átra pitáras tá āsan saptá ṛíshayo daurgahé badhyámāne | tá ấyajanta trasádasyum asyā índram ná vṛitratúram ardhadevám || 8 ||

पुरुकुत्सानी हि वामदाशद्धव्येभिरिन्द्रावरुणा नमोभिः ।
अथा राजानं त्रसदस्युमस्या वृत्रहणं ददथुरर्धदेवम् ॥९॥
राया वयं सस्वांसो मदेम हव्येन देवा यवसेन गावः ।
तां धेनुमिन्द्रावरुणा युवं नो विश्वाहा धत्तमनपस्फुरन्तीम् ॥१०॥

purukútsānī hí vām ádāśad dhavyébhir indrāvaruṇā námobhiḥ | áthā rājānam trasádasyum asyā vṛitrahánam dadathur ardhadevám || 9 || rāyấ vayám sasavấṅso madema havyéna devấ yávasena gávaḥ | tấm dhenúm indrāvaruṇā yuvám no viśváhā dhattam ánapasphurantīm || 10 ||

I have done all these deeds; on one resists my divine, unsurpassed vigour. And when the devotional love and sacred songs of my worshippers exhilarate me, then the unbounded heaven and earth, both, are alarmed. 6

All beings recognize your deeds, O venerable Lord. O worshipper, address these sacred hymns to the venerable Lord. O resplendent Lord, you are renowned for destroying evils; you have set the obstructed rivers free to flow. 7

The seven-fold principles were the protectors of this kingdom, when the sun was captive in deep dark clouds. They restore for her the queen, the earth and the sun, illuminator of half the earth, the terror to the dark forces. 8

The queen of virtues propitiated you two, the Lord of cosmic light and plasma with oblations and prostrations. They restore for her, the queen, the earth and the sun, the illuminator of half the earth. 9

May we, glorifying you both, be delighted by riches; may the divines be pleased by oblations and may the cows by pastures. May you, the Lord of cosmic light and plasma, daily grant us, the very same cow, free from any imperfection. 10

(४३) त्रिचत्वारिंशं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य सौहोत्रौ पुरुमीळ्हाजमीळ्हावृषी । अश्विनौ देवते । त्रिष्टुप् छन्दः ॥

॥१॥ क उं श्रवत्कतमो यज्ञियानां वन्दारु देवः कतमो जुषाते ।
कस्येमां देवीममृतेषु प्रेष्ठां हृदि श्रेषाम सुष्टुतिं सुहव्याम ॥१॥
को मृळाति कतम आगमिष्ठो देवानामु कतमः शंभविष्ठः ।
रथं कमाहुर्द्रवदश्वमाशुं यं सूर्यस्य दुहितावृणीत ॥२॥

43.

Ká u śravat katamó yajñíyānāṃ vandáru devaḥ katamó jushāte | kásyemāṃ devím amṛíteshu préshṭhāṃ hṛidí śreshāma sushṭutíṃ suhavyām || 1 || kó mṛiḷāti katamá āgamishṭho devánām u katamáḥ śámbhavishṭhaḥ | rátham kám āhur dravádaśvam āśúṃ yáṃ śúryasya duhitávṛiṇīta || 2 ||

मक्षू हि ष्मा गच्छथ ईवतो द्यूनिन्द्रो न शक्तिं परितक्म्यायाम् ।
दिव आजाता दिव्या सुपर्णा कया शचीनां भवथः शचिष्ठा ॥३॥
का वां भूदुषर्मातिः कया न आश्विना गमथो हूयमाना ।
को वां महश्चित्यजसो अभीके उरुष्यते माध्वी दस्रा न ऊती ॥४॥
उरु वां रथः परि नक्षति द्यामा यत्समुद्रादभि वर्तते वाम् ।
मध्वा माध्वी मधु वां प्रुषायन्यत्सीं घां पृक्षो भुरजन्त पक्वाः ॥५॥

makshú hí shmā gáchatha ívato dyūn índro ná śaktím páritakmyāyām | divá ájātā divyá suparṇā káyā śácīnām bhavathaḥ śácishṭhā || 3 || ká vām bhūd úpamātiḥ káyā na áśvinā gamatho hūyámānā | kó vām mahás cit tyájaso abhíka urushyátam mādhvī dasrā na ūtí || 4 || urú vām rátha pári nakshati dyām á yát samudrád abhí vártate vām | mádhvā mādhvī mádhu vām prushāyan yát sīṃ vām príksho bhurájanta pakváḥ || 5 ||

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Which of these, who deserve honour will listen to our prayers? Which of all divine forces will response to our sacred prayers? On whose heart, dearest among the immortals, may we lay this celestial, splendid, dedicated, affectionate prayer? 1

Who will make us happy? Who will, among divine powers, come promptly to us? Who will bring real joy to us? What chariot do they say is quick and drawn by rapid steeds? Verily, that, which the daughter of the sun, the dawn, selects. 2

By moving, you proceed repidly by day and manifest your power just as the sun manifests its power at the end of night. You are, O twin-divines, descending from heaven, and possessing divine graceful motion. (May we know) by which of your functions, you are most distinguished. 3

O twin-divines, sweet-tempered and foe-destroyers, what could be the fit measure to match your merits? Invoked by what praises do you come to us? Who can bear the attack of your great wrath? O destroyers of evils, lovers of sweetness, may you defend us with your protective measures. 4

Your chariot travels in wide space and round the heaven, till it goes beyond the firmament. Singers of songs are adding sweet melodies to their words of devotional offerings, as if mixing boiled barley with other libations, and sweet herbal juices with milk. 5

सिन्धुर्ह वां रसया सिञ्चदश्वान्घृणा वयोऽरुषासः परि ग्मन ।
तदू षु वामजिरं चेति यानं येन पती भवथः सूर्यायाः ॥६॥
इहेह यद्वां समना पपृक्षे सेयमस्मे सुमतिर्वाजरत्ना ।
उरुष्यतं जरितारं युवं ह श्रितः कामो नासत्या युवद्रिक् ॥७॥

síndhur ha vāṃ rasáyā siñcad áśvān ghṛiṇá váyo 'ruśhāsaḥ pári gman | tád ū shú vām ajirám ceti yánam yéna pátī bhávathaḥ sūryáyāḥ || 6 || ihéha yád vāṃ samaná papṛikshé séyám asmé sumatír vājaratnā | urushyátaṃ jaritáraṃ yuvám ha śritáḥ kámo nāsatya yuvadrík || 7 ||

(४४) चतुश्चत्वारिंशं सूक्तम्

(१–७) समर्चस्यास्य सूक्तस्य सौहोत्रौ पुरुमीळ्हाजमीळ्हावृषी । अश्विनौ देवते । त्रिष्टुप् छन्दः ॥

॥२०॥ तं वां रथं वयमद्या हुवेम पृथुज्रयमश्विना संगतिं गोः ।
यः सूर्यां वहति वन्धुरायुर्गिर्वाहसं पुरुतमं वसूयुम् ॥१॥
युवं श्रियमश्विना देवता तां दिवो नपाता वनथः शचीभिः ।
युवोर्वपुरभि पृक्षः सचन्ते वहन्ति यत्ककुहासो रथे वाम् ॥२॥
को वामद्या करते रातहव्य ऊतये वा सुतपेयाय वार्कैः ।
ऋतस्य वा वनुषे पूर्व्याय नमो येमानो अश्विना ववर्तत् ॥३॥

44.

Tám vām ráthaṃ vayám adyá huvema pṛithujráyam aśvinā sámgatiṃ góḥ | yáḥ sūryáṃ váhati vandhurāyúr gírvāhasam purutámaṃ vasūyúm || 1 || yuvám śríyam aśvinā devátā tắṃ dívo napātā vanathaḥ śácībhiḥ | yuvór vápur abhí príkshaḥ sacante váhanti yát kakuhāso ráthe vām || 2 || kó vām adyá karate rātáhavya ūtáye vā sutapéyāya vārkaíḥ | ṛitásya vā vanúshe pūrvyáya námo yemānó aśviná vavartat || 3 ||

The radiant rays carry over moisture from flowing waters, just as steeds moving across the river. The radiations pass on like birds, bright with lustre. Well known is that quick-moving chariot, whereby you become lords of the dawns. 6

O twin-divines, both of you are like-minded and rich in treasures. May our earnest praise offered to you be beneficial to us. May you protect your worshipper. O ever-true divines, my aspirations are directed towards you for gratification. 7

44

O twin-divines, today we invoke your rapid chariot, which is far-spreading and the associator of the solar rays. This well-tightened chariot, which is vast, rich in treasure, and laden with prai[illegible] bears the dawn. 1

O twin-divines, sustainers of heaven, you enjoy this glory by your might and power, and by the sacrificial food, which is offered to you; your stately horses (rays) draw you in your chariot. 2

Who is that offerer of oblations; that addresses you today with hymns, for the sake of obtaining protection, and for gaining spiritual joy, or for the eternal fulfilment of the aspiration of worship. Who is the offerer of adoration, that brings you, O twin-divines, to this place of worship. 3

हिरण्ययेन पुरुभू रथेनेमं यज्ञं नासत्योप यातम् ।
पिबाथ इन्मधुनः सोम्यस्य दधथो रत्नं विधते जनाय ॥४॥
आ नो यातं दिवो अच्छा पृथिव्या हिरण्ययेन सुवृता रथेन ।
मा वामन्ये नि यमन्देवयन्तः सं यद्दे नाभिः पूर्व्या वाम् ॥५॥
नू नो रयिं पुरुवीरं बृहन्तं दस्रा मिमाथामुभयेष्वस्मे ।
नरो यद्वामश्विना स्तोममावन्त्सधस्तुतिमाजमीळ्हासो अग्मन् ॥६॥
इहेह यद्वां समना पपृक्षे सेयमस्मे सुमतिर्वाजरत्ना ।
उरुष्यतं जरितारं युवं ह श्रितः कामो नासत्या युवद्रिक् ॥७॥

hiraṇyáyena purubhū ráthenemáṃ yajñáṃ nāsatyópa yātam | píbātha ín mádhunaḥ somyásya dádhatho rátnaṃ vidhaté jánāya || 4 || á no yātaṃ divó áchā pṛithivyá hiraṇyáyena suvṛítā ráthena | má vām anyé ní yaman devayántaḥ sám yád dadé nábhiḥ pūrvyá vām || 5 || nú no rayím puruvíraṃ bṛihántaṃ dásrā mímāthām ubháyeshv asmé | náro yád vām aśvinā stómam ávan sadhástutim ājamīḷháso agman || 6 || ihéha yád vāṃ — || 7 ||

(४५) पञ्चचत्वारिंशं सूक्तम्

(१–७) समवर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । अश्विनौ देवते । (१–६) प्रथमादिषडृचां जगती. (७) समस्याश्च त्रिष्टुप् छन्दसी ॥

॥२१॥ एष स्य भानुरुदियर्ति युज्यते रथः परिज्मा दिवो अस्य सानवि ।
पृक्षासो अस्मिन्मिथुना अधि त्रयो दृतिस्तुरीयो मधुनो वि रप्शते ॥१॥

45.

Eshá syá bhānúr úd iyarti yujyáte ráthaḥ párijmā divó asyá sánavi | prikshấso asmin mithunấ ádhi trayo drítis turíyo mádhuno ví rapsate || 1 ||

O omnipresent, ever-true twin-divines, come with your golden chariot to this place of worship and participate in the sparkling glory of universe, and give precious treasures to the devotee, who adores you. 4

Come to us, whether from heaven or earth, with your well-constructed golden chariot. Let not other worshippers, aspiring to be divine, detain you. Because here you are bound by earlier bonds of friendship. 5

O destroyers of devils, may you grant us both great opulence, comprising many descendants, since the leaders of the worship have addressed many praises, and worshippers of eternal Lord have joined them in their laudations. 6

O twin-divines, both of you are like-minded and rich in treasures. May our earnest praise offered to you be beneficial to us. May you protect your worshipper. O ever-true divines, our aspirations are directed towards you for gratification. 7

45

Yonder goes up the sun, your chariot, O twin-divines, traversing the regions. It is associated with the divine orb on the summit of the heaven. Within it are the three analogous kinds of food : the wind, the electricity and the water ; and the leather-like vessel of the sweet clouds rustling is the fourth one. 1

उद्वां पृक्षासो मधुमन्त ईरते रथा अश्वास उषसो व्युष्टिषु ।
अपोर्णुवन्तस्तम आ परीवृतं स्वर्ण शुक्रं तन्वन्त आ रजः ॥२॥
मध्वः पिबतं मधुपेभिरासभिरुत प्रियं मधुने युञ्जाथां रथम् ।
आ वर्तनिं मधुना जिन्वथस्पथो दृतिं वहेथे मधुमन्तमश्विना ॥३॥
हंसासो ये वां मधुमन्तो अस्रिधो हिरण्यपर्णा उहुव उषर्बुधः ।
उदप्रुतो मन्दिनो मन्दिनिस्पृशो मध्वो न मक्षः सवनानि गच्छथः ॥४॥

úd vām prikshāso mādhumanta īrate rathā āśvāsa usháso vyushṭishu | aporṇuvántas táma á párīvṛitam svàr ná śukrám tanvánta á rájaḥ || 2 || mádhvaḥ pibatam madhupébhir āsábhir utá priyám mádhune yuñjathām ratham | á vartanim mádhunā jinvathas pathó dṛitim vahethe mádhumantam aśvinā || 3 || haṁsáso yé vām mádhumanto asridho hiraṇyaparṇā uhúva usharbúdhaḥ | udaprúto mandíno mandinispṛiśo mádhvo ná mákshaḥ sávanāni gachathaḥ || 4 ||

स्वध्वरासो मधुमन्तो अग्नय उस्रा जरन्ते प्रति वस्तोरश्विना ।
यन्निक्तहस्तस्तरणिर्विचक्षणः सोमं सुषाव मधुमन्तमद्रिभिः ॥५॥
आकेनिपासो अहभिर्दविध्वतः स्वर्ण शुक्रं तन्वन्त आ रजः ।
मृगश्चिदश्वान्युयुजान ईयते विश्वाँ अनु स्वधया चेतथस्पथः ॥६॥
प्र वामवोचमश्विना धियंधा रथः स्वश्वो अजरो यो अस्ति ।
येन सद्यः परि रजांसि याथो हविष्मन्तं तरणिं भोजमच्छ ॥७॥

svadhvaráso mādhumanto agnáya usrá jarante práti vástor aśvínā | yán niktáhastas taráṇir vicakshaṇáḥ sómam sushāva mádhumantam ádribhiḥ || 5 || ākenipáso áhabhir dávidhvataḥ svàr ná śukrám tanvánta á rájaḥ | śúras cid áśvān yuyujānā īyate víśvāñ ánu svadhāyā cetathas patháḥ || 6 || prá vām avocam aśvinā dhiyamdhā ráthaḥ svàśvo ajáro yó ásti | yéna sadyáḥ pári rájāṅsi yāthó haviṣhmantam taráṇim bhojám ácha || 7 ||

Your food-bearing, cloud-laden, well-horsed chariots, appear at the flash of the dawn, scattering the surrounding gloom, like the sun, and spreading bright radiance over the firmament. 2

May you drink the heavenly sweet sap with lips accustomed to drink it; may you harness your beloved chariot for the sweet sap. May you come to the dwelling of the worshipper, and enliven the path with the sacred sap. May you bring, O twin-divines, the leather vessels, filled with the heavenly elixir. 3

May you come to our place of worship, as fleeing insects and birds to honey, with those waves that are swift of speed, gentle, persistent in action, golden-winged, bearers of burdens, early wakers at dawn, dispensers of water, exulting and sipping the heavenly elixir. 4

The foremost requisite of the holy rituals, the sacred fire, the acceptor of sweet libations, praises the associated twin-divines every day, when the prudent priest, the conductor of the ceremony, with clean hands expresses by grinding stones the sweet-flavoured juice of medicinal herbs. 5

The near-advancing rays, dispersing the darkness by the light of day, are over-spreading the firmament with lustre. The sun, harnessing as if the (horses) of his chariot, proceeds on his way. May you investigate the paths on which the sun traverses, offering food libations, as he moves. 6

Celebrating sacred rites, I glorify you, O twin-divines. Your undecaying chariot has excellent horses, wherewith you traverse swiftly through the regions of space. May you abounding in oblations promptly come to our place of worship, conferring happiness. 7

(४६) षट्चत्वारिंशं सूक्तम्

(१–७) समर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । (१) प्रथमर्चो वायुः.
(२–७) द्वितीयादिषण्णामिन्द्रवायू देवते । गायत्री छन्दः ॥

अग्र॑ पिबा॒ मधू॑नां॒ सुत॑ं वायो॒ दिवि॑ष्टिषु । त्वं हि पू॒र्वपा॑ असि ॥१॥
श॒तेना॑ नो अभिष्टि॒भिर्नि॒युत्वाँ॑ इन्द्र॑सारथिः । वायो॑ सु॒तस्य॑ तृम्पतम् ॥२॥
आ वां॑ स॒हस्रं॑ हर्य॒ इन्द्र॑वायू अ॒भि प्रयः॑ । वह॑न्तु सोम॑पीतये ॥३॥

46.

Ágram pibā mádhūnām sutám vayo dívishṭishu | tvaṃ hí pūrvapā́ ási || 1 || saténá no abhíshṭibhir niyútvāñ índrasārathiḥ | váyo sutásya tṛimpatam || 2 || ā́ vāṃ sahásraṃ háraya índravāyū abhí práyaḥ | váhantu sómapītaye || 3 ||

rátham híraṇyavandhuram índravāyū svadhvarám | ā́ hí sthátho divispṛíśam || 4 || ráthena pṛithupā́jasā dāśvā́ṅsam úpa gachatam | índravāyū ihá gatam || 5 || índravāyū ayáṃ sutás táṃ devébhiḥ sajóshasā | píbataṃ dāśúsho gṛihé || 6 || ihá prayā́ṇam astu vāṃ índravāyū vimócanam | ihá vāṃ sómapītaye || 7 ||

46

Accept first, O vital breath, the presented offering of the devotional love, at worship that secures happiness, for, you verily are the first acceptor. 1

O vital breath, associated by the subsidiaries, the sense-organs and having the soul as the charioteer, come for the fulfilment of our numerous aspirations. May you and the soul enjoy the worldly pleasures. 2

O soul and vital breath, may the thousands steeds comprising sense perceptions, eager for sustenance bring you to relish exhilarating enjoyments. 3

O soul and vital breath, may you mount the golden-seated chariot, the body, that aids our worship, soaring high to the inner most bliss. 4

O soul and vital breath, while going to the liberal devotee, come here with your very strong chariot of the body. 5

O soul and vital breath, these devotional songs are recited for you. May you, associated with Nature's bounties relish it in the home of the liberal devotee. 6

O soul and vital breath, may hither be the course of your journey. May you let your sense-organs relax here for enjoying the heavenly bliss. 7

(४७) सप्तचत्वारिंशं सूक्तम्

(१-४) चतुर्ऋचस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । (१) प्रथमर्चो वायुः, (२-४) द्वितीयादितृचस्य चेन्द्रवायू देवते । अनुष्टुप् छन्दः ॥

॥२३॥ वायो शुक्रो अयामि ते मध्वो अग्रं दिविष्टिषु ।
आ याहि सोमपीतये स्पार्हो देव नियुत्वता ॥१॥
इन्द्रश्च वायवेषां सोमानां पीतिमर्हथः ।
युवां हि यन्तीन्दवो निम्नमापो न सध्र्यक् ॥२॥
वायविन्द्रश्च शुष्मिणा सरथं शवसस्पती ।
नियुत्वन्ता न ऊतय आ यातं सोमपीतये ॥३॥
या वां सन्ति पुरुस्पृहो नियुतो दाशुषे नरा ।
अस्मे ता यज्ञवाहसेन्द्रवायू नि यच्छतम् ॥४॥

47.

Vā́yo śukró ayāmi te mádhvo ágraṃ dívishṭishu | á yāhi sómapītaye spārhó deva niyútvatā || 1 || índraś ca vāyav eshāṃ sómānām pītím arhathaḥ | yuvā́ṃ hí yántíndavo nimnā́m ā́po ná sadhryàk || 2 || vā́yav índraś ca śushmíṇā sarátham śavasas patī | niyútvantā na ūtáya á yātaṃ sómapītaye || 3 || yā́ vāṃ sánti puruspṛ́ho niyúto dāśúshe narā asmé tā́ yajñavāhasendravāyū ní yachatam || 4 ||

(४८) अष्टचत्वारिंशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । वायुर्देवता । अनुष्टुप् छन्दः ॥

॥२४॥ विहि होत्रा अवीता विपो न रायो अर्यः ।
वायवा चन्द्रेण रथेन याहि सुतस्य पीतये ॥१॥

48.

Vihí hótrā ávītā vípo ná rā́yo aryáḥ | vā́yav á candréṇa ráthena yāhí sutásya pītáye || 1 ||

47

O vital breath, purified by holy acts, I bring to you the loving devotion, offered first to you at all worships. O ever-loved divine, come with your susidiaries, the sense perceptions, to enjoy the exhilarating experiences. 1

O soul and vital breath, both of you deserve to relish the devotional elixir. Our devotion flows towards you as drops of water gather to move towards lower levels. 2

O soul and vital breath, lords of strength, vigorous, and drawn by the subsidiaries, the sense-perceptions, may both of you come riding in the same vehicle to accept devotional love for our protection. 3

Leaders of ceremonies, conveyors of sacred homage, O soul and vital breath, may you grant to the dedicated devotees the reputed sense-enjoying faculties, which are blessed by you. 4

48

O vital breath, come like an army chief, the terrifier of evil force. May you enrich the worshipper and come with your refulgent car to enjoy exhilarating experiences. 1

निर्युवाणो अशस्तीर्नियुत्वाँ इन्द्रसारथिः ।
वायवा चन्द्रेण रथेन याहि सुतस्य पीतये ॥२॥
अनु कृष्णे वसुधिती येमाते विश्वपेशसा ।
वायवा चन्द्रेण रथेन याहि सुतस्य पीतये ॥३॥
वहन्तु त्वा मनोयुजो युक्तासो नवतिर्नव ।
वायवा चन्द्रेण रथेन याहि सुतस्य पीतये ॥४॥
वायो शतं हरीणां युवस्व पोष्याणाम् ।
उत वा ते सहस्रिणो रथ आ यातु पाजसा ॥५॥

niryuvāṇó áśastīr niyútvāñ índrasārathiḥ | vā́yav — || 2 || ánu kṛishṇé vásudhitī yemā́te viśvápeśasā | vā́yav — || 3 || váhantu tvā manoyújo yuktā́so navatír náva | vā́yav — || 4 || vā́yo śatáṃ hárīṇāṃ yuvásva póshyāṇām | utá vā te sahasríṇo rátha ā́ yātu pā́jasā || 5 ||

(४९) एकोनपञ्चाशं सूक्तम्

(१–६) षड्ऋचस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । इन्द्राबृहस्पती देवते । गायत्री छन्दः ॥

॥२५॥ इदं वामास्ये हविः प्रियमिन्द्राबृहस्पती । उक्थं मदश्च शस्यते ॥१॥
अयं वां परि षिच्यते सोम इन्द्राबृहस्पती । चारुर्मदाय पीतये ॥२॥
आ न इन्द्राबृहस्पती गृहमिन्द्रश्च गच्छतम् । सोमपा सोमपीतये ॥३॥

49.

Idáṃ vām āsyè havíḥ priyám indrābrihaspatī | ukthám mádaś ca śasyate || 1 || ayáṃ vām pári shicyate sóma indrābṛihaspatī | cárur mádāya pītáye || 2 || á na indrābṛihaspatī gṛihám índraś ca gachatam | somapá sómapītaye || 3 ||

O vital breath, the represser of calumnies, drawn by the subsidiaries, the sense perceptions, and having the soul as your charioteer, come with your refulgent car to enjoy exhilarating experiences. 2

The two attractive sources of sustenance, the universal forms (heaven and earth) wait upon you; come, O vital breath, with your refulgent car to enjoy exhilarating experiences. 3

May the ninety-nine energies, harnessed together, swift as mind, convey you. Come, O vital breath, with your brilliant sense-perceptions to enjoy exhilarating experiences. 4

Harness, O vital breath, one hundred vital energies, or even a thousand, and let your chariot come with rapidity hither. 5

49

O resplendent self and the super-dominating wisdom, I, the ego, present a morsel of melodies into your mouth and offer loving devotion to your heart. 1

This sweet sacred hymn has been expressed, O resplendent self and supreme wisdom, for you for acceptance and exhilaration. 2

O resplendent self and supreme wisdom, relishers of divine pleasure, come to our dwelling (inner cavity) and accept our loving devotion. 3

अस्मे इन्द्राबृहस्पती रयिं धत्तं शतग्विनम् । अश्वावन्तं सहस्रिणम् ॥४॥
इन्द्राबृहस्पती वयं सुते गीर्भिर्हवामहे । अस्य सोमस्य पीतये ॥५॥
सोममिन्द्राबृहस्पती पिबतं दाशुषो गृहे । मादयेथां तदोकसा ॥६॥

asmé indrābṛihaspatī rayíṃ dhattaṃ ṣatagvínam | áṣvāvantaṃ sahasríṇam || 4 || índrābṛíhaspátī vayáṃ suté gīrbhír havāmahe | asyá sómasya pītáye || 5 || sómam indrābṛihaspatī píbataṃ dāṣúsho gṛihé | mādáyethāṃ tádokasā || 6 ||

(५०) पञ्चाशं सूक्तम्

(१–११) एकादशर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । (१–९) प्रथमादिनवर्चां बृहस्पतिः, (१०–११) दशम्येकादश्योश्चेन्द्राबृहस्पती देवते । (१–९, ११) प्रथमादिनवर्चामेकादश्याश्च त्रिष्टुप्, (१०) दशम्याश्च जगती छन्दसी ॥

॥ २६ ॥ यस्तस्तम्भ सहसा वि ज्मो अन्तान्बृहस्पतिस्त्रिषधस्थो रवेण ।
तं प्रत्नास ऋषयो दीध्यानाः पुरो विप्रा दधिरे मन्द्रजिह्वम् ॥१॥
धुनेतयः सुप्रकेतं मदन्तो बृहस्पते अभि ये नस्ततस्रे ।
पृषन्तं सृप्रमदब्धमूर्वं बृहस्पते रक्षतादस्य योनिम् ॥२॥

50.

Yás tastámbha sáhasā ví jmó ántān bṛíhaspátis trishadhasthó rávena | tám pratnása ṛíshayo dídhyānāḥ puró víprā dadhire mandrájihvam || 1 || dhunétayaḥ supraketám mádanto bṛíhaspate abhí yé nas tatasré | pṛíshantaṃ sṛiprám ádabdham ūrvám bṛíhaspate rákshatād asya yónim || 2 ||

Grant us, O resplendent self and supreme wisdom hundreds of cows (thoughts) and thousands of horses (vital activity). 4

O resplendent self and supreme wisdom, we invoke you with praises to share the effused sap of devotion and enjoy the drink. 5

Cherish, O resplendent self and supreme wisdom, cherish the loving devotion, in the apartment of the donor, and be exhilarated in his abode. 6

50

Amongst the very very old heavenly bodies, stars, planets, the most prominent is the lord of the vast universe (the sun, of the physical region), who has pleasing tongue of flames, who sustains the ends of the earth by his might, and who abides with sovereignity in the three regions of the universe. 1

O Lord of vast universe (universal Lord of spiritual region), may you protect the fruit-yielding, progressive, invincible, great sacred works of your such worshippers, as gladden you by their work, and who are possessed of great wisdom, and glorify you. May you make their adversaries tremble. 2

बृहस्पते या परमा परावदत आ ते ऋतस्पृशो नि षेदुः ।
तुभ्यं खाता अवता अद्रिदुग्धा मध्वः श्चोतन्त्यभितो विरप्शम् ॥३॥
बृहस्पतिः प्रथमं जायमानो महो ज्योतिषः परमे व्योमन् ।
सप्तास्यस्तुविजातो रवेण वि सप्तरश्मिरधमत्तमांसि ॥४॥
स सुष्टुभा स ऋक्वता गणेन वलं रुरोज फलिगं रवेण ।
बृहस्पतिरुस्रिया हव्यसूदः कनिक्रदद्वावशतीरुदाजत् ॥५॥

bṛíhaspate yá paramá parāvád áta á ta ṛitaspríṣo ní sheduḥ | túbhyam khātá avatá ádridugdhā mádhva ścotanty abhíto virapśám || 3 || bṛíhaspátiḥ prathamám jáyamāno mahó jyótishaḥ paramé vyòman | saptá́syas tuvijātó ráveṇa ví saptáraśmir adhamat támāṅsi || 4 || sá sushṭúbhā sá ṛíkvatā gaṇéna valám ruroja phaligám ráveṇa | bṛíhaspátir usríyā havyasúdaḥ kánikradad vávaśatīr úd ājat || 5 ||

॥ ३ ॥ एवा पित्रे विश्वदेवाय वृष्णे यज्ञैर्विधेम नमसा हविर्भिः ।
बृहस्पते सुप्रजा वीरवन्तो वयं स्याम पतयो रयीणाम् ॥६॥
स इद्राजा प्रतिजन्यानि विश्वा शुष्मेण तस्थावभि वीर्येण ।
बृहस्पतिं यः सुभृतं बिभर्ति वल्गूयति वन्दते पूर्वभाजम् ॥७॥
स इत्क्षेति सुधित ओकसि स्वे तस्मा इळा पिन्वते विश्वदानीम् ।
तस्मै विशः स्वयमेवा नमन्ते यस्मिन्ब्रह्मा राजनि पूर्व एति ॥८॥

evá pitré viśvádevāya vṛíshṇe yajñaír vidhema námasā havírbhiḥ | bṛíhaspate suprajá vīrávanto vayám syāma pátayo rayīṇám || 6 || sá íd rájā prátijanyāni víśvā śúshmeṇa tasthāv abhí vīryèṇa | bṛíhaspátiṃ yáḥ súbhṛitam bibhárti valgūyáti vándate pūrvabhájam || 7 || sá ít kṣheti sūdhita ókasi své tásmā íḷā pinvate viśvadā́nīm | tásmai víśaḥ svayám evá́ namante yásmin brahmá rájani pū́rva éti || 8 ||

O sun, lord of vast universe, these vital rays of yours, coming from a distant region, exist in the eternal order. May these rays relish the exhilarating moisture of all that is on this earth, just as the worshipper enjoys the herbal juice, pressed by the sounding stones during the ceremony and flowing copiously, as if from a deep well. 3

O sun, lord of vast universe, you first appear in the highest region of supreme light with your seven-fold mouth and with noise of thunder ; with seven rays, you blow and disperse the darkness. 4

Aided by the reputed and brilliant troop of the devout sages, he destroys with super-sound the crooked pollution. Then the sun, the lord of vast universe, the bestower of food with super-sound, sets free his rays for the growth of harvest, that supplies the material of oblations. 5

Thus may we offer worship with praises and dedication and with oblation to the paternal universal Lord, the showerer of benefits, and may we, O Lord of Universe, be blessed with excellent and valiant progeny and become proud possessors of rich treasures. 6

Surely that prince overcomes by his strength and prowess all hostile people, who cherishes Supreme Lord liberally by obiations and glorifies and honours him as the foremost sharer of the offering. 7

Verily he dwells in peace and comfort in his own house ; to him the earth bears fruit in all seasons ; to him his subjects willingly pay homage, the prince to whom the Lord supreme first favours with His blessings. 8

अप्रतीतो जयति सं धनानि प्रतिजन्यान्युत या सजन्या ।
अवस्यवे यो वरिवः कृणोति ब्रह्मणे राजा तमवन्ति देवाः ॥९॥
इन्द्रश्च सोमं पिबतं बृहस्पतेऽस्मिन्यज्ञे मन्दसाना वृषण्वसू ।
आ वां विशन्त्विन्दवः स्वाभुवोऽस्मे रयिं सर्ववीरं नि यच्छतम् ॥१०॥
बृहस्पत इन्द्र वर्धनं नः सचा सा वां सुमतिर्भूत्वस्मे ।
अविष्टं धियो जिगृतं पुरंधीर्जजस्तमर्यो वनुषामरातीः ॥११॥

ápratīto jayati sám dhánāni prátijanyāny utá yā́ sájanyā | avasyáve yó várivaḥ kṛiṇóti brahmáṇe rā́jā tám avanti devā́ḥ || 9 || índraś ca sómam pibatam bṛihaspate 'smín yajñé mandasānā́ vṛishaṇvasū | ā́ vām viśantv índavaḥ svābhúvo 'smé rayím sárvavīram ní yachatam || 10 || bṛíhaspata indra várdhatam naḥ sácā sā́ vām sumatír bhūtv asmé | avishṭám dhíyo jigṛitám púraṃdhīr jajastám aryó vanúshām árātīḥ || 11 ||

(५१) एकपञ्चाशं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । उषा देवता । त्रिष्टुप् छन्दः ॥

॥ हरिः ओ३म् ॥

॥१॥ इदमु त्यत्पुरुतमं पुरस्ताज्ज्योतिस्तमसो वयुनावदस्थात् ।
नूनं दिवो दुहितरो विभातीर्गातुं कृणवन्नुषसो जनाय ॥१॥
अस्थुरु चित्रा उषसः पुरस्तान्मिता इव स्वरवोऽध्वरेषु ।
व्यू व्रजस्य तमसो द्वारोच्छन्तीरव्रञ्छुचयः पावकाः ॥२॥

51.

Idám u tyát purutámam purástāj jyótis támaso vayúnāvad asthāt | nūnáṃ divó duhitáro vibhātír gātúṃ kṛiṇavann usháso jánāya || 1 || ásthur u citrā́ ushásaḥ purástān mitā́ iva sváravo 'dhvaréshu | vy ū́ vrajasya támaso dvárochántīr avrañ chúcayaḥ pāvakā́ḥ || 2 ||

Unopposed, that prince becomes the winner of the treasures of hostile people, and of his own subjects, who bestows riches upon learned men and seeks their protection. All divine powers also offer protection to him. 9

O Supreme Lord, may you and your radiant powers, exulting and showering riches, accept our devotional love at congregation. May you be fully satisfied with our loving regards. May you bestow upon us riches and heroic descendants. 10

O Lord with resplendence and supreme wisdom, may you elevate us : may we be combinedly blessed with both of your these attributes. May you assist our holy thoughts and wake up our spirits. May you weaken the hatred of our adversaries. 11

51

Their widely-spread light is coming up in the east, from out of darkness, inspiring divine wisdom. Verily the brilliant dawns, the daughter of heaven, enlighten the path of action for men. 1

The richly-coloured dawns rise up in the east, like the pillars planted at the place of worship round the altar. Radiant, splendid and purifying are they manifested, opening the portals of the fold of gloom. 2

उच्छन्तीरद्य चितयन्त भोजान्राधोदेयायोषसो मघोनीः ।
अचित्रे अन्तः पणयः ससन्त्वबुध्यमानास्तमसो विमध्ये ॥३॥
कुवित्सा देवीः सनयो नवो वा यामो बभूयादुषसो वो अद्य ।
येना नवग्वे अङ्गिरे दशग्वे सप्तास्ये रेवती रेवदूष ॥४॥
यूयं हि देवीर्ऋतयुग्भिरश्वैः परिप्रयाथ भुवनानि सद्यः ।
प्रबोधयन्तीरुषसः ससन्तं द्विपाच्चतुष्पाच्चरथाय जीवम् ॥५॥

uchántīr adyá citayanta bhojān rādhodéyāyosháso maghónīḥ | acitré antáḥ paṇáyaḥ sasantv ábudhyamānās támaso vímadhye ‖ 3 ‖ kuvít sá devīḥ sanáyo návo vā yámo babhūyād ushaso vo adyá | yénā návagve áṅgire dáśagve saptásye revatī revád ūshá ‖ 4 ‖ yūyáṁ hí devīr ṛitayúgbhir áśvaiḥ paripráyāthá bhúvanāni sadyáḥ | prabodháyantīr ushasaḥ sasántaṃ dvipác cátuṣphāc caráthāya jīvám ‖ 5 ‖

॥२॥ क्व स्विदासां कतमा पुराणी यया विधाना विदधुर्ऋभूणाम् ।
शुभं यच्छुभ्रा उषसश्चरन्ति न वि ज्ञायन्ते सदृशीरजुर्याः ॥६॥
ता घा ता भद्रा उषसः पुरासुरभिष्टद्युम्ना ऋतजातसत्याः ।
यास्वीजानः शशमान उक्थैः स्तुवञ्छंसन्द्रविणं सद्य आपं ॥७॥
ता आ चरन्ति समना पुरस्तात्समानतः समना पप्रथानाः ।
ऋतस्य देवीः सदसो बुधाना गवां न सर्गा उषसो जरन्ते ॥८॥

kvà svid āsāṃ katamā purāṇī yáyā vidhánā vidadhúr ṛibhūṇám | śúbhaṃ yác chubhrā ushásas cáranti ná ví jñāyante sadṛíśīr ajuryāḥ ‖ 6 ‖ tá ghā tá bhadrā ushásaḥ purāsur abhishṭídyumnā ṛitájātasatyāḥ | yásv ījānáḥ śaśamāná ukthaí stuváñ cháṅsan dráviṇaṃ sadyá ā́pa ‖ 7 ‖ tá ā́ caranti samaná purástāt samānátaḥ samaná paprathānāḥ | ṛitásya deviḥ sádaso budhāná gávāṃ na sárgā ushásо jarante ‖ 8 ‖

The gloom-dispelling, affluent dawns animate the pious worshippers to offer sacrificial treasure. May the churlish traffickers sleep on unawakened in the gloomy depth of darkness. 3

O divine dawns, may your chariot, whether old or new, be frequent at this day's worship, wherewith, O affluent dawns, possessing riches, may you shine upon the singers reciting seven-tones of the fire-priests, presiding over the ceremony lasting nine or ten days. 4

O divine dawns, with speedy rays, harnessed by eternal order, you swiftly travel round the regions of space. May you arouse the sleeping creatures, whether biped (men) or quadraped (cattle), so that they may pursue their assigned duties. 5

Where is that ancient one of those dawns, through whom the works of men of experience and wisdom are accomplished ? As the bright dawns happily proceed onward, they are not known apart, being alike and undecaying. 6

Blessed are those dawns, shining with blessings, furnished with that truth which springs from eternal holy order. With the help of these dawns, the worshipper, adoring with silent praises, and glorifying with hymns, soon obtains riches. 7

Coming from the east, from the same region alike, they spread around in a similar form. These divine dawns, springing from the seat of holy order, shine like radiant rays of the sun. 8

ता इ॒ष्वे॒३॒॑व सम॒ना समा॒नीरमी॑तवर्णा उ॒षस॑श्चरन्ति ।
गूह॑न्ती॒रभ्व॒मसि॑तं रु॒शद्भि॑: शु॒क्रास्त॒नूभि॑: शु॒चय॑ो रु॒चा॒नाः ॥९॥
र॒यिं दि॒वो दु॑हितरो विभा॒तीः प्र॒जाव॑न्तं यच्छता॒स्मासु॑ देवीः ।
स्यो॒नाद्या वः॑ प्रति॒बुध्य॑मानाः सु॒वीर्य॑स्य॒ पत॑यः स्याम ॥१०॥
तद्यो दि॒वो दु॑हितरो विभा॒तीरुप॑ ब्रुव उषसो य॒ज्ञके॑तुः ।
व॒यं स्या॑म य॒शसो॒ जने॑षु॒ तद्द्यौश्च॑ ध॒त्तां पृ॑थि॒वी च॑ दे॒वी ॥११॥

tá ín nv èvá samaná samānír ámītavarṇā ushásas caranti | gúhantīr ábhvam ásitaṃ rúṣadbhiḥ ṣukrás tanúbhiḥ ṣúcayo rucānáḥ || 9 || rayím divo duhitaro vibhātíḥ prajávantaṃ yachatāsmásu devīḥ | syonád á vaḥ pratibúdhyamānāḥ suvíryasya pátayaḥ syāma || 10 || tád vo divo duhitaro vibhātír úpa bruva ushaso yajñáketuḥ | vayám syāma yaṣáso jáneshu tád dyaúṣ ca dhattāṃ pṛithiví ca deví || 11 ||

(५२) द्विपञ्चाशं सूक्तम्

(१–७) सप्तर्चस्याप्त्र्य सूक्तस्य गौतमो वामदेव ऋषिः । उषा देवता । गायत्री छन्दः ॥

॥३॥ प्रति॑ प्या सू॒नरी॒ जनी॑ व्यु॒च्छन्ती॒ परि॒ स्वसुः॑ । दि॒वो अ॑दर्शि दुहि॒ता ॥१॥
अश्वे॑व चि॒त्रारु॑षी मा॒ता गवा॑मृतावरी । सखा॑भूदु॒श्विनो॒रुषाः ॥२॥
उ॒त स्मा॑स्य॒श्विनो॒रुत मा॒ता गवा॑मसि । उ॒तोषो वस्व॑ ईशिषे ॥३॥
याव॑यद्वे॒षसं॑ त्वा चिकि॒त्वित्सू॑नृतावरि । प्रति॒ स्तोमै॑रभुत्महि ॥४॥

52.

Práti shyā́ sūnárī jánī vyuchántī pári svásuḥ | divó adarṣi duhitā́ || 1 || áṣveva citrárushī mātā́ gávām ṛitávarī | sákhābhūd aṣvínor ushā́ḥ || 2 || utá sákhāsy aṣvínor utá mātā́ gávām asi | utósho vásva īṣishe || 3 || yāvayáddveshasaṃ tva cikitvít sūnṛitāvari | práti stómair abhutsmahi || 4 ||

These dawns proceed verily all alike, of similar forms, of infinite colours, pure, bright, illumining, concealing the gigantic might of darkness with the radiant rays. 9

O divine, O heaven's resplendent daughters, bestow upon us wealth, children and grand-children. Awaking us for our benefit, may you bless us to be the masters of heroic vigour. 10

O daughters of heaven, resplendent dawns, I, the institutor of worship, implore you, so that we may be glorious among people, and may heaven and earth and light sustain us. 11

52

The daughter of heaven, the giver of delight, the granter of benefits, is seen shedding radiance upon her sister, the night, ready to depart. 1

The dawn, in colour like a beautiful mare, the radiant mother of the rays of light, the object of worship, is the friend of the twin-divines,—the sun and moon. 2

O dawn, you are the friend of the twin-divines, you are the mother of the rays of light; you rule over riches. 3

With laudations we awaken you, O dawn endowed with the light of truth, driver of animosities, and restorer of consciousness. 4

प्रति भद्रा अदृक्षत गवां सर्गा न रश्मयः । ओषा अप्रा उरु ज्रयः ॥५॥
आपप्रुषी विभावरि व्यावर्ज्योतिषा तमः । उषो अनु स्वधामव ॥६॥
आ द्यां तनोषि रश्मिभिरान्तरिक्षमुरु प्रियम् । उषः शुक्रेण शोचिषा ॥७॥

práti bhadrā adṛikshata gávām sárgā ná raśmáyaḥ | óshā aprā urú jráyaḥ || 5 || āpaprúshī vibhāvari vy àvar jyótishā támaḥ | úsho ánu svadhām ava || 6 || ā dyām tanoshi raśmíbhir āntárikśham urú priyám | úshaḥ śukréṇa śocíshā || 7 ||

(५३) त्रिपञ्चाशं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । सविता देवता । जगती छन्दः ॥

॥४॥ तद्देवस्य सवितुर्वार्यं महद्वृणीमहे असुरस्य प्रचेतसः ।
छर्दिर्येन दाशुषे यच्छति त्मना तन्नो महाँ उदयान्देवो अक्तुभिः ॥१॥
दिवो धर्ता भुवनस्य प्रजापतिः पिशङ्गं द्रापिं प्रति मुञ्चते कविः ।
विचक्षणः प्रथयन्नापृणन्नुर्वजीजनत्सविता सुम्नमुक्थ्यम् ॥२॥
आप्रा रजांसि दिव्यानि पार्थिवा श्लोकं देवः कृणुते स्वाय धर्मणे ।
प्र बाहू अस्राक्सविता सवीमनि निवेशयन्प्रसुवन्नक्तुभिर्जगत् ॥३॥

53.

Tád devásya savitúr váryam mahád vṛiṇīmáhe ásurasya prácetasaḥ | chardír yéna dāśúshe yáchati tmánā tán no mahấñ úd ayān devó aktúbhiḥ || 1 || divó dhartá bhúvanasya prajápatiḥ piśáṅgam drāpím práti muñcate kavíḥ | vicakshaṇáḥ pratháyann āpṛiṇánn urv ájījanat savitá sumnám ukthyàm || 2 || áprā rájāṅsi divyáni párthivā ślókaṃ deváḥ kṛiṇute svấya dhármaṇe | prá bāhū asrāk savitá sávīmani niveśáyan prasuvánn aktúbhir jágat || 3 ||

The auspicious rays are visible, spreading like scattered cows. The dawn has filled the world with her refulgence. 5

O refulgent dawns, filling the world with light, you dispel darkness with your radiance. There after may you protect our grainaries. 6

You overspread, O dawns, the heaven with rays, as well as the vast and loving firmament with pure lustre. 7

53

We, solicit of this divine, powerful and all wise creator, who deserves adoration, and who is master of ample wealth ; wherewith He freely grants His worshipper, offerer of homage, protection of his own accord. May the great Lord grant us such blessings every day. 1

He, the all-wise creator, is the sustainer of heaven, and the protector of the world. He puts on as if an armour of spiritual halo around Him. He discriminates all objects, and filling the world with bliss, disperses great laudable benefits. 2

The divine creator fills with radiance the celestial and terrestrial regions. Shining in His own sovereignity, He puts forth His arms of help for the protection, regulates the world, and animates it with His divine light. 3

अदाभ्यो भुवनानि प्रचाकशद्व्रतानि देवः सविताभि रक्षते ।
प्रास्रांग्बाहू भुवनस्य प्रजाभ्यो धृतव्रतो महो अज्मस्य राजति ॥४॥
त्रिरन्तरिक्षं सविता महित्वना त्री रजांसि परिभूस्त्रीणि रोचना ।
तिस्रो दिवः पृथिवीस्तिस्र इन्वति त्रिभिर्व्रतैरभि नो रक्षति त्मना ॥५॥
बृहत्सुम्नः प्रसवीता निवेशनो जगतः स्थातुरुभयस्य यो वशी ।
स नो देवः सविता शर्म यच्छत्वस्मे क्षयाय त्रिवरूथमंहसः ॥६॥
आगन्देव ऋतुभिर्वर्धतु क्षयं दधातु नः सविता सुप्रजामिषम् ।
स नः क्षपाभिरहभिश्च जिन्वतु प्रजावन्तं रयिमस्मे समिन्वतु ॥७॥

ádābhyo bhúvanāni pracákaṣad vratáni devaḥ savitábhí rakshate | prásrāg bāhū́ bhúvanasya prajábhyo dhṛitávrato mahó ájmasya rājati ‖ 4 ‖ trír antárikṣaṃ savitā́ mahitvaná trí rájāṅsi paribhū́s tríṇi rocaná | tisró dívaḥ pṛithivís tisrá invati tribhír vrataír abhí no rakshati tmánā ‖ 5 ‖ bṛihátsumnaḥ prasavītā́ nivéṣano jágata sthātúr ubháyasya yó vaśí | sá no deváḥ savitā́ ṣárma yachatv asmé kṣháyāya trivárūtham áṅhasaḥ ‖ 6 ‖ ágan devá ṛitúbhir várdhatu kṣháyaṃ dádhātu naḥ savitā́ suprajā́m íṣham | sá naḥ kṣhapā́bhir áhabhiṣ ca jinvatu prajávantaṃ rayím asmé sám invatu ‖ 7 ‖

(५४) चतुष्पञ्चाशं सूक्तम्

(१-६) षड्वस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । सविता देवता । (१-५) प्रथमादि-पञ्चर्चां जगती, (६) षष्ठ्याश्च त्रिष्टुप् छन्दसी ॥

॥५॥ अभूद्देवः सविता वन्द्यो नु न इदानीमह्न उपवाच्यो नृभिः ।
वि यो रत्ना भजति मानवेभ्यः श्रेष्ठं नो अत्र द्रविणं यथा दधत् ॥१॥

54.

Ábhūd devaḥ savitā́ vándyo nú na idā́nīm áhna upavā́cyo nṛíbhiḥ | ví yó rátnā bhájati mānavébhyaḥ śréṣhṭhaṃ no átra drávi ṇaṃ yáthā dádhat ‖ 1 ‖

The divine creater, unhampered in His activities, illumines the regions and protects the righteous men. He extends His arms of help to the people of the earth. Firm in His determinations, He shines over the wide world. 4

The creator, encompassing all the three regions by his magnitude, He pervades the three divisions of the firmament, the three worlds, the three brilliant spheres, the three heavens, and the threefold earth. May He, by His threefold measures, protect us, through His own pleasure. 5

May that divine creator, who is the source of great happiness, the engender of all, comprehender of all, regulator of both the moveable and the stationary, grant us happiness in the three worlds, and enable us to drive away the sins. 6

May the divine creator be with us along with all His seasonal blessing. May He bring prosperity to our homes, and bestow upon us food and noble sons. May He inspire us by nights and by days. May He send us opulence with progeny. 7

54

Now we have the realization of the divine creator. May He be glorified by us and praised by the priests at this ceremony and at the close of the day in order that He apportions precious treasures to humanity. May He bestow upon us, on this occasion, most excellent wealth. 1

देवेभ्यो हि प्रथमं यज्ञियेभ्योऽमृतत्वं सुवसि भागमुत्तमम् ।
आदिद्दामानं सवितर्व्यूर्णुषेऽनूचीना जीविता मानुषेभ्यः ॥२॥
अचित्ती यच्चकृमा दैव्ये जने दीनैर्दक्षैः प्रभूती पूरुषत्वता ।
देवेषु च सवितर्मानुषेषु च त्वं नो अत्र सुवतादनागसः ॥३॥
न प्रमिये सवितुर्दैव्यस्य तद्यथा विश्वं भुवनं धारयिष्यति ।
यत्पृथिव्या वरिमन्ना स्वङ्गुरिर्वर्ष्मन्दिवः सुवति सत्यमस्य तत् ॥४॥

devébhyo hí prathamáṃ yajñíyebhyo 'mṛitatváṃ suvási bhāgám uttamám | ád íd dāmánaṃ savitar vy ūrṇushe 'nūcīnā́ jīvitā́ mánushebhyaḥ || 2 || ácittī yác cakṛimā́ daívye jáne dīnaír dákshaiḥ prábhūtī pūrushatvátā | devéshu ca savitar mánusheshu ca tváṃ no átra suvatād ánāgasaḥ || 3 || ná pramíye savitúr daívyasya tád yáthā víśvam bhúvanaṃ dhārayishyáti | yát pṛithivyā́ várimann á svaṅgurír várshman diváḥ suváti satyám asya tát || 4 ||

इन्द्रज्येष्ठान्बृहद्भ्यः पर्वतेभ्यः क्षयाँ एभ्यः सुवसि पस्त्यावतः ।
यथायथा पतयन्तो वियेमिर एवैव तस्थुः सवितः सवाय ते ॥५॥
ये ते त्रिरह्नस्सवितः सवासो दिवेदिवे सौभगमासुवन्ति ।
इन्द्रो द्यावापृथिवी सिन्धुरद्भिरादित्यैर्नो अदितिः शर्म यंसत् ॥६॥

índrajyeshṭhān bṛihádbhyaḥ párvatebhyaḥ kshayā́ñ ebhyaḥ suvasi pastyā́vataḥ | yáthā-yathā patáyanto viyemirá evaívá tasthuḥ savitaḥ savā́ya te || 5 || yé te trír áhan savitaḥ savā́so divé-dive saúbhagam āsuvánti | índro dyā́vāpṛithiví síndhur adbhír ādityaír no áditiḥ śárma yaṅsat || 6 ||

O creator, you grant the best gift of immortality to the enlightened and dedicated men of the first category. To the liberal givers, you open the portals of light and to the common men, you award the continuous cycle of existence. 2

If O creator, through ignorance, infirmities or omissions on our part, we have committed offence against your divine laws, or against learned elites or common men, may you on this occasion absolve us from the guilt and be compassionate 3

None can ever obstruct the acts of the divine creator, He sustains the whole world, and the print (the divine art) of His finger is widely visible over the extent of earth ; and the magnitude of the heaven verily is the truth, that is His. 4

You raise your worshippers to the highest level, just as the sun is elevated above the vast clouds. For them you provide dwelling places, filled with habitations. And the more they rise in their levels, the more you are retained in their hearts, and the more they are in possession of your love, the more they obey your command. 5

O creator, may the sun, the heaven and earth, the ocean full of waters, and infinity (time and space) and its divisions, be the cause of happiness for such worshippers, as offer prayers and devotional homages to you day by day, thrice a day. 6

(५५) पञ्चपञ्चाशं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । विश्वे देवा देवताः । (१-७) प्रथमादि-सप्तर्चा त्रिष्टुप्, (८-१०) अष्टम्यादितृचस्य च गायत्री छन्दसी ॥

॥६॥ को वस्त्राता वसवः को वरूता द्यावाभूमी अदिते त्रासीथां नः ।
सहीयसो वरुण मित्र मर्तात्को वोऽध्वरे वरिवो धाति देवाः ॥१॥
प्र ये धामानि पूर्व्याण्यर्चान्वि यदुच्छान्वियोतारो अमूराः ।
विधातारो वि ते दधुरजस्रा ऋतधीतयो रुरुचन्त दस्माः ॥२॥
प्र पस्त्याꣳ अदितिं सिन्धुमर्कैः स्वस्तिमीळे सख्याय देवीम् ।
उभे यथा नो अहनी निपात उषासानक्ता करतामदब्धे ॥३॥

55.

Kó vas trātā́ vasavaḥ kó varūtā́ dyā́vābhūmī adite trā́sīthāṃ naḥ | sáhīyaso varuṇa mitra mártāt kó vo 'dhvaré várivo dhāti devāḥ ‖ 1 ‖ prá yé dhā́māni pū́rvyāṇy árcān ví yád uchā́n viyótāro ámūrāḥ | vidhātā́ro ví té dadhur ájasrā ṛitádhītayo rurucanta dasmā́ḥ ‖ 2 ‖ prá pastyàm áditiṃ síndhum arkaíḥ svastíṃ īḷe sakhyā́ya devím | ubhé yáthā no áhanī nipā́ta ushā́sānáktā karatāṃ ádabdhe ‖ 3 ‖

व्यर्यमा वरुणश्चेति पन्थामिषस्पतिः सुवितं गातुमग्निः ।
इन्द्राविष्णू नृवदु षु स्तवाना शर्म नो यन्तमवद्भरूथम् ॥४॥
आ पर्वतस्य मरुतामवाँसि देवस्य त्रातुरवृत्र भगस्य ।
पात्पतिर्जन्यादंहसो नो मित्रो मित्रियादुत नो उरुष्येत ॥५॥

vy àryamā́ váruṇas ceti pánthām ishás pátiḥ suvitáṃ gātúm agníḥ | índrāvishṇū nrivád u shú stávānā śárma no yantam ámavad várūtham ‖ 4 ‖ á párvatasya marútām ávāṃsi devásya trātúr avri bhágasya | pā́t patir jányād ánhaso no mitró mitríyād utá na urushyet ‖ 5 ‖

55

Who, of you, O providers of riches, is our saviour ? Who is our protector ? O heaven and earth, and eternity, may you preserve us. O sun and ocean, may you protect us from the strong foe. O divines, among you, who confers rewards for our sacred deeds ? 1

The divine powers grant rewards of previous lives, dispel darkness, distinguish virtue from vice, and are infallible. They are eternal distributors of rewards, granters of what is desvied, the upholders of eternal truths and they shine brilliantly. 2

I implore Nature's bounties, such as mother-infinity, and the ocean, and the divine source of bliss for friendship. I praise you, both day and night, that you may protect us unimpeded. O night and morning, may you fulfil our wishes. 3

O ordainer and most virtuous, guide us along the path of worship. May the illustrious leader, the Lord of food, show us the way to happiness. O resplendent and protector, being glorified, bestow upon us aspired prosperity comprehending descendants and household comforts. 4

I have recourse to the protection of mountains, the cloud-bearing winds, and Nature's splendour. May the oceans preserve us from human wretchedness, and may the sun save us with a friendly regard. 5

॥७॥ नू रोदसी अहिना बुध्न्येन स्तुवीत देवी अप्येभिरिष्टैः ।
समुद्रं न संचरणे सनिष्यवो घर्मस्वरसो नद्योऽ३ अप व्रन् ॥६॥
देवेनो दैव्यदितिर्नि पातु देवस्त्राता त्रायतामप्रयुच्छन् ।
नहि मित्रस्य वरुणस्य धासिमर्हामसि प्रमियं सान्वग्नेः ॥७॥
अग्निरीशे वसव्यस्याग्निर्महः सौभगस्य । तान्यस्मभ्यं रासते ॥८॥
उषो मघोन्या वह सूनृते वार्या पुरु । अस्मभ्यं वाजिनीवति ॥९॥
तत्सु नः सविता भगो वरुणो मित्रो अर्यमा । इन्द्रो नो राधसा गमत् ॥१०॥

nú rodasī áhinā budhnyèna stuvītá devī ápyebhir ishṭaíḥ | samudráṃ ná saṃcáraṇe sanishyávo gharmásvaraso nadyò ápa vran || 6 || devaír no devy áditir ní pātu devás trātá trāyatām áprayuchan | nahí mitrásya váruṇasya dhāsim árhāmasi pramíyaṃ sánv agnéḥ || 7 || agnír īṣe vasavyàsyāgnír maháḥ saúbhagasya | tấny asmábhyaṃ rāsate || 8 || úsho maghony á vaha sūnṛite váryā purú | asmábhyaṃ vājinīvati || 9 || tát sú naḥ savitá bhágo váruṇo mitró aryamá | índro no rádhasā gamat || 10 ||

(५६) बृहद्यावापृथिवीयं सूक्तम्

(१–७) सप्तचस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । द्यावापृथिव्यौ देवते । (१–४) प्रथमादिचतुर्ऋचां त्रिष्टुप्, (५–७) पञ्चम्यादितृचस्य च गायत्री छन्दसी ॥

॥८॥ महो द्यावापृथिवी इह ज्येष्ठे रुचा भवतां शुचयद्भिरर्कैः ।
यत्सीं वरिष्ठे बृहती विमिन्वन्नृवद्दोक्षा पप्रथानेभिरेवैः ॥१॥
देवी देवेभिर्यजते यजत्रैरमिनती तस्थतुरुक्षमाणे ।
ऋतावरी अद्रुहा देवपुत्रे यज्ञस्य नेत्री शुचयद्भिरर्कैः ॥२॥

56.

Mahí dyávāpṛithiví ihá jyéshṭhe rucā́ bhavatām śucáyadbhir arkaíḥ | yát sīṃ várishṭhe bṛihatí viminván ruvád dhokshā́ paprathānébhir évaiḥ || 1 || devī́ devébhir yajaté yájatrair áminatī tasthatur ukshámāṇe | ṛitā́varī adrúhā devápatre yajñásya netrī́ śucáyadbhir arkaíḥ || 2 ||

O divine heaven and earth, I praise you, together with clouds and lightning, for those things that are desired. Desirous of acquiring riches, I praise the ocean, in which the boiling cauldron-like sounding rivers whilst traversing disappear. 6

May the divine eternity, with the divine powers, preserve us ; may the saviour Lord protect us with unceasing care. We dare not withhold the lofty powers of Nature's bounties like the sun, ocean, and fire. 7

The fire-divine is sovereign lord of treasures. He is the lord of prosperity. May he bestow these gifts on us. 8

O opulent dawn, the inspirer of aesthatic truths, food-abounding, bestow upon us ample riches. 9

May Lord, the creator, gracious, most virtuous, friendly law-abiding, and resplendent come to us, and grant prosperity. 10

56

May the vast and most excellent heaven and earth, honoured by sacred hymns, become the field of dedicated work and worship. In the space between the two mighty regions, the rapid winds, loudly roaring, as if bearing the divine messages of Lord, are fast-moving. 1

May the divine, adorable, benevolent, fertilizing, truthful, unoppressive heaven and earth, the leaders of cosmic sacrifice, whose children are Nature's bounties, become the place of work and worship and associated with other adorable powers be honoured by our brilliant compositions. 2

स इत्स्वपा भुवनेष्वास य इमे द्यावापृथिवी जजान ।
उर्वी गभीरे रजसी सुमेके अवंशे धीरः शच्या समैरत् ॥३॥
नू रोदसी बृहद्भिर्नो वरूथैः पत्नीवद्भिरिषयन्ती सजोषाः ।
उरूची विश्वे यजते नि पातं धिया स्याम रथ्यः सदासाः ॥४॥

sá ít svápā bhúvaneshv āsa yá imé dyávāpṛithiví jajána | urví gabhīré rájasī sumékė avaṅsé dhíraḥ śácyā sám airat || 3 || nú rodasī bṛihádbhir no várūthaiḥ pátnīvadbhir isháyantī sajóshāḥ | urūcí víśve yajaté ní pātam dhiyá syāma rathyàḥ sadāsáḥ || 4 ||

प्र वां महि द्यवी अभ्युपस्तुतिं भगमहे । शुची उप प्रशस्तये ॥५॥
पुनाने तन्वा मिथः स्वेन दक्षेण राजथः । ऊह्याथे सनादृतम् ॥६॥
महो मित्रस्य साधथस्तरन्ती पिप्रती ऋतम् । परि यज्ञं नि षेदथुः ॥७॥

prá vām máhi dyávī abhy úpastutim bharāmahe | śúcī úpa práśastaye || 5 || punāné tanvà mitháḥ svéna dákṣheṇa rājathaḥ | ūhyáthe sanád ṛitám || 6 || mahí mitrásya sādhathas tárantī píprati ṛitám | pári yajñám ní shedathuḥ || 7 ||

(५७) सप्तपञ्चाशं सूक्तम्

(१-८) अष्टर्चस्याम्य सूक्तस्य गौतमो वामदेव ऋषिः । (१-३) प्रथमादितृचस्य क्षेत्रपतिः (४) चतुर्थ्या ऋच्च गृत्स. (५, ८) पञ्चम्यष्टम्योः गृत्समदौ. (६-७) षष्ठीसप्तम्योश्च सीता देवताः । (१, ४, ६-७) प्रथमा-चतुर्थीषष्ठीसप्तमीनामृचामनुष्टुप्, (२-३, ८) द्वितीयातृतीयाष्टमीनां त्रिष्टुप्, (५) पञ्चम्याश्च पुर उष्णिक् छन्दांसि ॥

१ क्षेत्रस्य पतिना वयं हितेनेव जयामसि । गामश्वं पोषयित्न्वा स नो मृळातीदृशे ॥१॥

57.

Kshétrasya pátinā vayám hiténeva jayāmasi | gām áśvam poshayitnv ā sá no mṛilātīdṛíśe || 1 ||

Verily He, the supreme Lord, is the master accomplisher of good work in two regions, heaven and earth, generated by him in interspace, and He with His determined purposefulness and austeric action gives an impulse to the two spacious and deep well-fashioned realms, which remain firm, apparently unsupported. 3

May heaven and earth, vast, equally respected by all, universally adorable provide us food and grant us spacious apartments, inhabited by house ladies. And may we for the performance of our noble duties be possessed of chariots and helping hands. 4

We offer earnest praise to both of you, O resplendent heaven and earth. We approach you to offer adoration with pure heart. 5

You physically sanctify each other, and shine by your own power and thus you function according to eternal laws. 6

O mighty heaven and earth, you fulfil the aspirations of your friends; distributing food and giving sustenance; may your blessing be always with us in our dedicated task. 7

May we be victorious, with the aid of the master of agricultural field, our well-wisher. May he bestow upon us cattle, horses, and nourishment, and by such gifts may he make us happy. 1

क्षेत्रस्य पते मधुमन्तमूर्मिं धेनुरिव पयो अस्मासु धुक्ष्व ।
मधुश्चुतं घृतमिव सुपूतमृतस्य नः पतयो मृळयन्तु ॥२॥
मधुमतीरोषधीर्द्यावो आपो मधुमन्नो भवत्वन्तरिक्षम् ।
क्षेत्रस्य पतिर्मधुमान्नो अस्त्वरिष्यन्तो अन्वेनं चरेम ॥३॥

kshétrasya pate mádhumantam ūrmíṃ dhenúr iva páyo asmásu dhukshva | madhuścútaṃ ghṛitám iva súpūtam ṛitásya naḥ pátayo mṛiḷayantu || 2 || mádhumatīr óshadhīr dyáva ápo mádhuman no bhavatv antárikṣam | kshétrasya pátir mádhumān no astv árishyanto ánv enaṃ carema || 3 ||

शुनं वाहाः शुनं नरः शुनं कृषतु लाङ्गलम् ।
शुनं वरत्रा बध्यन्तां शुनमष्ट्रामुदिङ्गय ॥४॥
शुनासीरेमां वाचं जुषेथां यद्दिवि चक्रथुः पयः ।
तेनेमामुप सिञ्चतम् ॥५॥
अर्वाची सुभगे भव सीते वन्दामहे त्वा ।
यथा नः सुभगाससि यथा नः सुफलाससि ॥६॥
इन्द्रः सीतां नि गृह्णातु तां पूषानु यच्छतु ।
सा नः पयस्वती दुहामुत्तरामुत्तरां समाम् ॥७॥
शुनं नः फाला वि कृषन्तु भूमिं शुनं कीनाशा अभि यन्तु वाहैः ।
शुनं पर्जन्यो मधुना पयोभिः शुनासीरा शुनमस्मासु धत्तम् ॥८॥

ṣunáṃ vāháḥ ṣunáṃ náraḥ ṣunáṃ kṛishatu lāṅgalam | ṣunáṃ varatrā badhyantāṃ ṣunám áshṭrām úd iṅgaya || 4 || ṣúnāsīrāv imáṃ vácaṃ jushethāṃ yád diví cakráthuḥ páyaḥ | ténemám úpa siñcatam || 5 || arvácī subhage bhava síte vándāmahe tvā | yáthā naḥ subhágāsasi yáthā naḥ suphálāsasi || 6 || índraḥ sítāṃ ní gṛihṇātu tấm pūshấnu yachatu | sấ naḥ páyasvatī duhām úttarām-uttarāṃ sámām || 7 || ṣunáṃ naḥ phálā ví kṛishantu bhūmiṃ ṣunáṃ kiṇāśā abhí yantu vāhaíḥ | ṣunám parjányo mádhunā páyobhiḥ ṣúnāsīrā ṣunám asmásu dhattam || 8 ||

O landlord, bestow upon us sweet abundant water, as the milch-cow yields her milk, sweet as the drops of honey and pure as butter, and may the lords of water (irrigation chief) make us happy. 2

May the herbs of the field be sweet for us; may the heavens, the waters, the firmament be kind to us; may the landlord be gracious to us. May we be able to obey his inspiration without obstruction. 3

May the oxen draw happily; may the men labour happily; may the plough furrow happily; may the traces bind happily; and may we wield the good happily. 4

O landlords and farmers, may you be pleased by our request, and consequently, may you irrigate land with water, which has origin in the clouds of heaven. 5

O charming furrow (deeply drawn by the plough), may you be well drawn. We glorify you, so that you may be propitious to us, and yield abundant food. 6

May the sun be gracious to the ploughed furrow; may nourishing rain guide her. May, she, the furrow, well-stored with water, yield food, year after year. 7

May the ploughshares break up our land happily; may the ploughman go happily with the oxen; may the clouds water the earth with sweet showers happily. May the landlords and farmers grant prosperity to us. 8

(५८) अष्टपञ्चाशं सूक्तम्

(१–११) एकादशर्चस्याम्य सूक्तस्य गौतमो वामदेव ऋषिः । अग्निः सूर्यो वाऽऽपो वा गावो वा घृतं वा देवता । (१–१०) प्रथमादिदशर्चा त्रिष्टुप्, (११) एकादश्याश्च जगती छन्दसी ॥

॥१०॥ समुद्रादूर्मिर्मधुमाँ उदारदुपांशुना समममृतत्वमानट् ।
घृतस्य नाम गुह्यं यदस्ति जिह्वा देवानाममृतस्य नाभिः ॥१॥
वयं नाम प्र ब्रवामा घृतस्यास्मिन्यज्ञे धारयामा नमोभिः ।
उप ब्रह्मा शृणवच्छस्यमानं चतुःशृङ्गोऽवमीद्गौर एतत् ॥२॥
चत्वारि शृङ्गा त्रयो अस्य पादा द्वे शीर्षे सप्त हस्तासो अस्य ।
त्रिधा बद्धो वृषभो रोरवीति महो देवो मर्त्यां आ विवेश ॥३॥

58.

Samudrād ūrmír mádhumāñ úd arad úpāṅśúnā sám amṛitatvám ānaṭ | ghṛitásya nā́ma gúhyaṃ yád ásti jihvā́ devā́nām amṛítasya nā́bhiḥ ‖ 1 ‖ vayáṃ nā́ma prá bravāmā ghṛitásyāsmín yajñé dhārayāmā námobhiḥ | úpa brahmā́ śṛiṇavac chasyámānaṃ cátuḥśṛiṅgo 'vamīd gaurá etát ‖ 2 ‖ catvā́ri śṛíṅgā tráyo asya pā́dā dvé śīrshé saptá hástāso asya | trídhā baddhó vṛishabhó roravīti mahó devó mártyāṅ á viveśa ‖ 3 ‖

त्रिधा हितं पणिभिर्गुह्यमानं गवि देवासो घृतमन्वविन्दन् ।
इन्द्र एकं सूर्य एकं जजान वेनादेकं स्वधया निष्टतक्षुः ॥४॥
एता अर्षन्ति हृद्यात्समुद्राच्छतव्रजा रिपुणा नावचक्षे ।
घृतस्य धारा अभि चाकशीमि हिरण्ययो वेतसो मध्य आसाम् ॥५॥

trídhā hitám paṇíbhir guhyámānaṃ gávi devāso ghṛitám ánv avindan | índra ékaṃ sū́rya ékaṃ jajāna venā́d ékaṃ svadhā́yā níṣh tatakshuḥ ‖ 4 ‖ etā́ arshanti hṛídyāt samudrā́c chatávraja ripúṇā nā́vacākshe | ghṛitásya dhā́rā abhí cākaśīmi hiraṇyáyo vetasó mádhya āsām ‖ 5 ‖

58

The waves of sweet water spring forth from the ocean ; by the solar rays, the water is carried to celestial region. That which is the secret name of *mystic butter* is the tongue of Nature and the navel of ambrosia. 1

We celebrate the name of this *mystic butter* at our worship ; we offer it with adoration. May the supreme preceptor, the knower of the four-horned Vedas, the Divine Word, listen to this adoration. 2

Four are his horns, three are his feet, his heads are two, his hands are seven ; this triple-bound showerer of benefits roars aloud. That mighty divine is enshrined in the hearts of all mortals. 3

The enlightened one discover the *mystic butter,* concealed by rivals in threefold forms, as if in the mystic cow. The resplendent self generates one portion out of it, radiant mental faculty sets free the second one and the vital breathing system fabricates out the third one, each with his own genius. 4

In countless channels these showers flow down from the heart of celestial interspace, unrestricted by the dark clouds. I look upon these showers of mystic spiritual rays descending, and behold the mystic golden reed in the mid of them. 5

॥१॥ सम्यक्स्रवन्ति सरितो न धेना अन्तर्हृदा मनसा पूयमानाः ।
एते अर्षन्त्यूर्मयो घृतस्य मृगा इव क्षिपणोरीषमाणाः ॥६॥
सिन्धोरिव प्राध्वने शूघनासो वातप्रमियः पतयन्ति यह्वाः ।
घृतस्य धारा अरुषो न वाजी काष्ठा भिन्दन्नूर्मिभिः पिन्वमानः ॥७॥
अभि प्रवन्त समनेव योषाः कल्याण्यः स्मयमानासो अग्निम् ।
घृतस्य धाराः समिधो नसन्त ता जुषाणो हर्यति जातवेदाः ॥८॥

samyák sravanti saríto ná dhénā antár hṛidā́ mánasā pūyámānāḥ | eté arshanty ūrmáyo ghṛitásya mṛigá́ iva kshipaṇór īshamāṇā́ḥ || 6 || síndhor iva prādhvané śūghanā́so vā́tapramiyaḥ patayanti yahvā́ḥ | ghṛitásya dhárā arushó ná vā́jī kā́shṭhā bhindánn ūrmíbhiḥ pínvamānaḥ || 7 || abhí pravanta sámaneva yóshāḥ kalyāṇyàḥ smáyamānāso agním | ghṛitásya dhárāḥ samídho nasanta tā́ jushāṇó haryati jātávedāḥ || 8 ||

कन्या इव वहतुमेतवा उ अज्यमञ्जाना अभि चाकशीमि ।
यत्र सोमः सूयते यत्र यज्ञो घृतस्य धारा अभि तत्पवन्ते ॥९॥
अभ्यर्षत सुष्टुतिं गव्यमाजिमस्मासु भद्रा द्रविणानि धत्त ।
इमं यज्ञं नयत देवता नो घृतस्य धारा मधुमत्पवन्ते ॥१०॥
धामन्ते विश्वं भुवनमधि श्रितमन्तः समुद्रे हृद्यन्तरायुषि ।
अपामनीके समिथे य आभृतस्तमश्याम मधुमन्तं त ऊर्मिम् ॥११॥

kanyà iva vahatúm étavā́ u añjy àñjānā́ abhí cākasīmi | yatra sómaḥ sūyáte yátra yajñó ghṛitásya dhárā abhí tát pavante || 9 || abhy àrshata sushṭutím gávyam ājím asmā́su bhadrā́ dráviṇāni dhatta | imáṃ yajñáṃ nayata devátā no ghṛitásya dhárā mádhumat pavante || 10 || dhā́man te víśvam bhúvanam ádhi śritám antáḥ samudré hṛidy àntár āyushi | apā́m ánīke samithé yá ābhṛitas tám aśyama mádhumantaṃ ta ūrmím || 11 ||

The flow uninterruptedly like pleasing rivers, purified by the mind, seated in the heart; these streams of *mystic butter* descend upon the fire, like wild beasts that fly from the hunter. 6

The streams of this *mystic butter*, swifter than the wind, and rapid as the waters of a river, flow down a declivity. Bursting through the fences, and hurrying on with their waves, they flow-down like high-spirited steed. 7

The streams of this *mystic butter*, incline to spiritual fire, as devoted wives loving and smiling to husbands. They feed the flame of mystic fire like fuel, and the omniscient Lord joyfully receives them. 8

I contemplate these streams of *mystic butter*, as they flow from where the exhilarating experiences come forth, and where the noble works are solemnized. They flow as a bride, decorating herself with ornaments, whilst going to the bridegroom. 9

May the priests address sacred prayers in the well-known divine language. May they bestow upon us auspicious riches. May they convey our worship to the divine powers, whereat the streams of *mystic butter* descend with sweetness. 10

O adorable Lord, the whole world finds an asylum in your effulgence, whether it be in the interspace, in the emotional heart, in the vital breath, in ocean, in army or warfare. May we receive those sweetly flavoured waves of bliss which proceed from you and end in you. 11

ऋग्वेद संहिता

पञ्चम मण्डलम्

(१) प्रथमं सूक्तम्

(१–१२) द्वादशर्चस्यास्य सूक्तस्यात्रेयौ बुधगविष्ठिरावृषी । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥ विश्वेश्वराय नमः ॐ ॥

॥१२॥ अबोध्यग्निः समिधा जनानां प्रति धेनुमिवायतीमुषासम् ।
यह्वा इव प्र वयामुज्जिहानाः प्र भानवः सिस्रते नाकमच्छ ॥१॥
अबोधि होता यजथाय देवानूर्ध्वो अग्निः सुमनाः प्रातरस्थात् ।
समिद्धस्य रुशददर्शि पाजो महान्देवस्तमसो निरमोचि ॥२॥

1

Ábodhy agníḥ samídhā jánānāṃ práti dhenúm ivāyatím ushā́sam | yahvā́ iva prá vayā́m ujjíhānāḥ prá bhānávaḥ sisrate nā́kam ácha || 1 || ábodhi hótā yajáthāya devā́n ūrdhvó agníḥ sumánāḥ prātár asthāt | sámiddhasya rúśad adarśi pā́jo mahā́n devás támaso nír amoci || 2 ||

ṚGVEDA SAMHITĀ

BOOK FIVE

1

At the approach of dawns, who come like cows, the sacred fire is kindled by fuel offered by men. Its radiant mighty flames rise up like stately trees throwing aloft their branches towards heaven. 1

The cosmic fire, the bestower of blessings is awakened to invoke cosmic forces. Every morning the gracious fire, the sun, rises up. When kindled, his brilliant vigour is manifested, and the great enlightened one is released from the darkness. 2

यदीं गणस्य रशनामजीगः शुचिरङ्क्ते शुचिभिर्गोभिरग्निः ।
आदक्षिणा युज्यते वाजयन्त्युत्तानामूर्ध्वो अधयज्जुहूभिः ॥३॥
अग्निमच्छा देवयतां मनांसि चक्षूंषीव सूर्ये सं चरन्ति ।
यदीं सुवाते उषसा विरूपे श्वेतो वाजी जायते अग्रे अह्नाम् ॥४॥
जनिष्ट हि जेन्यो अग्रे अह्नां हितो हितेष्वरुषो वनेषु ।
दमेदमे सप्त रत्ना दधानोऽग्निर्होता नि षसादा यजीयान् ॥५॥
अग्निर्होता न्यसीदद्यजीयानुपस्थे मातुः सुरभा उ लोके ।
युवा कविः पुरुनिष्ठ ऋतावा धर्ता कृष्टीनामुत मध्य इद्धः ॥६॥

yád īṃ gaṇásya rasanām ájījagaḥ śúcir aṅkte śúcibhir góbhir agníḥ |
ád dákshiṇā yujyate vājayánty uttānắm ūrdhvó adhayaj juhūbhiḥ || 3 || agním áchā devayatắm mánāṅsi cákshūṅshīva sū́rye sáṃ caranti | yád īṃ súvāte ushásā vírūpe śvetó vā́jī jāyate ágre áhnām || 4 || jánishṭa hí jényo ágre áhnāṃ hitó hitéshv arushó váneshu | dáme-dame saptá rátnā dádhāno 'gnír hótā ní shasādā yájīyān || 5 || agnír hótā ny àsīdad yájīyān upásthe mātúḥ surabhắ u loké | yúvā kavíḥ purunishṭhá ṛitávā dhartá kṛishṭīnắm utá mádhya iddháḥ || 6 ||

॥१३॥ प्र णु त्यं विप्रमध्वरेषु साधुमग्निं होतारमीळते नमोभिः ।
आ यस्ततान रोदसी ऋतेन नित्यं मृजन्ति वाजिनं घृतेन ॥७॥
मार्जाल्यो मृज्यते स्वे दमूनाः कविप्रशस्तो अतिथिः शिवो नः ।
सहस्रशृङ्गो वृषभस्तदोजा विश्वाँ अग्ने सहसा प्रास्यन्यान् ॥८॥

prá ṇú tyáṃ vípram adhvaréshu sādhúm agníṃ hótāram īḷate námobhiḥ | ắ yás tatána ródasī ṛiténa nítyam mṛijanti vājínaṃ ghṛiténa || 7 || mārjālyò mṛijyate své dámūnāḥ kaviprashastó átithiḥ śivó naḥ | sahásraśṛiṅgo vṛishabhás tádojā víśvāṅ̃ agne sáhasā prasy anyắn || 8 ||

The radiant universal fire makes all manifest with his brilliant rays, when he seizes upon the confining girdle of the entire world. Thereupon the precious strength-giving oblation is offered to the flames, that spread out, and roaring aloft, consume it as if with tongue. 3

The spirits of the pious turn together to the fire-divine, as the eyes of men towards the Sun. When the multiform heaven and earth bring him forth along with dawn, he is born at the day break, as a strong white courser. 4

The noble one is kindled at day's beginning and deposited red in colour amid well-laid wood. And so the adorable fire, the invoker, is established in every house, displaying his seven gems-like flames. 5

The adorable fire divine, the invoker, is established in a fragrant place in the bosom of his mother earth. He is ever young, wise follower of eternal truth, pre-eminent over all, and kindled among people, whom he sustains. 6

On sacred ceremonial occasions all glorify that divine fire with hymns of reverence who is holy, intelligent, and the bestower of food and who spreads out both worlds by eternal law and charges them with rain. 7

Entitled to worship, he is worshipped in his own abode. He is humble-minded, eminent amongst sages, our auspicious guest, the thousand rayed, the showerer of benefits, of well known might, may you O fire divine, surpass all others in strength. 8

प्र सद्यो अग्ने अत्येष्यन्यानाविर्यस्मै चारुतमो बभूथ ।
ईळेन्यो वपुष्यो विभावा प्रियो विशामतिथिर्मानुषीणाम् ॥९॥
तुभ्यं भरन्ति क्षितयो यविष्ठ बलिमग्ने अन्तित ओत दूरात् ।
आ भन्दिष्ठस्य सुमतिं चिकिद्धि बृहत्ते अग्ने महि शर्म भद्रम् ॥१०॥
आद्य रथं भानुमो भानुमन्तमग्ने तिष्ठ यजतेभिः समन्तम् ।
विद्वान्पथीनामुर्विन्तरिक्षमेहा देवान्हविरद्याय वक्षि ॥११॥
अवोचाम कवये मेध्याय वचो वन्दारु वृषभाय वृष्णे ।
गविष्ठिरो नमसा स्तोममग्नौ दिवीव रुक्ममुरुव्यञ्चमश्रेत् ॥१२॥

prá
sadyó agne áty eshy anyán āvír yásmai cárutamo babhū́tha | ī́ḷényo vapushyò vibhávā priyó viśā́m átithir mā́nushīṇām || 9 || túbhyam bharanti kshitáyo yavishṭha balím agne ántita ótá dūrā́t | ā́ bhándishṭhasya sumatím cikiddhi bṛihát te agne máhi śárma bhadrám || 10 || ádyā́ rátham bhānumo bhānumántam ágne tíshṭha yajatébhiḥ sámantam | vidvā́n pathīnā́m urv àntárikṣham éhā devā́n havirádyāya vakshi || 11 || ávocāma kaváye médhyāya váco vandā́ru vṛishabhā́ya vṛíshṇe | gávishṭhiro námasā stómam agnaú divîva rukmám uruvyáñcam aśret || 12 ||

(२) द्वितीयं सूक्तम्

(१–१२) द्वादशर्चस्याग्य सूक्तस्य (१, ३–८, १०–१२) प्रथमर्चस्तृतीयादिषण्णां दशम्यादित्रृचस्य चात्रेयः कुमारो जातो वृणो वा. उभौ वा. (२, ९) द्वितीयानवम्योश्च जातो वृण ऋषिः । अग्निर्देवता । (१–११) प्रथमाद्येकादशचा त्रिष्टुप, (१२) द्वादश्याश्च शक्वरी छन्दसी ॥

॥१४॥ कुमारं माता युवतिः समुब्धं गुहा बिभर्ति न ददाति पित्रे ।
अनीकमस्य न मिनज्जनासः पुरः पश्यन्ति निहितमरतौ ॥१॥

2.

Kumárām mātā́ yuvatíḥ sámubdham gúhā bibharti ná dadāti pitré | ánīkam asya na mináj jánāsaḥ puráḥ paśyanti níhitam arataú || 1 ||

O divine fire, you quickly pass over all others, for him, to whom you appear most lovely. You are wonderously fair, adorable, effulgent, the guest of men, and loved by all people. 9

To you, O most youthful Lord, men bring their tributes from near and far. May you accept the prayer of him, who extols you most; for, the felicity, which you confer, O divine fire, is great, vast and auspicious. 10

Ascend today, radiant divine fire, on your resplendent, well-conducted chariot, together with the adorable Nature's forces. May you, knowing the paths across spacious firmament, bring hither divine forces to enjoy and share in our offerings. 11

To him the wise, the adorable, strong, and the showerer of benefits, we sing forth our song of praise, and present homage. Steady and disciplined sages offer with reverence this praise to the fire divine, like the gold-like shining sun, raised high to the sky. 12

2

The young mother cherishes her mutilated boy in secret, and gives him not up to the father (worshipper) ; but when he gets up the people see his unfading countenance before them. (Young mother is the lower piece of wood, and the boy is latent fire). 1

कमेतं त्वं युवते कुमारं पेषी बिभर्षि महिषी जजान ।
पूर्वीर्हि गर्भः शरदो ववर्धापश्यं जातं यदसूत माता ॥२॥
हिरण्यदन्तं शुचिवर्णमारात्क्षेत्रादपश्यमायुधा मिमानम् ।
ददानो अस्मा अमृतं विपृक्किं मामनिन्द्राः कृणवन्ननुक्थाः ॥३॥
क्षेत्रादपश्यं सनुतश्चरन्तं सुमद्यूथं न पुरु शोभमानम् ।
न ता अगृभ्रन्नजनिष्ट हि षः पलिक्नीरियुवतयो भवन्ति ॥४॥

kám etáṃ tváṃ yuvate kumārám péshī bibharshi máhishī jajāna | pūrvír hí gárbhaḥ saráda vavárdhāpaśyaṃ jātáṃ yád ásūta mātā́ || 2 || híraṇyadantaṃ śúcivarṇam ārāt kshétrād apaśyam áyudhā mímānam | dadānó asmā amṛítaṃ vipṛíkvat kím mā́m anindrā́ḥ kṛiṇavann anukthā́ḥ || 3 || kshétrād apaśyaṃ sanutáś cárantaṃ sumád yūthám ná purú śóbhamānam | ná tā́ agribhrann ájanishṭa hí sháḥ páliknīr íd yuvatáyo bhavanti || 4 ||

के मे मर्यकं वि यवन्त गोभिर्न येषां गोपा अरणश्चिदासं ।
य ईं जगृभ्रुरव ते सृजन्त्वाजाति पश्च उप नश्चिकित्वान ॥५॥
वसां राजानं वसतिं जनानामगन्मयो नि दधुर्मर्त्येषु ।
ब्रह्मण्यन्नेरव तं सृजन्तु निन्दितारो निन्द्यासो भवन्तु ॥६॥

ké me maryakáṃ ví yavanta góbhir ná yéshāṃ gopā́ áraṇaś cid ásā | yá īṃ jagribhúr áva té srijanty ājāti paśvá úpa naś cikitván || 5 || vasā́ṃ rājā́naṃ vasatíṃ jánānām árātayo ní dadhur mártyeshu | bráhmāṇy átrer áva tám srijantu ninditā́ro níndyāso bhavantu || 6 ||

O youthful one, what boy is this whom you carry ? The mighty queen has given him birth. The unborn has grown through many autumns. I see him born as the mother bears him. 2

I see him from a close distance, the golden-toothed, bright-coloured, hurling his weapons from his own place. At what time, shall I offer to him unadulterated ambrosia. How can now the Godless and hymnless people harm me ? 3

I see him (the fire) passing secretly from place to place, like a herd of cattle, and shining brightly of his own accord. The people do not arrest his growth, but again he has been born, and now the flames which had become grey-haired are once more young. 4

Who disunited my people from cattle ? Is there not for them an invincible protector ? May they free them, whosoever of having seized them upon. May he, the observant bring back the herd to us. 5

Enemies have secretly kidnapped this sovereign king of people, the refuge of men. May the prayers of the fearless sage set him free. May those who revile be reviled. 6

॥१५॥ शुनश्चिच्छेपं निदितं सहस्राद्यूपादमुञ्चो अशमिष्ट हि षः ।
एवास्मदग्ने वि मुमुग्धि पाशान्होतश्चिकित्व इह नि षद्य ॥७॥
हूणायमानो अप हि मदेयेः प्र मे देवानां व्रतपा उवाच ।
इन्द्रो विद्वाँ अनु हि त्वा चचक्ष तेनाहमग्ने अनुशिष्ट आगाम् ॥८॥
वि ज्योतिषा बृहता भात्यग्निराविर्विश्वानि कृणुते महित्वा ।
प्रादेवीर्मायाः सहते दुरेवाः शिशीते शृङ्गे रक्षसे विनिक्षे ॥९॥
उत स्वानासो दिवि षन्त्वग्नेस्तिग्मायुधा रक्षसे हन्तवा उ ।
मदे चिदस्य प्र रुजन्ति भामा न वरन्ते परिबाधो अदेवीः ॥१०॥

śúnaś cic chépam níditam sahásrād yūpād amuñco ásamishṭa hí sháḥ | evásmád agne ví mumugdhi pā́śān hótas cikitva ihá tú nishádya || 7 || hriṇīyámāno ápa hí mád aíyeḥ prá me devā́nām vratapā́ uvāca | índro vidvā́ń ánu hí tvā cacáksha ténāhám agne ánuśishṭa ā́gām || 8 || ví jyótishā bṛihatá bhāty agnír āvír víśvāni kṛiṇute mahitvā́ | prā́devīr māyā́ḥ sahate durévāḥ śíśīte śṛ́ṅge rákshase viníkshe || 9 || utá svānáso diví shantv agnés tigmā́yudhā rákshase hántavā́ u | máde cid asya prá rujanti bhā́mā ná varante paribā́dho ádevīḥ || 10 ||

एतं ते स्तोमं तुविजात विप्रो रथं न धीरः स्वपा अतक्षम ।
यदीदग्ने प्रति त्वं देव हर्याः स्वर्वतीरप एना जयेम ॥११॥
तुविग्रीवो वृषभो वावृधानोऽशत्रुर्यः समजाति वेदः ।
इतीममग्निममृता अवोचन्बर्हिष्मते मनवे शर्म यंसद्विष्मते मनवे शर्म यंसत ॥१२॥

etám te stómam tuvijāta vípro rátham ná dhíraḥ svápā atakṣham | yádíd agne práti tvám deva háryāḥ svàrvatīr apá enā jayema || 11 || tuvigrívo vṛishabhó vāvṛidhānó 'śatrv àryáḥ sám ajāti védaḥ | ítīmám agním amṛítā avocan barhíshmate mánave śárma yaṅsad dhavíshmate mánave śárma yaṅsat || 12 ||

O adorable God, may you liberate the most wise sage bound with his worries, for thousands of actions, he prays with fervour. So, may you, O most intelligent and invoker Lord, listen to our prayer, and free us from all bonds that bind us. 7

O adorable Lord, you have gone away from me, as if in anger. The protector of truth, the resplendent self has told me this : "Follow Truth". Having been so advised, may I follow the instruction. 8

The glory of adorable God shines with great and varied radiance, and by His greatness, He makes all things Manifest. He overcomes godless malignant delusions and sharpens His measures for the destruction of the violent infidels. 9

May you roaring flames, O adorable Lord, be manifest in the sky as sharp weapons, to destroy infidels. In His exhilaration may His shining splendour inflict destruction. The godless hands try to bind him from all sides but do not succeed. 10

As a skilled craftsman makes a car, I, a devout worshipper, have composed this hymn for you, O mighty one. If, O divine adorable Lord, ever glorious, you approve of it, then may we obtain abundant heavenly bliss. 11

May He, the strong-necked, the showerer of benefits, ever increasing, mighty Lord, gather the riches of the evil-minded men, without opposition. The immortals have spoken thus to Lord, "Be pleased to bestow happiness on the man who is dedicated ; happiness to the man who is prosperous". 12

(३) तृतीयं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्यात्रेयो वसुश्रुत ऋषिः । (१-२, ४-१२) प्रथमाद्वितीययोरृचोः श्रुतर्ष्योर्दानवानाश्चाग्निः, (३) तृतीयायाश्च मरुद्बृहद्विष्णवो देवताः । (१) प्रथमर्चो विराट्, (२-१२) द्वितीयाद्येकादशानाञ्च त्रिष्टुप छन्दसी ॥

॥ १६ ॥

त्वमग्ने वरुणो जायसे यत्त्वं मित्रो भवसि यत्समिद्धः ।
त्वे विश्वे सहसस्पुत्र देवास्त्वमिन्द्रो दाशुषे मर्त्याय ॥१॥
त्वमर्यमा भवसि यत्कनीनां नाम स्वधावन्गुह्यं बिभर्षि ।
अञ्जन्ति मित्रं सुधितं न गोभिर्यद्दम्पती समनसा कृणोषि ॥२॥
तव श्रिये मरुतो मर्जयन्त रुद्र यत्ते जनिम चारु चित्रम् ।
पदं यद्विष्णोरुपमं निधायि तेन पासि गुह्यं नाम गोनाम् ॥३॥
तव श्रिया सुदृशो देव देवाः पुरू दधाना अमृतं सपन्त ।
होतारमग्निं मनुषो नि षेदुर्दशस्यन्त उशिजः शंसमायोः ॥४॥

3.

Tvám agne váruṇo jáyase yát tvám mitró bhavasi yát sámiddhaḥ | tvé víśve sahasas putra devás tvám índro dāśúshe mártyāya ‖ 1 ‖ tvám aryamā́ bhavasi yát kanī́nām náma svadhāvan gúhyam bibharshi | añjánti mitrám súdhitam ná góbhir yád dámpatī sámanasā kṛiṇóshi ‖ 2 ‖ táva śriyé marúto marjayanta rúdra yát te jánima cā́ru citrám | padám yád víshṇor upamā́m nidhā́yi téna pāsi gúhyam nā́ma gónām ‖ 3 ‖ táva śriyā́ sudṛíśo deva devā́ḥ purú dádhānā amṛítam sapanta | hótāram agním mánusho ní shedur daśasyánta uśíjaḥ śáṁsam āyóḥ ‖ 4 ‖

न त्वद्धोता पूर्वो अग्ने यजीयान्न काव्यैः परो अस्ति स्वधावः ।
विशश्च यस्या अतिथिर्भवासि स यज्ञेन वनवद्देव मर्तान् ॥५॥

ná tvád dhótā púrvo agne yájīyān ná kā́vyaiḥ paró asti svadhāvaḥ | viśáś ca yásyā átithir bhávāsi sá yajñéna vanavad deva mártān ‖ 5 ‖

3

O adorable God, when your glory is revealed, you become venerable to all, and when enkindled, your glory shines like the Sun. In you, O source of strength, all the powers of Nature's forces are centred. You are like a bounteous king to men, who offer sincere devotion to you. 1

O self-sustained fire-divine, you bear mysterious name, you become upholder of law in relation to maidens. They anoint you, like a welcomed friend, with milk and butter, when you make husband and wife of one mind. 2

For your glory, the cloudbearing winds sweep the firmanent. O Lord of cosmic vitality, your manifestation is charming and wonderful. Since the pervading lord has placed cosmic waters at the high place, you uphold the mysterious name. 3

O adorable Lord, Nature's forces are lovely. Through your glory and by their liberal gifts they gain immortality. Men desirous of long life, adore the fire-divine, the conveyor of offerings by homage and prayers. 4

There has been no granter of rewards, more venerable than you, O adorable God, nor shall there be one worthier of invocations through hymns of praises. The man, within whose house you live as guest, shall surely obtain prosperity and progeny through his noble deeds. 5

वयमग्ने वनुयाम त्वोता वसूयवो हविषा बुध्यमानाः ।
वयं समर्ये विदथेष्वह्नां वयं राया सहसस्पुत्र मर्तान् ॥६॥

vayám
agne vanuyāma tvótā vasūyávo havíshā búdhyamānāḥ | vayáṃ samaryé vidátheshv áhnāṃ vayáṃ rāyá sahasas putra mártān || 6 ||

॥ ७ ॥ यो न आगो अभ्येनो भरात्यधीदघमघशंसे दधात ।
जही चिकित्वो अभिशस्तिमेतामग्ने यो नो मर्चयति द्वयेन ॥७॥
त्वामस्या व्युषि देव पूर्वे दूतं कृण्वाना अयजन्त हव्यैः ।
संस्थे यदग्न ईयसे रयीणां देवो मर्तैर्वसुभिरिध्यमानः ॥८॥
अव स्पृधि पितरं योधि विद्वान्पुत्रो यस्ते सहसः सून ऊहे ।
कदा चिकित्वो अभि चक्षसे नोऽग्ने कदाँ ऋतचिद्यातयासे ॥९॥
भूरि नाम वन्दमानो दधाति पिता वसो यदि तज्जोषयासे ।
कुविद्देवस्य सहसा चकानः सुम्नमग्निर्वनते वावृधानः ॥१०॥
त्वमङ्ग जरितारं यविष्ठ विश्वान्यग्ने दुरितानि पर्षि ।
स्तेना अदृश्रन्रिपवो जनासोऽज्ञातकेता वृजिना अभूवन् ॥११॥

yó na ágo abhy éno bhárāty ádhīd agháṃ aghásaṅse dadhāta | jahí cikitvo abhíśastim etắṃ ágne yó no marcáyati dvayéna || 7 || tvắṃ asyā́ vyúshi deva pū́rve dūtáṃ kṛiṇvānā́ ayajanta havyaíḥ | saṃsthé yád agna íyase rayīṇắṃ devó mártair vásubhir idhyámānaḥ || 8 || áva spridhi pitáraṃ yódhi vidvā́n putró yás te sahasaḥ sūna ūhé | kadā́ cikitvo abhí cakshase nó 'gne kadā́ṅ ṛitacíd yātayāse || 9 || bhū́ri nā́ma vándamāno dadhāti pitā́ vaso yádi táj joshāyāse | kuvíd devásya sáhasā cakānáḥ sumnám agnír vanate vāvṛidhānáḥ || 10 || tvám aṅgá jaritā́raṃ yavishṭha víśvāny agne duritā́ti parshi | stenā́ adriśran ripávo jánāśó 'jñātaketā vṛijinā́ abhūvan || 11 ||

O adorable God, may we, the aspirants of wealth, aided by you, be safe under your protection ; may we acquire riches, through our devotion, be victorious in our struggles, and be successful in our worship every day; and may we, O source of strength, obtain prosperous sons and grandsons. 6

May adorable Lord inflict evil upon the evil-plotter, who commits sin or wickedness against us. May the sagacious Lord destroy the calumniator, who injures us with double-dealing. 7

At the dawn's flushing, O adorable Lord, people from the earliest times have been serving you with offerings, accepting you as the envoy of Nature's bounties. You, O bright shining fire-divine enkindled by the mortal devotees, please go to places of worship, the places where the wealth is stored. 8

May you carry him across the troubles, O Lord, the source of strength, who offers to you reverence, like a wise son to his father. O sagacious Lord, when will you look upon us ? When will you, O Lord, ordainer of eternal law, direct us to noble path ? 9

Glorifying you, he addresses you with many a name, when you, O Lord, the bestower of dwellings, as father are pleased to accept this. Verily the Lord, proud of His strength and splendour, bestows happiness upon His true devotee. 10

Most youthful adorable God, verily you bear your adorer safely beyond all his troubles. We now know our thieves and hostile people. We have, however, to guard against those who have gone underground. 11

इमे यामासस्त्वद्रिगभूवन्वसवे वा तदिदागो अवाचि ।
नाहायमग्निरभिशस्तये नो न रीषते वावृधानः परा दात् ॥१२॥

imé yámāsas tvadríg abhūvan vásave vā tád íd ágo avāci | náhāyám agnír abhíshastaye no ná ríshate vāvṛidhānáḥ párā dāt || 12 ||

(४) चतुर्थं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्यात्रेर्यो वसुभृत ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥१८॥ त्वामग्ने वसुपतिं वसूनामभि प्र मन्दे अध्वरेषु राजन् ।
त्वया वाजं वाजयन्तो जयेमाभि ष्याम पृत्सुतीर्मर्त्यानाम् ॥१॥
हव्यवाळग्निरजरः पिता नो विभुर्विभावा सुदृशीको अस्मे ।
सुगार्हपत्याः समिषो दिदीह्यस्मद्र्यक्सं मिमीहि श्रवांसि ॥२॥
विशां कविं विश्पतिं मानुषीणां शुचिं पावकं घृतपृष्ठमग्निम् ।
नि होतारं विश्वविदं दधिध्वे स देवेषु वनते वार्याणि ॥३॥
जुषस्वाग्न इळया सजोषा यतमानो रश्मिभिः सूर्यस्य ।
जुषस्व नः समिधं जातवेद आ च देवान्हविरद्याय वक्षि ॥४॥

4.

Tvám agne vásupatiṃ vásūnām abhí prá mande adhvaréshu rājan | tváyā vájaṃ vājayánto jayemābhí shyāma pṛitsutír mártyānām || 1 || havyavā́ḷ agnír ajáraḥ pitā́ no vibhúr vibhā́vā sudṛíśīko asmé | sugārhapatyā́ḥ sám ísho didīhy asmadryàk sám mimīhi śrávāṅsi || 2 || viśā́ṃ kavíṃ vispátim mā́nushīṇāṃ śúcim pāvakáṃ ghṛitáprishṭham agníṃ ní hótāraṃ viśvavídaṃ dadhidhve sá devéshu vanate vā́ryāṇi || 3 || jushásvāgna íḷayā sajóshā yátamāno raśmíbhiḥ sū́ryasya | jushásva naḥ samídhaṃ jātaveda ā́ ca devā́n havirádyāya vakshi || 4 ||

These eulogies have been directed towards you, and we have also confessed our crimes, O Lord, the giver of dwellings. May the adorable Lord, well-pleased by our praises, never yield us to the maligner or the malevolent. 12

4

O adorable Lord, sovereign king of wealth and treasures, I glorify you whilst busy at the selfless noble deeds. May we obtain the strength we long for, through you ; and through you, may we overcome the fierce attacks of the forces of wicked persons. 1

The eternal adorable Lord, the bearer of oblations, is our protector. He is all-pervading, resplendent, and pleasing in appearance. May He supply us plenty of food, in return of our well-maintained household fire and measure out to us abundant food and fame. 2

O men enshrine the cosmic fire in your hearts, as Lord of the Society of human beings, the pure, the purifying, balmed with water or butter and invoker of divine powers. He bestows upon His learned worshippers the choicest gifts. 3

O cosmic fire, competing with solar rays may you relish our offerings, and in this let your effulgence also participate. May you enjoy, O universally present fire, this fuel of ours, and bring here other Nature's bounties also to have their share. 4

जुष्टो॒ दमू॑ना॒ अति॑थिर्दुरो॒ण इ॒मं नो॑ य॒ज्ञमुप॑ याहि वि॒द्वान् ।
विश्वा॑ अग्ने अभि॒युजो॑ वि॒हत्या॑ शत्रू॒यता॑मा॒ भ॑रा॒ भोज॑नानि ॥५॥

júshṭo dámūnā átithir duroṇá imám no yajñám úpa yāhi vidvā́n | víṣvā agne abhiyújo vihátyā́ ṣatrūyatā́m ā́ bharā bhójanāni || 5 ||

॥१६॥ व॒धेन॑ दस्यु॑ प्र हि चा॒तय॑स्व॒ वयः॑ कृण्वा॒नस्त॒न्वे॒३॒॑ स्वायै॑ ।
पिपर्षि॒ यत्स॑हसस्पुत्र दे॒वान्त्सो अ॑ग्ने पाहि॒ नृत॑म॒ वाजे॑ अ॒स्मान् ॥६॥
व॒यं ते॑ अग्न उ॒क्थैर्वि॑धेम व॒यं ह॒व्यैः पा॑वक भद्रशोचे ।
अ॒स्मे र॒यिं वि॒श्ववा॑रं समि॒न्वास्मे विश्वा॑नि॒ द्रवि॑णानि धेहि ॥७॥

vadhéna dásyum prá hí cātáyasva váyaḥ kṛiṇvānás tanvè svā́yai | píparshi yát sahasas putra devā́n só agne pāhi nṛitama vā́je asmā́n || 6 || vayám te agna ukthaír vidhema vayám havyaíḥ pāváka bhadraśoce | asmé rayím viṣvávāraṃ sám invāsmé víṣvāni drāviṇāni dhehi || 7 ||

अ॒स्माक॑मग्ने अध्व॒रं जु॑षस्व॒ सह॑सः सूनो त्रिषधस्थ ह॒व्यम् ।
व॒यं दे॒वेषु॑ सुकृ॒तः स्या॑म॒ शर्म॑णा नस्त्रिव॒रूथे॑न पाहि ॥८॥
विश्वा॑नि नो दुर्ग॒हा जा॑तवेदः॒ सिन्धु॑ं न॒ नावा॑ दुरि॒तात्ति॑ पर्षि ।
अग्ने॑ अत्रि॒वन्नम॑सा गृणा॒नो॒३॒॑ऽस्माकं॑ बोध्यवि॒ता त॒नूना॑म् ॥९॥

asmā́kam agne adhvaráṃ jushasva sáhasaḥ sūno trishadhastha havyám | vayám devéshu sukṛítaḥ syāma śármaṇā nas trivárūthena pāhi || 8 || víṣvāni no durgáhā jātavedaḥ síndhuṃ ná nāvā́ duritā́ti parshi | ágne atriván námasā gṛiṇānò 'smā́kam bodhy avitā́ tanū́nām || 9 ||

O adorable Lord, you are loving, generous and honoured as respectable guest in our homes. May you come to bless our fire-ritual. May you having scattered all our adversaries, bring to us the possessions of our foe-men. 5

O adorable Lord, may you demolish, with your weapon, the wicked, appropriating possessions for the benefit of such persons, as belong to you. O source of strength, chief of leaders, inasmuch as you satisfy Nature's bounties, so may you, protect us in our struggles. 6

O Lord of auspicious lustre, and purifier, we adore you, with our hymns and offerings. May you bestow upon us all desired riches ; bestow upon us all sorts of treasures. 7

O source of strength, dweller in three regions, accept our devotion and offerings. May we be regarded among learned as the doers of good. May you protect us with triply-guarding shelter. 8

May you bear us, O omniscient Lord, over all unsurmountable woes and evils, as on a boat across a river. O Lord, we, like any other person liberated glorify you with reverence. You very well known that you alone are the guardian of our person. 9

यस्त्वा हृदा कीरिणा मन्यमानोऽमर्त्यं मर्त्यो जोहवीमि ।
जातवेदो यशो अस्मासु धेहि प्रजाभिरग्ने अमृतत्वमश्याम ॥१०॥
यस्मै त्वं सुकृते जातवेद उ लोकमग्ने कृणवः स्योनम ।
अश्विनं स पुत्रिणं वीरवन्तं गोमन्तं रयिं नशते स्वस्ति ॥११॥

yás tvā hṛidā́ kīríṇā mányamāno 'martyam mártyo jóhavīmi | jā́tavedo yáśo asmā́su dhehi prajā́bhir agne amṛitatvám aśyām || 10 || yásmai tvā́m sukṛíte jātaveda u lokám agne kṛiṇávaḥ syonám | aśvínam sá putríṇam vīrávantam gómantam rayím naśate svastí || 11 ||

(५) पञ्चमं सूक्तम्

(१ ११) एकादशर्चस्यास्य सूक्तस्यात्रेयो वसुश्रुत ऋषिः । (१) प्रथमर्चे इध्मः समिद्धो वाग्निः. (२) द्वितीयाया नराशंस. (३) तृतीयाया इळः. (४) चतुर्थ्या बर्हिः. (५) पञ्चम्या देवा द्वारः. (६) षष्ठ्या उषासानक्ता. (७) सप्तम्या दैव्यौ होतारौ प्रचेतसौ, (८) अष्टम्यास्तिस्रो देव्यः सरस्वतीळाभारत्यः. (९) नवम्यास्त्वष्टा (१०) दशम्या वनस्पतिः (११) एकादश्याश्च स्वाहाकृतयो देवताः । गायत्री छन्दः ॥

५० सुसमिद्धाय शोचिषे घृतं तीव्रं जुहोतन । अग्नये जातवेदसे ॥१॥
नराशंसः सुपूर्दतीमं यज्ञमदाभ्यः । कविर्हि मधुहस्त्यः ॥२॥
ईळितो अग्न आ वहेन्द्रं चित्रमिह प्रियम् । सुखे रथेभिरूतये ॥३॥
ऊर्णम्रदा वि प्रथस्वाभ्यर्का अनूषत । भवा नः शुभ्र सातये ॥४॥
देवीर्द्वारो वि श्रयध्वं सुप्रायणा न ऊतये । प्र प्र यज्ञं पृणीतन ॥५॥

5.

Súsamiddhāya śocíshe ghṛitáṃ tīvráṃ juhotana | agnáye jātávedase || 1 || nárāśáṅsaḥ sushūdatīmáṃ yajñám ádābhyaḥ | kavír hí mádhuhastyaḥ || 2 || ilito agna á vahéndraṃ citrám ihá priyám | sukhaí ráthebhir ūtáye || 3 || úrṇamradā ví prathasvābhy àrkā́ anūshata | bhávā naḥ śubhra sātáye || 4 || dévīr dvāro ví śrayadhvaṃ suprāyaṇā́ na ūtáye | prá-pra yajñám pṛiṇītana || 5 ||

Though mortal, I earnestly invoke you, O immortal Lord, praising you with a devoted heart. O omniscient Lord, may you vouchsafe me, fame and repute, and may I obtain immortality through the continuance of my posterity. 10

O omniscient adorable God, upon whatsoever performer of noble acts, you cast a favourable regard, he enjoys welfare and wealth, and becomes the possessor of horses, brave sons, cows and cattle. 11

5

Offer hot and clarified butter to the well-kindled shining omnipresent fire-divine. 1

Ever-praised by men, the fire-divine inspires sacred acts, He is wise, uninjurable, and sweet-handed. 2

Adored, O fire-divine, bring hither the splendid and friendly sun, with his easy-going chariot for our protection. 3

May you spread your grassy seats soft as a sooly blanket, and sing holy hymns. May the splendrous Lord grant rewards to us. 4

O divine doors, be easy of access for our protection ; may our sacred worship be a success. 5

॥२१॥ सुप्रतीके वयोवृधा यह्वी ऋतस्य मातरा । दोषामुषासमीमहे ॥६॥
वातस्य पत्मन्नीळिता देव्या होतारा मनुषः । इमं नो यज्ञमा गतम् ॥७॥
इळा सरस्वती मही तिस्रो देवीर्मयोभुवः । बर्हिः सीदन्त्वस्रिधः ॥८॥
शिवस्त्वष्टरिहा गहि विभुः पोष उत त्मना । यज्ञेयज्ञे न उदव ॥९॥
यत्र वेत्थ वनस्पते देवानां गुह्या नामानि । तत्र हव्यानि गामय ॥१०॥
स्वाहाग्नये वरुणाय स्वाहेन्द्राय मरुद्भ्यः । स्वाहा देवेभ्यो हविः ॥११॥

suprátīke vayovṛídhā yahvī́ ṛitásya mātárā | doshā́m ushā́sam īmahe || 6 || vátasya pátmann ilitā́ daívyā hótārā mánushaḥ | imā́ṃ no yajñám ā́ gatam || 7 || íḷā sárasvatī — || 8 || śivás tvashṭar ihā́ gahi vibhúḥ pósha utá tmánā | yajñé-yajñe na úd ava || 9 || yátra véttha vanaspate devā́nāṃ gúhyā nā́māni | tátra havyā́ni gamaya || 10 || svā́hāgnáye váruṇāya svā́héndrāya marúdbhyaḥ | svā́hā devébhyo havíḥ || 11 ||

(६) षष्ठ सूक्तम्

(१-१०) दशचस्यास्य सूक्तस्यात्रेयो वसुश्रुत ऋषिः । अग्निर्देवता । पङ्क्तिश्छन्दः ॥

॥२२॥ अग्निं तं मन्ये यो वसुरस्तं यं यन्ति धेनवः ।
अस्तमर्वन्त आशवोऽस्तं नित्यासो वाजिन इषं स्तोतृभ्य आ भर ॥१॥

6.

Agnim tám manye yó vásur ástaṃ yáṃ yánti dhenávaḥ | ástam árvanta āśávó 'staṃ nítyāso vājína íshaṃ stotṛíbhya ā́ bhara || 1 ||

We supplicate the evening and dawn who are lovely, givers of longevity, mighty and the abiders of eternal laws. 6

Glorified may you, O divine invokers of Nature's bounties come with the speed of wind to bless the sacred worship of this man, the institutor. 7

May the divine spirit of wisdom, speech and prosperity, the benevolent sources of happiness, perpetually have the proper seat within our hearts. 8

O benevolent and plentiful architect of universe, being propitious, come of your own accord, and help us in our every sacred act. 9

Wherever you know, O Lord of vegetation, the secret forms of Nature's bounties to be, thither may you send our offerings. 10

Hail to the adorable, hail to the venerable, and hail to the resplendent Lord ; hail to the vital principles and hail with oblations to other Nature's bounties. 11

6

I glorify that adorable Lord, who provides habitation ; gives shelter to the milch-kine, and to the fleet-foot coursers. The constant offerers of homage also seek him. May you, O Lord, grant nourishment to those, who adore you. 1

सो अग्नियो वसुर्गृणे सं यमायन्ति धेनवः ।
समर्वन्तो रघुद्रुवः सं सुजातासः सूरय इषं स्तोतृभ्य आ भर ॥२॥
अग्निर्हि वाजिनं विशे ददाति विश्वचर्षणिः ।
अग्नी राये स्वाभुवं स प्रीतो याति वार्यमिषं स्तोतृभ्य आ भर ॥३॥
आ ते अग्न इधीमहि द्युमन्तं देवाजरम् ।
यद्ध स्या ते पनीयसी समिद्दीदयति द्यवीषं स्तोतृभ्य आ भर ॥४॥
आ ते अग्न ऋचा हविः शुक्रस्य शोचिषस्पते ।
सुश्चन्द्र दस्म विश्पते हव्यवाट् तुभ्यं हूयत इषं स्तोतृभ्य आ भर ॥५॥

só agnír yó vásur gṛiṇé sám yám āyánti dhenávaḥ | sám árvanto raghudrúvaḥ sáṃ sujātásaḥ sūráya ísham — ‖ 2 ‖ agnír hí vājínaṃ viśé dádāti viśvácarshaṇiḥ | agní rāyé svābhúvaṃ sá prītó yāti váryam ísham — ‖ 3 ‖ á́ te agna idhīmahi dyumántaṃ devājáram | yád dha syá́ te pánīyasī samíd dīdáyati dyávísham — ‖ 4 ‖ á́ te agna ṛicá havíḥ śúkrasya śocishas pate | súścandra dásma víśpate hávyavāṭ túbhyaṃ hūyata ísham — ‖ 5 ‖

[२३] प्रो त्ये अग्नयोऽग्निषु विश्वं पुष्यन्ति वार्यम् ।
ते हिन्विरे न इन्विरे न इषण्यन्त्यानुषगिषं स्तोतृभ्य आ भर ॥६॥
तव त्ये अग्ने अर्चयो महि व्राधन्त वाजिनः ।
ये पत्वभिः शफानां व्रजा भुरन्त गोनामिषं स्तोतृभ्य आ भर ॥७॥

pró tyé agnáyo 'gníshu víśvam pushyanti váryam | té hinvire tá invire tá ishaṇyanty ánushág ísham — ‖ 6 ‖ táva tyé agne arcáyo máhi vrādhanta vājínaḥ | yé pátvabhiḥ saphánāṃ vrajá bhuránta gónām ísham — ‖ 7 ‖

He is the adorable Lord praised as the giver of dwellings to whom the milch-kine, the short-paced horse and devout worshippers of high descent come. May you, O Lord, grant nourishment to those, who adore you. 2

Adorable God, the observer of all mankind, gives energised food to the man who worships Him. When pleased, He bestows to the aspirants that wealth, which is precious on its own. May you, O Lord, grant nourishment to those, who adore you. 3

O adorable Lord, we kindle your light, bright and undiminishing, so that its blazes keep shining deep in our hearts. May you, O Lord, grant nourishment to those, who adore you. 4

O adorable God, Lord of bright light, bestower of bliss, splendrous, protector of men, the accepter of devotions, to you the worship is offered with the sacred hymns. May you, O Lord, grant nourishment to those, who adore you. 5

These divine flames, enshrined in the worshipful hearts, cherish everything that is precious. They give delight, spread wide within, and perpetually crave for fresh feed. May you, O Lord, grant nourishment to those, who adore you. 6

O adorable Lord, when nourished, these flames of devotion, spread out with the swift speed of horses, and reach the centre, the seat of wisdom and knowledge. May you grant, O Lord, nourishment to those, who adore you. 7

नवा नो अग्न आ भर स्तोतृभ्यः सुक्षितीरिषः ।
ते स्याम य आनृचुस्त्वादूतासो दमेदम इषं स्तोतृभ्य आ भर ॥८॥
उभे सुश्चन्द्र सर्पिषो दर्वी श्रीणीष आसनि ।
उतो न उत्पुपूर्या उक्थेषु शवसस्पत इषं स्तोतृभ्य आ भर ॥९॥
एवाँ अग्निमजुर्यमुर्गीर्भिर्यज्ञेभिरानुषक् ।
दधदस्मे सुवीर्यमुत त्यदाश्वश्व्यमिषं स्तोतृभ्य आ भर ॥१०॥

návā no agna á bharā stotṛíbhyaḥ sukshitír íshaḥ | té syáma yá ānṛicús tvádūtāso dáme-dame íshaṃ — ‖ 8 ‖ ubhé suścandra sarpísho dárvī śrīṇīsha āsáni | utó na út pupūryā ukthéshu śavasas pata íshaṃ — ‖ 9 ‖ evấṅ agníṃ ajuryamur gīrbhír yajñébhir ānushák | dádhad asmé suvíryam utá tyád āśvāśvyam íshaṃ — ‖ 10 ‖

(७) सप्तम सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्यात्रेय इष ऋषिः । अग्निर्देवता । (१-९) प्रथमादिनवर्चामनुष्टुप्, (१०) दशम्याश्च पाङ्क्तश्छन्दसी ॥

सख्यायः सं वः सम्यञ्चमिषं स्तोमं चाग्नये ।
वर्षिष्ठाय क्षितीनामूर्जो नप्त्रे सहस्वते ॥१॥
कुत्रा चिद्यस्य समृतौ रण्वा नरो नृषदने ।
अर्हन्तश्चिद्यमिन्धते संजनयन्ति जन्तवः ॥२॥

7.

Sákhāyaḥ sáṃ vaḥ samyáñcam íshaṃ stómaṃ cāgnáye | várshishṭhāya kshitīnám ūrjó náptre sáhasvate ‖ 1 ‖ kútrā cid yásya sámṛitau raṇvá náro nṛishádane | árhantaś cid yám indhaté saṃjanáyanti jantávaḥ ‖ 2 ‖

O adorable Lord, grant fresh food, and happy homes to those who praise you. For us who worship you, you are envoy in every house. May you grant, O Lord, nourishment to those, who adore you. 8

O adorable, the Lord of strength, and bestower of bliss, in order that you fulfil our aspirations, may you accept our devotion as the fire receiving in its mouth the oblations of butter, two ladles full at our solemn rites. May you, O Lord, grant nourishment to those, who adore you. 9

Thus, O adorable Lord, we duly serve you with praises and with offerings successively. So, may you give us what we crave,—lot of brave sons, and wealth of fleet steeds. May you, O Lord, grant nourishment to those, who adore you. 10

7

Friends, offer best homage and praise to the fire-divine, the most liberal benefactor of men, and the powerful son of strength. 1

Where is that cosmic fire in whose presence men rejoice, while offering homage in congregational halls, whom worthy devotees enkindle, and all living beings generate. 2

सं यदिषो वनामहे सं हव्या मानुषाणाम् ।
उत द्युम्नस्य शवस ऋतस्य रश्मिमा ददे ॥३॥
स स्मा कृणोति केतुमा नक्तं चिद्दूर आ सते ।
पावको यद्वनस्पतीन्प्र स्मा मिनात्यजरः ॥४॥
अव स्म यस्य वेषणे स्वेदं पथिषु जुह्वति ।
अभीमह स्वजेन्यं भूमा पृष्ठेव रुरुहुः ॥५॥

sáṃ yád ishó vánāmahe sáṃ havyā́ mánushāṇāṃ | utá dyumnásya ṣávasa ṛitásya raṣmím ā́ dade ‖ 3 ‖ sá smā kṛiṇoti ketúm ā́ náktaṃ cid dūrá ā́ saté | pāvakó yád vánaspátīn prá smā mināty ajáraḥ ‖ 4 ‖ áva sma yásya véshaṇe svédam pathíshu júhvati | abhī́m áha svájenyaṃ bhúmā pṛishṭhéva ruruhuḥ ‖ 5 ‖

॥ २५ ॥ यं मर्त्यः पुरुस्पृहं विदद्विश्वस्य धायसे ।
प्र स्वादनं पितूनामस्तेतातिं चिदायवे ॥६॥
स हि ष्मा धन्वाक्षितं दाता न दात्या पशुः ।
हिरिश्मश्रुः शुचिदन्नभुर्गनिभृष्टतविषिः ॥७॥
शुचिः ष्म यस्मा अत्रिवत्प्र स्वधितीव रीयते ।
सुष्वरमत मातरा क्राणा यदानशे भगम् ॥८॥
आ यस्ते सर्पिरासुतेऽग्ने शमस्ति धायसे ।
एषु द्युम्नमुत श्रव आ चित्तं मर्त्येषु धाः ॥९॥

yám mártyaḥ puruspṛíhaṃ vidád víṣvasya dhā́yase | prá svā́danam pitūnā́m ástatātiṃ cid āyáve ‖ 6 ‖ sá hí shmā dhánvākshitaṃ dā́tā ná dā́ty ā́ paṣúḥ | hírishmaśruḥ ṣúcidann ṛibhúr ánibhṛishṭatavishiḥ ‖ 7 ‖ ṣúciḥ shma yásmā atrivát prá svádhitīva ríyate | sushúr asūta mātā́ krāṇā́ yád ānaṣé bhágam ‖ 8 ‖ á yás te sarpirāsuté 'gne ṣám ásti dhā́yase | aíshu dyumnáṃ utá ṣráva á cittáṃ mártyeshu dhāḥ ‖ 9 ‖

When we present to him devotional homage, and when he accepts the offerings of men, then by the strength of his divine splendour, he assumes the radiance of eternal truth. 3

Verily he gives a signal during the darkness of night to one, who is far off, when he, the purifier, the undecaying, consumes the forest tree. 4

At whose worship the devotees pour the dripping butter upon the ritual fire, and streams mount along the flames, as if ones own son riding upon the back of his father. 5

Him whom, the desired of many, the devout man recognizes as the sustainer of all, the giver of flavour to food and the provider of home to every living man. 6

He, who is vast and possessor of irresistible strength, crops the dry ground strewn with grass and wood, like a herd, while grazing ; he, as if, with a golden beard, and shining teeth. 7

Bright as an axe is he, to whom the mortal sage, exempt from the three types of pains, offers worship ; he, whom his prolific mother, the fire-stick, has given birth to. The benefactor fire then receives the offerings. 8

O adorable Lord, the accepter of homage, like the fire accepting butter, the upholder of all, be delighted by our praise. May you bestow upon the worshippers fame, food and intelligence. 9

इति चिन्मन्युमधिजस्त्वादातमा पशुं ददे ।
आदग्ने अपृणतोऽत्रिः सासह्यादस्यूनिषः सासह्यान्नॄन् ॥१०॥

íti cin manyúm adhríjas tvádātam á paśúṃ dade | ád agne ápṛiṇato 'triḥ sāsahyād dásyūn iśháḥ sāsahyān nṛín || 10 ||

(८) अष्टमं सूक्तम्

(१–७) समर्चस्यास्य सूक्तस्यात्रेय इष ऋषिः । अग्निर्देवता । जगती छन्द ॥

॥२६॥ त्वामग्न ऋतायवः समीधिरे प्रत्नं प्रत्नास ऊतये सहस्कृत ।
पुरुश्चन्द्रं यजतं विश्वधायसं दमूनसं गृहपतिं वरेण्यम ॥१॥
त्वामग्ने अतिथिं पूर्व्यं विशः शोचिष्केशं गृहपतिं नि षेदिरे ।
बृहत्केतुं पुरुरूपं धनस्पृतं सुशर्माणं स्ववसं जरद्विषम ॥२॥
त्वामग्ने मानुषीरीळते विशो होत्राविदं विविचिं रत्नधातमम ।
गुहा सन्तं सुभग विश्वदर्शतं तुविष्वणसं सुयजं घृतश्रियम ॥३॥

8.

Tvám agna ṛitāyávaḥ sám īdhire pratnám pratnāsa ūtáye sahaskṛita | puruścandrám yajatám viśvádhāyasaṃ dámūnasaṃ gṛihápatiṃ váreṇyam || 1 || tvám agne átithim pūrvyáṃ víśaḥ śocíshkeśaṃ gṛihápatiṃ ní shedire | bṛihátketum pururúpaṃ dhanasprítaṃ suśármāṇaṃ svávasaṃ jaradviśham || 2 || tvám agne mánushīr iḷate víśo hotrāvídaṃ vivicíṃ ratnadhátamam | gúhā sántaṃ subhaga viśvádarśataṃ tuvishvaṇásaṃ suyájaṃ ghṛitaśríyam || 3 ||

O adorable Lord, may he, the triply liberated sage, take all the gifts of cattle and wealth, offered to you, and with that aid subdue the hostile men. 10

8

O adorable Lord, you are inspirer of strength. From the earliest times, ancient devotees, the lovers of truth, have been enkindling your love in their hearts for their preservation. You are eternal, bliss-bestower, adorable, nourisher of universe, liberal giver, lord of the home holder, and venerable. 1

O adorable Lord, men enshrine you in their hearts, as their dear ancient guest, and master of their homes. You are brilliant like the blazing flame of fire, highly enlightened, and multiform. You are dispenser of wealth, bestower of happiness, kind protector and destroyer of decay and rot. 2

Human beings glorify you, O gracious adorable Lord, the appreciator of offerings, the discriminator between virtue and vice and the most liberal giver of precious things. You the auspicious, stay concealed in the innermost cavity and yet at times visible to all, and your loud voice is heard by them. You just as fire with butter, are honoured by holy hymns and glorified by loving devotion. 3

त्वामग्ने धर्णसिं विश्वधा वयं गीर्भिर्गृणन्तो नमसोप सेदिम ।
स नो जुषस्व समिधानो अङ्गिरो देवो मर्तस्य यशसा सुदीतिभिः ॥४॥
त्वमग्ने पुरुरूपो विशेविशे वयो दधासि प्रत्नथा पुरुष्टुत ।
पुरूण्यन्ना सहसा वि राजसि त्विषिः सा ते तित्विषाणस्य नाधृषे ॥५॥
त्वामग्ने समिधानं यविष्ठ्य देवा दूतं चक्रिरे हव्यवाहनम् ।
उरुज्रयसं घृतयोनिमाहुतं त्वेषं चक्षुर्दधिरे चोदयन्मति ॥६॥
त्वामग्ने प्रदिव आहुतं घृतैः सुम्नायवः सुषमिधा समीधिरे ।
स वावृधान ओषधीभिरुक्षितोऽभि ज्रयांसि पार्थिवा वि तिष्ठसे ॥७॥

tvắm agne dharṇasíṃ viṣvádhā vayáṃ gīrbhír gṛiṇánto námasópa sedima | sá no jushasva samidhānó aṅgiro devó mártasya yaṣásā sudītíbhiḥ || 4 || tvám agne pururúpo viṣé-viṣe váyo dadhāsi pratnáthā purushṭuta | purúṇy ánnā sáhasā ví rājasi tvíshiḥ sá te titvishāṇásya nádhṛíshe || 5 || tvắm agne samidhānáṃ yavishṭhya devá dūtáṃ cakrire havyavấhanam | urujráyasaṃ ghṛitáyonim ấhutaṃ tveshấṃ cákshur dadhire codayánmati || 6 || tvắm agne pradíva áhutaṃ ghṛitaíḥ sumnáyávaḥ sushamídhā sám idhire | sá vāvṛidhāná óshadhubhir ukshitó ’bhí jráyāṅsi pārthivā ví tishṭhase || 7 ||

(९) नवम सूक्तम्

(१-३) सप्तचरस्यास्य सूक्तस्यात्रेयो गय ऋषिः । अग्निर्देवता । (१-४, ६) प्रथमादिचतुर्ऋचां पङ्क्त्याधानुष्टुप् (५, ७) पञ्चमीसप्तम्योश्च पाङ्क्तश्छन्दसी ॥

॥१॥ त्वामग्ने हविष्मन्तो देवं मर्तास ईळते ।
मन्ये त्वा जातवेदसं स हव्या वक्ष्यानुषक् ॥१॥

9.

Tvám agne havíshmanto devám mártāsa īḷate | mánye tva jātavedasaṃ sá havyá vakshy ānushák || 1 ||

We are drawn near you, O all-sustaining adorable God, adoring you in many ways, singing songs and with reverence. May you, O self-illumined Lord, when enkindled like fire, be propitious to us and with your radiance make us glorious. 4

O adorable Lord, multiform, you grant nourishment to each and every mortal. You by your might, are sovereign over all sorts of nourishing food. Your splendour, when blazing brightly, is unrivalled. 5

O adorable God, ever young, when you are pleased, Nature's bounties are inspired by you and take you as the bearer of homage. Your glory is wide-reaching. Your love to the devotee when invoked, is enkindled as fire with butter. The men inspired by their understanding accept you as the brilliant eye of the universe. 6

From the earliest times, men seeking joy have been kindling you with earnest invocations and devotion, just as fire with fuel and butter. Again, just as sprinkled with butter and fed with plants, the fire spreads all over the layers of land, similarly, you, by the devotion, enlighten the entire life of the worshipper. 7

9

Mortal men with reverential homage, glorify you, O fire-divine. I adore you, O Lord, cognizant of all that is born, so that you may please convey my offerings to Nature's forces. 1

अग्निर्होता दास्वतः क्षयस्य वृक्तबर्हिषः ।
सं यज्ञासश्चरन्ति यं सं वाजासः श्रवस्यवः ॥२॥
उत स्म यं शिशुं यथा नवं जनिष्टारणी ।
धर्तारं मानुषीणां विशामग्निं स्वध्वरम् ॥३॥
उत स्म दुर्गृभीयसे पुत्रो न ह्वार्याणाम् ।
पुरू यो दग्धासि वनाग्ने पशुर्न यवसे ॥४॥
अधा स्म यस्यार्चयः समक्तमंयन्ति धूमिनः ।
यदीमह त्रितो दिव्युप ध्मातेव धमति शिशीते धातरी यथा ॥५॥

agnír hótā dāsvataḥ kshāyasya vṛiktábarhishaḥ | sáṃ yajñásas cáranti yáṃ sáṃ vājāsaḥ śravasyávaḥ || 2 || utá sma yáṃ śiśuṃ yathā návaṃ jánishṭāráṇī | dhartáram mánushīṇāṃ viśám agníṃ svadhvarám || 3 || utá sma durgṛibhīyase putró ná hvāryāṇām | purū yó dágdhāsi vánāgne paśúr ná yávase || 4 || ádha sma yásyārcáyaḥ samyák samyánti dhūmínaḥ | yád īm áha tritó divy úpa dhmāteva dhámati śiśīte dhmātárī yathā || 5 ||

तवाहमग्न ऊतिभिर्मित्रस्य च प्रशस्तिभिः ।
द्वेषोयुतो न दुरिता तुर्याम मर्त्यानाम् ॥६॥
ते नो अग्ने अभी नरो रयिं सहस्व आ भर ।
स क्षेपयत्स पोषयद्भुवद्वाजस्य सातय उतैधि पृत्सु नो वृधे ॥७॥

távāhám agna ūtíbhir mitrásya ca práśastibhiḥ | dveshoyúto ná duritā turyáma mártyānām || 6 || táṃ no agne abhí náro rayíṃ sahasva á bhara | sá kshepayat sá poshayad bhúvad vájasya sātáya utaídhi pṛitsú no vṛidhé || 7 ||

Adorable Lord evokes Nature's bounties to proceed to the home of that person who liberally gives and whose heart is free of impurities ; and further, in whom congregate all sacrifices, securing food and fame. 2

It (the attrition fire) is the one which the two wooden sticks have engendered, like a new-born infant. This has become the supportor of men, and therefore, it fully deserves our adoration for peaceful purposes. 3

It is very hard to harness this fire, like the taming of the offsprings of wriggling snakes. O terrestrial fire, you have the capacity of burning forests as an animal consuming fodder. 4

The fire emits forth the smoke and the flames intensely collect and then diffuse to the three regions. The fire inflates in the firmament like the blower of a bellows and then sharpens its flames as the fire blazing from the blast of the blower. 5

O fire may we through your friendly and protective aids, and by our praises of you, subdue the wickedness of mortal men, and destroy the malignant. 6

O powerful fire, upon us, the institutors of holy acts, please bestow affluence. May this fire lay off our foes, and protect and nourish us and help in procuring energised food. May it be with us in our struggles for success. 7

(१०) दशम सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्यात्रेयो गय ऋषिः । अग्निर्देवता । (१-३ ५-६) प्रथमादितृचस्य पञ्चमी पङ्क्त्योर्ऋचोश्चानुष्टुप् (४, ७) चतुर्थीसप्तम्योश्च पङ्क्तिश्छन्दसी ॥

॥२॥

अग्न ओजिष्ठमा भर द्युम्नमस्मभ्यमध्रिगो ।
प्र नो राया परीणसा रत्सि वाजाय पन्थाम ॥१॥
त्वं नो अग्ने अद्भुत क्रत्वा दक्षस्य मंहना ।
त्वे असुर्यमारुहत्क्राणा मित्रो न यज्ञियः ॥२॥
त्वं नो अग्न एषां गयं पुष्टिं च वर्धय ।
ये स्तोमेभिः प्र सूरयो नरो मघान्यानशुः ॥३॥
ये अग्ने चन्द्र ते गिरः शुम्भन्त्यश्वराधसः ।
शुष्मेभिः शुष्मिणो नरो दिवश्चिद्येषां बृहत्सुकीर्तिर्बोधति त्मना ॥४॥
तव त्ये अग्ने अर्चयो भ्राजन्तो यन्ति धृष्णुया ।
परिज्मानो न विद्युतः स्वानो रथो न वाजयुः ॥५॥
नू नो अग्न ऊतये सबाधसश्च रातये ।
अस्माकासश्च सूरयो विश्वा आशास्तरीषणि ॥६॥
त्वं नो अग्न अङ्गिरः स्तुतः स्तवान आ भर ।
होतर्विभ्वासहं रयिं स्तोतृभ्यः स्तवसे च न उतैधि पृत्सु नो वृधे ॥७॥

10.

Agna ójishṭham á bhara dyumnám asmábhyam adhrigo | prá no rāyā́ párīṇasā rátsi vā́jāya pánthām ‖ 1 ‖ tvám no agne adbhuta krátvā dákshasya maṅhánā | tvé asuryàm áruhat krāṇā́ mitró ná yajñíyaḥ ‖ 2 ‖ tvám no agna eshām gáyam pushṭím ca vardhaya | yé stómebhiḥ prá sūráyo náro maghā́ny ānaśúḥ ‖ 3 ‖ yé agne candra te gíraḥ śumbhánty áśvarādhasaḥ | śúshmebhiḥ śushmíṇo náro diváś cid yéshām bṛihát sukīrtír bódhati tmánā ‖ 4 ‖ táva tyé agne arcáyo bhrā́janto yanti dhṛishṇuyā́ | párijmāno ná vidyútaḥ svānó rátho ná vājayúḥ ‖ 5 ‖ nú no agna ūtáye sabā́dhasaś ca rātáye | asmā́kāsaś ca sūráyo víśvā áśās tarīshāṇi ‖ 6 ‖ tvám no agne aṅgira stutá stávāna á bhara | hótar vibhvāsáhaṃ rayím stotṛ́bhya stávase ca na utaídhi pṛitsú no vṛidhé ‖ 7 ‖

10

O adorable Lord of irresistible powers, bring to us most powerful and resistless splendour, may you invest us with over-flowing store of wealth, and mark out for us the paths to spiritual enlightenment. 1

O marvellous adorable Lord, gratified by our noble acts, invest in us greatness of vigour. In you abides the strength, necessary to destroy wickedness and evils. You, the O embodiment of holiness, are actively engaged like the radiant sun. 2

O adorable Lord, increase means of sustenance and house and home of ours who are wise and have acquired prosperity through the chanting of vedic hymns. 3

O blissful supreme Lord, those who glorify you with hymns, obtain richness of vitality and are invigorated with the foe-destroying energies. Their fame reaches the height of firmament. This they gain by your own accord (i.e. by your favour). 4

O adorable Lord, these your bright and fierce flames of glory spread all over like the lightnings flashing around and are like a rattling car forcibly procuring foodgrains. 5

Now O adorable Lord, come swiftly for our protection, and for bestowing riches to the needy and oppressed. And may all the aspirations of our enlightened ones be fulfilled. 6

O adorable Lord, dear as our life, glorified in the past, glorified at present, invoker of Nature's forces, bring unto us riches enabling us to overcome the mighty. May you give to your praisers ability to extol you, and be near us for success in struggles. 7

(११) एकादश सूक्तम्

(१-६) पञ्चचस्यास्य सूक्तस्यात्रेय सुतम्भर ऋषि । आग्नेयानि । त्रिष्टुप् छन्द ।

॥३॥ जनस्य गोपा अजनिष्ट जागृविरग्निः सुदक्षः सुवृताय नव्यसे ।
घृतप्रतीको बृहता दिविस्पृशा द्युमद्वि भाति भरतेभ्यः शुचिः ॥१॥
यज्ञस्य केतुं प्रथमं पुरोहितमग्निं नरस्त्रिषधस्थे समीधिरे ।
इन्द्रेण देवैः सरथं स बर्हिषि सीदन्नि होता यजथाय सुक्रतुः ॥२॥
असंमृष्टो जायसे मातरोः शुचिर्मन्द्रः कविरुदनिष्ठो विवस्वतः ।
घृतेन त्वावर्धयन्नग्न आहुत धूमस्ते केतुरभवद्दिवि श्रितः ॥३॥

11.

Jánasya gopā́ ajanishṭa jā́gṛivir agníḥ sudákshaḥ suvitā́ya návyase | ghṛitápratīko bṛihatā́ divispṛíśā dyumnád ví bhāti bharatébhyaḥ śúciḥ ‖ 1 ‖ yajñásya ketúm prathamā́m puróhitam agnim náras trishadhasthé sám īdhire | índreṇa devaíḥ saráthaṃ sá barhíshi sídan ní hótā yajáthāya sukrátuḥ ‖ 2 ‖ ásammṛishṭo jāyase mātróḥ śúcir mandráḥ kavír úd atishṭho vivásvataḥ | ghṛiténa tvāvardhayann agna āhuta dhūmás te ketúr abhavad diví śritáḥ ‖ 3 ‖

अग्निर्नो यज्ञमुप वेतु साधुयाग्निं नरो वि भरन्ते गृहेगृहे ।
अग्निर्दूतो अभवद्धव्यवाहनोऽग्निं वृणाना वृणते कविक्रतुम् ॥४॥
तुभ्येदमग्ने मधुमत्तमं वचस्तुभ्यं मनीषा इयमस्तु शं हृदे ।
त्वां गिरः सिन्धुमिवावनीर्महीरा पृणन्ति शवसा वर्धयन्ति च ॥५॥

agnír no yajñám úpa vetu sādhuyā́gním náro ví bharante gṛihé-gṛihe | agnír dūtó abhavad dhavyavā́hano 'gním vṛiṇānā́ vṛiṇate kaví-kratum ‖ 4 ‖ túbhyedám agne mádhumattamam vácas túbhyam manīshā́ iyám astu śám hṛidé | tvā́m gíraḥ sindhum ivāvánīr mahír ā́ pṛiṇanti śávasā vardháyanti ca ‖ 5 ‖

11

The glory of the powerful adorable Lord, the protector of man, ever vigilant, is revealed again and again for the fresh prosperity of the world. Whilst pleased with devotion, his intense radiance appears to the devotee as if touching lofty heavens and His glory shines brilliantly for the liberal benefactors. 1

Men, engaged in meditation first kindle the glory of adorable Lord in all the three realms ; physical, vital and mental. The meditating mind, the divine light, the self and the inner organs of cognition, all the four are channelized into one direction, as if riding in one and the same car. He, the one engaged in meditation, sets in the comfortable posture for the transcendental concentration. 2

O adorable Lord, may your glory be manifested in our innermost consciousness, just as the fire (of attrition) is generated unobstructed of the two mothers, and when fed with butter and offerings, it gives out smoke, spreading abroad in the sky, like the banner of your glory. 3

May fire divine, the fulfiller of our aspirations, come to the holy place our work and worship. Devotees cherish the fire-divine in every dwelling which is the bearer of oblations, and becomes an envoy, the bearer of our gifts. Wise men adore the fire-divine as the accomplisher of benevolent works. 4

O adorable Lord, to you, this sweetest prayer is addressed. May this praise, product of my thought, be dear to your heart. May my pious hymns fill you, and make you, for us, yet more mighty in strength, as large rivers replenish the sea. 5

त्वामग्ने अङ्गिरसो गुहा हितमन्वविन्दञ्छिश्रियाणं वनेवने ।
स जायसे मथ्यमानः सहो महत्त्वामाहुः सहसस्पुत्रमङ्गिरः ॥६॥

tvám agne áṅgiraso gúhā hitám ánv avindañ chiśriyāṇáṃ váne -vane | sá jāyase mathyámānaḥ sáho mahát tvám ahuḥ sáhasas putrám aṅgiraḥ || 6 ||

(१२) द्वादशं सूक्तम्

(१-६) षड्चस्यास्य सूक्तस्यात्रेय सुतम्भर ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥४॥ प्राग्नये बृहते यज्ञियाय ऋतस्य वृष्णे असुराय मन्म ।
घृतं न यज्ञ आस्ये सुपूतं गिरं भरे वृषभाय प्रतीचीम् ॥१॥
ऋतं चिकित्व ऋतमिच्चिकिद्धि धृतस्य धारा अनु तृन्धि पूर्वीः ।
नाहं यातुं सहसा न द्वयेन ऋतं सपाम्यरुषस्य वृष्णः ॥२॥
कया नो अग्न ऋतयन्नृतेन भुवो नवेदा उचथस्य नव्यः ।
वेदा मे देव ऋतुपा ऋतूनां नाहं पतिं सनितुरस्य गायः ॥३॥
के ते अग्ने रिपवे बन्धनासः के पायवः सनिषन्त द्युमन्तः ।
के धासिमग्ने अनृतस्य पान्ति क आसतो वचसः सन्ति गोपाः ॥४॥

12.

Prágnaye bṛihaté yajñíyāya ṛitásya vṛíshṇe ásurāya mánma | ghṛitáṃ ná yajñá āsyè súpūtaṃ gíram bhare vṛishabháya pratīcím || 1 || ṛitáṃ cikitva ṛitám íc cikiddhy ṛitásya dhárā ánu tṛindhi pūrvíḥ | náhám yātúṃ sáhasā ná dvayéna ṛitáṃ sapāmy arushásya vṛíshṇaḥ || 2 || káyā no agna ṛitáyann ṛiténa bhúvo návedā ucáthasya návyaḥ | védā me devá ṛitupá ṛitūnáṃ náhám pátiṃ sanitúr asyá rāyáḥ || 3 || ké te agne ripáve bándhanāsaḥ ké pāyávaḥ sanishanta dyumántaḥ | ké dhāsím agne ánṛitasya pānti ká ásato vácasaḥ santi gopáḥ || 4 ||

O adorable Lord, earnest seekers discover your knowledge, which remains hidden in mystery, like flames taking refuge from wood to wood. Similar to fire by attrition, your glory is manifested by hard toil and great endurance. Therefore devotees call you, O dearest Lord, the source of strength. 6

12

Like well-purified butter poured into the mouth of ritual fire, I offer the usual sincere and thoughtful praise to the adorable Lord, the supreme, the venerable, the guide of eternal truth, the vigorous, the showerer of benefits. 1

O adorable Lord, best knowing the purpose of our truthful prayers, may you listen to our words and thereon send forth full streams of eternal order. I do not use my might for the purposes of violence, and for duplicity in matters of truth and untruth. I faithfully follow the Lord of the eternal law. 2

O adorable Lord, best ·wer of blessings, by what eternal law will you be giving recognition to our adoration ? May you, O guardian of the laws be pleased to know my purpose. I know not the Lord, who has been distributing riches among us. 3

O adorable Lord, who among us are the subduers of adversaries ? Who among us are the protectors, and distributors of splendid wealth ? Who among us, are the defenders of falsehood and who are the encouragers of evil deeds ? 4

सखायस्ते विषुणा अग्न एते शिवासः सन्तो अशिवा अभूवन् ।
अधूर्षत स्वयमेते वचोभिर्ऋजूयते वृजिनानि ब्रुवन्तः ॥५॥
यस्ते अग्ने नमसा यज्ञमीट्ट ऋतं स पात्यरुषस्य वृष्णः ।
तस्य क्षयः पृथुरा साधुरेतु प्रसर्स्राणस्य नहुषस्य शेषः ॥६॥

sákhāyas te víshuṇā agna eté śivā́saḥ sánto áśivā abhūvan | ádhūrshata svayám eté vácobhir ṛijūyaté vṛijinā́ni bruvántaḥ || 5 || yás te agne námasā yajñám íṭṭa ṛitám sá pāty arushásya vríshṇaḥ | tásya kshā́yaḥ pṛithúr ā́ sādhúr etu prasárṣrāṇasya náhushasya śéshaḥ || 6 ||

(१३) त्रयोदश सूक्तम्

(१-२) बृहच्चरयास्य सूकरयाज्ञेय सुतम्भर ऋषि । अग्निर्देवता । गायत्री छन्द ॥

अर्चन्तस्त्वा हवामहेऽर्चन्तः समिधीमहि । अग्ने अर्चन्त ऊतये ॥१॥
अग्नेः स्तोम मनामहे सिध्रमद्य दिविस्पृशः । देवस्य द्रविणस्यवः ॥२॥
अग्निर्जुषत नो गिरो होता यो मानुषेष्वा । स यक्षद्दैव्यं जनम् ॥३॥
त्वमग्ने सुप्रथा असि जुष्टो होता वरेण्यः । त्वया यज्ञं वि तन्वते ॥४॥

13.

Árcantas tvā havāmahé 'rcantaḥ sám idhīmahi | ágne árcanta ūtáye || 1 || agné stómam manāmahe sidhrám adyá divispríśaḥ | devásya draviṇasyávaḥ || 2 || agnír jushata no gíro hótā yó mánusheshv ā́ | sá yakshad daívyam jánam || 3 || tvám agne sapráthā asi júshṭo hótā váreṇyaḥ | tváyā yajñám ví tanvate || 4 ||

These widely-dispersed friends of yours, O adorable Lord have been unhappy (whilst abandoning your worship) but are now again enjoying (on renewal of their devotion). May they who utter wicked words against the righteous, suffer by their own words and perish. 5

O resplendent, adorable Lord, the showerer of blessings, may his home be wide and prosperous, who performs your worship with reverence, and lives true to the law eternal. And may the noble aspirations of men, who diligently worship you be fulfilled. 6

13

O adorable Lord, with songs of praise we invoke you ; with invocations we enkindle your glory ; we invoke you for help. 1

Aspiring to be rich, we recite today the effectual praise of adorable Lord, whose radiance touches the luminous heaven. 2

May the adorable Lord, inspirer of Nature's bounties seated in the innerconscience of men, take delight in our praises and honour the wishes of enlightened persons. 3

O adorable Lord, you are the supreme reliance, most venerable, bounteous, and most gracious. Verily it is through you that the sacred works flourish to glory. 4

त्वामग्ने वाजसातमं विप्रा वर्धन्ति सुष्टुतम । स नो रास्व सुवीर्यम ॥५॥
अग्ने नेमिरराँ इव देवाँस्त्वं परिभूरसि । आ गर्धश्चित्रमृञ्जसे ॥६॥

tvám agne vājasátamam víprā vardhanti súshṭutam | sá no rāsva suvíryam || 5 || ágne nemír arāñ iva devāṅs tvám paribhūr asi | á rādhaṣ citrám ṛñjase || 6 ||

(१४) चतुर्दशं सूक्तम्

(१-६) षड्वंश्यास्य सूक्तस्यात्रेय सुतम्भर ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

॥६॥ अग्निं स्तोमेन बोधय समिधानो अमर्त्यम । हव्या देवेषु नो दधत ॥१॥
तमध्वरेष्वीळते देवं मर्ता अमर्त्यम । यजिष्ठं मानुषे जने ॥२॥
तं हि शश्वन्त ईळते स्रुचा देवं घृतश्चुता । अग्निं हव्याय वोळ्हवे ॥३॥
अग्निर्जातो अरोचत घ्नन्दस्यूञ्ज्योतिषा तमः । अविन्दद्गा अपः स्वः ॥४॥
अग्निमीळेन्यं कविं घृतपृष्ठं सपर्यत । वेतु मे शृणवद्धवम ॥५॥
अग्निं घृतेन वावृधुः स्तोमेभिर्विश्वचर्षणिम । स्वाध्रीभिर्वचस्युभिः ॥६॥

14.

Agníṃ stómena bodhaya samidhānó ámartyam | havyā́ devéshu no dadhat || 1 || tám adhvaréshv īlate devám mártā ámartyam | yájishṭham mánushe jáne || 2 || tám hí ṣáṣvanta īlate srucā́ devám ghṛitascútā | agníṃ havyáya vóḷhave || 3 || agnír jātó arocata ghnán dásyūñ jyótishā támaḥ | ávindad gā́ apáḥ svàḥ || 4 || agním īḷényam kavím ghṛitā́prishṭham saparyata | vétu me śṛiṇávad dhávam || 5 || agním ghṛiténa vāvṛidhu stómebhir viśvácarshaṇim | svādhíbhir vacasyúbhiḥ || 6 ||

Wise worshippers exalt you with praises, O adorable Lord, you are bountiful giver of strength. May you bestow upon us excellent vitality and virility. 5

O adorable Lord, you encompass Nature's forces, as the felly rings the spokes, may you bestow manifold wealth upon us. 6

14

May you arouse the grace of immortal Lord with your prayers ; so that, when pleased, may He, like the flame of fire, bear our homage to Nature's bounties. 1

Mortals extol this immortal, divine supreme, at high solemnities, most adorable among mankind. 2

All glorify the spiritual fire pouring out love from their heart as if butter to fire with sacrificial ladle. They glorify the spiritual fire, so that it conveys their homage to Nature's forces. 3

The spiritual fire as soon as manifested, blazes brightly, destroying the wicked and dispersing the darkness by its lustre. It restores wisdom, action and happiness. 4

May you honour the spiritual fire, the source of wisdom, whose summit blazes with love. May it respond to my invocation. 5

They exalt the spiritual fire, the universal illuminator of the inner realm with intense devotions and hymns of praise singularly meditative and eloquent. 6

(१५) पञ्चदशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्याङ्गिरसो धरुण ऋषिः । अग्निर्देवता । विराट् छन्दः ॥

॥३॥ प्र वेधसे कवये वेद्याय गिरं भरे यशसे पूर्व्याय ।
घृतप्रसत्तो असुरः सुशेवो रायो धर्ता धरुणो वस्वो अग्निः ॥१॥
ऋतेन ऋतं धरुणं धारयन्त यज्ञस्य शाके परमे व्योमन् ।
दिवो धर्मन्धरुणे सेदुषो नॄञ्जातैरजातान् अभि ये ननक्षुः ॥२॥
अंहोयुवस्तन्वस्तन्वते वि वयो महद्दुष्टरं पूर्व्याय ।
स संवतो नवजातस्तुतुर्यात्सिंहं न क्रुद्धमभितः परि ष्ठुः ॥३॥

15.

Prá vedháse kaváye védyāya gíram bhare yaśáse pūrvyáya | ghṛitáprasatto ásuraḥ suśévo rāyó dhartā dharúṇo vásvo agníḥ || 1 || ṛiténa ṛitám dharúṇam dhārayanta yajñásya śāké paramé vyòman | divó dhárman dharúṇe sedúsho nṛín jātaír ájātān abhí yé nanakshúḥ || 2 || aṅhoyúvas tanvàs tanvate ví váyo mahád dushṭáram pūrvyáya | sá saṃváto návajātas tuturyāt siṅhám ná kruddhám abhítaḥ pári shṭhuḥ || 3 ||

मातेव यद्भरसे पप्रथानो जनंजनं धायसे चक्षसे च ।
वयोवयो जरसे यद्दधानः परि त्मना विषुरूपो जिगासि ॥४॥
वाजो नु ते शवसस्पात्वन्तमुरुं दोघं धरुणं देव रायः ।
पदं न तायुर्गुहा दधानो महो राये चितयन्नत्रिमस्पः ॥५॥

mātéva yád bhárase paprathāno jánam-janam dhāyase cákshase ca | váyo-vayo jarase yád dádhānaḥ pári tmánā víshurūpo jigāsi || 4 || vájo nú te śávasas patv ántam urum dógham dharúṇam deva rāyáḥ | padáṃ ná tayúr gúha dádhāno mahó rayé citáyann átrim aspaḥ || 5 ||

15

Devotion live alone pleases our adorable Lord. He is strong, blissful, the possessor of riches, the acceptor of homage and the bestower of habitations. To such a far-seeing, renowned, eternal, glorious, all-wise Lord, the praise I offer. 1

They, who, with the help of mortal priests, gain favour of the immortal leading divine powers, the firm sustainers of the loftiest heaven, by sacred prayers, enshrine in their hearts the Lord of universal fire, who is upholder of all noble deeds, and embodiment of truth. 2

They, who present to the eternal universal fire, the sacred oblations, unattainable by others, their minds and bodies become free from sin and disease. May the Lord, newly-revealed and realized help him to conquer his adversaries, gathered around him, like an angry lion. 3

While pervading everywhere, you support all men like a mother, and being adored for sustaining and imparting knowledge, you mature every kind of food, then, O universal fire, assuming many forms, you comprise all beings in yourself. 4

O divine universal fire, may the sacrificial food, the vast yielder of benefits to men, the sustainer of riches, support the utmost of your vigour ; and may you, like a thief, who keeps his refuge secret, help the sage, exempt from three types of miseries to obtain true wisdom and affluence. 5

(१६) षोडशं सूक्तम्
(१-५) पञ्चर्चस्यास्य सूक्तस्यात्रेयः पूरुर्ऋषिः । अग्निर्देवता । (१-४) प्रथमादिचतुर्ऋचामनुष्टुप्, (५) पञ्चम्याश्च पङ्क्तिश्छन्दसी ॥

॥८॥ बृहद्वयो हि भानवेऽर्चा देवायाग्नये ।
यं मित्रं न प्रशस्तिभिर्मर्तासो दधिरे पुरः ॥१॥
स हि द्युभिर्जनानां होता दक्षस्य बाह्वोः ।
वि हव्यमग्निरानुषग्भगो न वारमृण्वति ॥२॥
अस्य स्तोमे मघोनः सख्ये वृत्रशोचिषः ।
विश्वा यस्मिन्तुविष्वणि समर्ये शुष्ममादधुः ॥३॥

16

Bṛihád váyo hí bhānávé 'rcā devā́yāgnáye | yám mitrám ná práśastibhir mártāso dadhiré puráḥ || 1 || sá hí dyúbhir jánānām hótā dákshasya bāhvóḥ | ví havyám agnír ānushág bhágo ná váram ṛiṇvati || 2 || asyá stóme maghónaḥ sakhyé vṛiddhá́śocishaḥ | víśvā yásmin tuvishváṇi sám aryé śúshmam ādadhúḥ || 3 ||

अधा ह्यग्न एषां सुवीर्यस्य मंहना ।
तमिद्यह्वं न रोदसी परि श्रवो बभूवतुः ॥४॥
नू न एहि वार्यमग्ने गृणान आ भर ।
ये वयं ये च सूर्यः स्वस्ति धामहे सचोतेधि पृत्सु नो वृधे ॥५॥

ádhā hy àgna eshām suvír-yasya manhánā | tám íd yahvám ná ródasī pári śrávo babhūvatuḥ || 4 || nú na éhi váryam ágne gṛiṇāná ā́ bhara | yé vayam yé ca sūráyaḥ svastí dhámahe sácotaídhi pṛitsú no vṛidhé || 5 ||

16

Sing abundant devotional praises to the divine and radiant adorable God, whom men, by laudations, assign the foremost place, as given to a friend. 1

That adorable Lord, by the strength and splendour, becomes the ministrant priest of men, who conveys their homage straight to Nature's bounties, and like a gracious friend distributes desirable wealth. 2

May we surrender ourselves to Lord just as persons surrender their strength to the loud-sounding and all-ruling fire. May we the devotees through our love and praise of the rich and extremely radiant Lord, obtain all sorts of prosperity. 3

O adorable Lord, may you be disposed for bestowing excellent strength on these worshippers. In your brilliance, you surpass the glory of heaven and, earth, and even the mighty sun. 4

Glorified by us, O adorable Lord, come quickly, and bring to us precious wealth ; we who are your worshippers, we who are your adorers, offer you welcome, and these devotional oblations. May you be favourable to us, and near to us in tne struggles for our victory. 5

(१७) सप्तदशं सूक्तम्

(१-५) पञ्चचस्याग्नेय सूक्तस्यात्रेयः पूरुर्ऋषिः । अग्निर्देवता । (१-४) प्रथमादित्रिचतुर्ऋचामनुष्टुप् . (५) पञ्चम्याश्च पङ्क्तिश्छन्दसी ॥

॥१॥ आ यज्ञैर्देव मर्त्य इत्था तव्यांसमूतये ।
अग्निं कृते स्वध्वरे पुरुरीळीतावसे ॥१॥
अस्य हि स्वयशस्तर आसा विधर्मन्मन्यसे ।
तं नाकं चित्रशोचिषं मन्द्रं परो मनीषया ॥२॥
अस्य वासा उ अर्चिषा य आयुक्त तुजा गिरा ।
दिवो न यस्य रेतसा बृहच्छोचन्त्यर्चयः ॥३॥

17.

Á yajñaír deva mártya itthá távyāṅsam ūtáye | agním kṛité svadhvaré ·pūrúr īḷītávase || 1 || ásya hí svāyaśastara āsá vidharman mányase | táṃ nákaṃ citráśocisham mandrám paró manīshāyā || 2 || asyá vāsá u arcíshā yá áyukta tujá girá | divó ná yásya rétasā bṛihác chócanty arcáyaḥ || 3 ||

अस्य क्रत्वा विचेतसो दस्मस्य वसु रथ आ ।
अधा विश्वासु हव्योऽग्निर्विक्षु प्र शस्यते ॥४॥
नू न इद्धि वार्यमामा सचन्त सूरयः ।
ऊर्जो नपादभिष्टये पाहि शग्धि स्वस्तय उतैधि पत्सु नो वृधे ॥५॥

asyá krátvā vícetaso dasmásya vásu rátha á | ádhā víśvāsu hávyo 'gnír vikshú prá śasyate || 4 || nú na íd dhí váryam āsá sacanta sūráyaḥ | úrjo napād abhíshṭaye pāhí śagdhí svastáya utaídhi — || 5 ||

17

The enlightened man for his help, calls upon the radiant adorable Lord, with sacred worship. He invokes Him for preservation, whenever a sacred work is solemnized. 1

O performer of sacred works, being renowned, may you praise, by your well-conceived words, that adorable Lord, who is possessed of wonderful splendour, is exempt from pain, is venerable, and is supreme, beyond the conception of man. 2

Verily, men gain glory through Him, whose glory is increased by powerful praise, whose various beams of splendour flash on high as though they spring from heavenly seed. 3

Wise devotees obtain prosperity and high nobility through the worship of omniscient Lord, who is full of splendour. Adorable Lord is invoked and glorified by all people. 4

O adorable Lord, may you give us such precious wealth, as is obtained by a devout worshipper, by singing songs of praise. O source of strength, be gracious to us to fulfil our aspirations, and protect us for our welfare. May you bear in our struggles for our prosperity. 5

(१८) अष्टादशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य मूकवाहा आत्रेयो द्वित ऋषिः । अग्निर्देवता । (१-४) प्रथमादि-चतुर्ऋचामनुष्टुप् । (५) पञ्चम्यार्षी पाङ्क्तश्छन्दसी ॥

॥१०॥

प्रातरग्निः पुरुप्रियो विशः स्तवेतातिथिः ।
विश्वानि यो अमर्त्यो हव्या मर्तेषु रण्यति ॥१॥
द्वितायं मूकवाहसे स्वस्य दक्षस्य मंहना ।
इन्दुं स धत्त आनुषक्स्तोता चित्ते अमर्त्य ॥२॥
तं वो दीर्घायुशोचिषं गिरा हुवे मघोनाम् ।
अरिष्टो येषां रथो व्यश्वदावन्नीयते ॥३॥

18.

Prātár agníḥ purupriyó viśá stavetátithiḥ | víśvāni yó ámartyo havyá márteshu rányati || 1 || dvitáya mṛiktávāhase svásya dákshasya maṅhánā | índuṃ śá dhatta ānushák stotá cit te amartya || 2 || táṃ vo dīrghấyuṣocishaṃ girá huve maghónām | árishṭo yéshām rátho vy àśvadāvann íyate || 3 ||

चित्रा वा येषु दीधितिरासन्नुक्था पान्ति ये ।
स्तीर्णं बर्हिः स्वर्णरे श्रवांसि दधिरे परि ॥४॥
ये मे पञ्चाशतं ददुरश्वानां सधस्तुति ।
द्युमदग्ने महि श्रवो बृहत्कृधि मघोनो नृवदमृत नृणाम् ॥५॥

citrá vā yéshu dídhitir àsann ukthá pánti yé | stīrṇám barhíḥ svàrṇare śrávāṅsi dadhire pári || 4 || yé me pañcāśátaṃ dadúr áśvānāṃ sadhástuti | dyumád agne máhi śrávo bṛihát kṛidhi maghónāṃ nṛivád amṛita nṛiṇám || 5 ||

18

Let the immortal, adorable Lord, who delights in all devotional offerings of mortals, be glorified. May He, the beloved guest of all, be present at dawn. 1

O immortal, be willing to grant a part of your own strength to the seeker, endowed with two-fold qualities—material and spiritual, to the worshipper, who offers devotion with pure heart, for he is your diligent praiser, and offers devotional love increasingly. 2

O glorious bestower of vigour and long life, I invoke you with praises, so that your chariot of virtuous attributes, proceeds unimpeded. 3

Those, among whom there are varied ways of thoughts and practices, who perpetuate the sanctity of hymns by their recital, and who make all preparations for performing sacred worship, may they deck themselves with high fame. 4

O immortal Lord, bestow ample, and abundant food, and many helpful dependants upon those noble men, who at the synod present me fifty (numberless) fast moving vehicles.

(१९) एकोनविंशं सूक्तम्
(१-५) पञ्चर्चस्यास्य सूक्तस्यात्रेयो वविर्ऋषिः । अग्निर्देवता । (१-२) प्रथमाद्वितीययोरुष्णिग्गर्भा, (३-४) तृतीयाचतुर्थ्योर्गायत्रुष्णिक्, (५) पञ्चम्याश्च विराडूपा छन्दांसि ॥

॥१॥ अभ्यवस्थाः प्र जायन्ते प्र वव्रेर्वव्रिश्चिकेत । उपस्थे मातुर्वि चष्टे ॥१॥
जुहुरे वि चितयन्तोऽनिमिष नृम्णं पान्ति । आ द्रुह्वां पुरं विविशुः ॥२॥
आ श्वैत्रेयस्य जन्तवो द्युमद्वर्धन्त कृष्टयः ।
निष्कग्रीवो बृहदुक्थ एना मध्वा न वाजयुः ॥३॥
प्रियं दुग्धं न काम्यमजामि जाम्योः सचा ।
घर्मो न वाजजठरोऽदब्धः शश्वतो दमः ॥४॥
क्रीळन्नो रश्म आ भुवः सं भस्मना वायुना वेविदानः ।
ता अस्य सन्धृषजो न तिग्माः सुसंशिता वक्ष्यो वक्षणेस्थाः ॥५॥

19.

Abhy àvasthāḥ prá jāyante prá vavrér vavríṣ ciketa | upásthe mātúr ví cashṭe ‖ 1 ‖ juhuré ví citáyanto 'nimisham nṛimṇám pānti | á dṛiḷhám púram vivisuḥ ‖ 2 ‖ á ṣvaitreyásya jantávo dyumád vardhanta kṛishṭáyaḥ | nishkágrīvo bṛiháduktha enā́ mádhvā ná vājayúḥ ‖ 3 ‖ priyám dugdhám ná kā́myam ájāmi jāmyóḥ sácā | gharmó ná vā́jajaṭharó 'dabdhaḥ ṣáṣvato dábhaḥ ‖ 4 ‖ kríḷan no raṣma á bhuvaḥ sám bhásmanā vāyúnā vévidānaḥ | tā́ asya sam dhṛishṇ́jo ná tigmā́ḥ súsaṃṣitā vakshyò vakshaṇesthā́ḥ ‖ 5 ‖

(२०) विंशं सूक्तम्
(१-४) चतुर्ऋचस्यास्य सूक्तस्यात्रेयाः प्रयस्वन्त ऋषयः । अग्निर्देवता । (१-३) प्रथमादृचस्यानुष्टुप्, (४) चतुर्थ्या ऋचश्च पङ्क्तिश्छन्दसी ॥

॥१॥ यमग्ने वाजसातम त्वं चिन्मन्यसे रयिम् ।
तं नो गीर्भिः श्रवाय्यं देवत्रा पनया युजम् ॥१॥

20.

Yám agne vājasātama tvám cin mányase rayím | tám no gīrbhíḥ ṣravā́yyaṃ devatrā́ panayā yújam ‖ 1 ‖

19

Invisible accepter, as Lord Himself is, He looks and cognizes our devotional homage, just as fire in the lap of its mother, accepting oblations and assuming various forms or manifestation. 1

They, who know your power, invoke you incessantly and guard and nourish your glory •by homage. They even enter the impregnable city and stay fortified. 2

Living men of riches, bearing gold chain round their collars, earnest in praise, desirous of nourishment, augment your glorious vigour by their sweet adorations. 3

May adorable five-divine with His two associates, light in heaven and soil on the earth, hear our faultless praise, which is as palatable as milk. He is like a caldron, filled with nourishment and remains unconquered while conquering His foes. 4

O radiant adorable Lord, encouraged by the wind and sporting among the ashes come to us. And may the fierce fiery flames, destructive of foes, be gentle to this, your, worshipper. 5

20

O adorable Lord, bounteous, giver of strength, may you convey our homage to Nature's bounties, of which you approve, and which deserve to be commended by our praises. 1

ये अग्ने नेरयन्ति ते वृद्धा उग्रस्य शवसः ।
अप द्वेषो अप ह्वरोऽन्यव्रतस्य सश्चिरे ॥२॥
होतारं त्वा वृणीमहेऽग्ने दक्षस्य साधनम् ।
यज्ञेषु पूर्व्य गिरा प्रयस्वन्तो हवामहे ॥३॥
इत्था यथा न ऊतये महमावन्दिवेदिवे ।
राय ऋनाय सुक्रतो गोभिः ष्याम मधुमादो वीरैः स्याम सधमादः ॥४॥

yé agne
nérāyanti te vṛiddhā́ ugrásya ṣávasaḥ | ápa dvésho ápa hváro 'nyávratasya sascire || 2 || hótāraṃ tvā vṛiṇīmahé 'gne dákshasya sā́dhanam | yajñéshu pūrvyáṃ girā́ práyasvanto havāmahe || 3 || itthā́ yáthā ta ūtáye sáhasāvan divé-dive | rāyá ṛitáya sukrato góbhiḥ shyāma sadhamā́do vīraíḥ syāma sadhamā́daḥ || 4 ||

(२१) एकविंशं सूक्तम्
(१-४) चतुर्ऋचस्यास्य सूक्तस्यात्रेयः सप्त ऋषिः । अग्निर्देवता । (१-३) प्रथमादितृचस्यानुष्टुप
(४) चतुर्थ्याः ऋचश्च पङ्क्तिश्छन्दसी ॥

॥१३॥ मनुष्वत्त्वा नि धीमहि मनुष्वत्समिधीमहि । अग्ने मनुष्वदङ्गिरो देवान्देवयते यज ॥१॥
त्वं हि मानुषे जनेऽग्ने सुप्रीत इध्यसे । स्रुचस्त्वा यन्त्यानुषक्सुजात सर्पिरासुते ॥२॥
त्वां विश्वे सजोषसो देवासो दूतमकृत । सपर्यन्तस्त्वा कवे यज्ञेषु देवमीळते ॥३॥

21.

Manushvát tvā ní dhīmahi manushvát sám idhīmahi | ágne manushvád aṅgiro devā́n devayaté yaja || 1 || tvám hí mā́nushe jáné 'gne súprīta idhyáse | srúcas tvā yanty ānushák sújāta sárpirāsute || 2 || tvā́m víśve sajóshaso devā́so dūtám akrata | saparyántas tvā kave yajñéshu devám īlate || 3 ||

May those prosperous men, who do not offer homage to you, become destitute of great strength and wealth, and may the followers of paths, other those of the virtuous incur your disfavour and punishment. 2

We, the indefatigable toilers, greet you, the invoker of the Nature's bounties, and the giver of skill and strength. We adore you, foremost at holy ceremonies with praise. 3

O possessor of strength and wisdom, day by day make us such, that we may enjoy your protection; and may we be happily enioying riches earned through righteous means. May we be also the possessors of wealth, cattle and brave children. 4

21

O adorable Lord, like wise sages, we meditate upon your glory ; like wise men, we kindle your glory. O dear Lord, may you like an intelligent person, bless those who aspire to be divine. 1

When you are pleased, O adorable Lord, your glory gladly shines upon the human race. Devotional sweet songs, like ladles full with butter for well-born fire, are constantly offered to you. 2

O far-seeing sage, all the divinities, of one accord, have established you as their envoy. The pious sages whilst engaged in selfless noble works adore you as a Lord. 3

देवं वो देवयज्यायाग्निमीळीत मर्त्यः ।
समिद्धः शुक्र दीदिह्यृतस्य योनिमासदः सस्यस्य योनिमासदः ॥४॥

devám vo devayajyáyāgnim īḷīta mártyaḥ | sámiddhaḥ śukra dīdihy ṛitásya yónim ásadaḥ sasásya yónim ásadaḥ || 4 ||

(२२) द्वाविंश सूक्तम्
(१–४) चतुरुक्तस्याप्त्य सप्तरथ्यात्रेयो विश्वसामा ऋषिः । अग्निर्देवता । (१–३) प्रथमादित्रिचरयानुष्टुप
(४) चतुर्थ्यो ऋचश्च पङ्क्तिश्छन्दसी ॥

प्र विश्वसामन्नत्रिवदर्चा पावकशोचिषे । यो अध्वरेष्वीड्यो होता मन्द्रतमो विशि ॥१॥
न्यग्निं जातवेदसं दधाता देवमृत्विजम् । प्र यज्ञ एत्वानुषगद्या देवव्यचस्तमः ॥२॥
चिकित्विन्मनसं त्वा देवं मर्तास ऊतये । वरेण्यस्य तेऽवसे इयानासो अमन्महि ॥३॥
अग्ने चिकिद्ध्यस्य न इदं वचः सहस्य ।
तं त्वा सुशिप्र दम्पते स्तोमैर्वर्धन्त्यत्रयो गीर्भिः शुम्भन्त्यत्रयः ॥४॥

22.

Prá viśvasamann atrivád arcā pāvakáśocishe | yó adhvaréshv ídyo hótā mandrátamo viśí || 1 || ny àgním jātávedasaṃ dádhātā devám ṛitvíjam | prá yajñá etv ānushág adyā́ devávyacastamaḥ || 2 || cikitvínmanasaṃ tvā devám mártāsa ūtáye | várenyasya té 'vasa iyānáso amanmahi || 3 || ágne cikiddhy àsyá na idáṃ vácaḥ sahasya | táṃ tvā suśipra dampate stómair vardhanty átrayo gīrbhíḥ saṃbhanty átrayaḥ || 4 ||

O brilliant Lord, men adore you, to convey his homage to Nature's bounties. May you, the radiant one, blaze, like fire when kindled. May you preside over the cosmic causation ; may you preside over the creation. 4

22

O universally acclaimed chanters of sweet symphonies, like a sage, detached from three types of bondage, may you sing praises to adorable Lord, who is the dispenser of purifying light, who must be glorified at all noble performances, who is a liberal giver, and provider of happiness among mankind. 1

Enshrine divine adorable Lord, the conductor of the seasonal sacrifices, in your hearts, through the grace of whom all that exists is known. Let the sacrifice proceed today to all Nature's bounties. 2

All mortals come to you for help, O adorable Lord of supreme intelligence. Seeking protection we always crave for your superb favour and as such we sing praises to you, the most excellent. 3

O adorable God, source of strength, may you recognize the words of our laudation. O charming master of all homes, all persons detached from the three types of pains (physical, mental and spiritual) exalt you such as you are, by their praises, and person free from three blemishes, passion, anger and greed embellish by their hymns. 4

(२३) त्रयोविंशं सूक्तम्

(१-४) चतुर्ऋचस्यास्य सूक्तस्यात्रेयो विश्वचर्षणिर्द्युम्न ऋषिः । अग्निर्देवता । (१-३) प्रथमादितृचस्यानुष्टुप् . (४) चतुर्थ्या ऋचश्च पङ्क्तिश्छन्दसी ॥

॥१५॥ अग्ने॒ महे॑न्तमा भर द्यु॒म्नस्य॑ प्रा॒सहा॑ र॒यिम् ।
विश्वा॒ यश्चर्ष॑णीर॒भ्या३॒सा वाजे॑षु॒ सास॑हत् ॥१॥
तमग्ने॑ पृतना॒षहं॑ र॒यिं स॑हस्व॒ आ भ॑र ।
त्वं हि स॒त्यो अद्भु॑तो दा॒ता वाज॑स्य॒ गोम॑तः ॥२॥
विश्वे॒ हि त्वा॑ स॒जोष॑सो॒ जना॑सो॒ वृक्त॑बर्हिषः ।
होता॑रं सद्मसु प्रि॒यं व्यन्ति॒ वार्या॑ पु॒रु ॥३॥
स हि ष्मा॑ विश्वचर्षणि॒रभिमा॑ति॒ सहो॑ दधे ।
अग्ने॑ ए॒षु क्षये॑ष्वा रे॒वन्नः॑ शु॒क्र दी॑दिहि द्यु॒मत्पा॑वक दीदिहि ॥४॥

23.

Ágne sáhantam á bhara dyumnásya prāsáhā rayím | víśvā yáś carshaṇír abhy ā́śā́ vā́jeshu sāsáhat || 1 || tám agne pṛitanāsháham rayím sahasva á bhara | tvám hí satyó ádbhuto dātā́ vā́jasya gómataḥ || 2 || víśve hí tvā sajóshaso jánāso vṛiktábarhishaḥ | hótāram sádmasu priyám vyánti vā́ryā purú || 3 || sá hí shmā viśvácarshaṇir abhímāti sáho dadhé | ágna eshú kshā́yeshv á reván naḥ śukra dīdihi dyumát pāvaka dīdihi || 4 ||

(२४) चतुर्विंशं सूक्तम्

(१-४) चतुर्ऋचस्यास्य सूक्तस्य बन्धुः सुबन्धुः श्रुतबन्धुर्विप्रबन्धुश्च गौपायना लौपायना वा क्रमेणर्षयः । अग्निर्देवता । द्विपदा विराट् छन्दः ॥

॥१६॥ अग्ने॒ त्वं नो॒ अन्त॑म उ॒त त्रा॒ता शि॒वो भ॑वा॒ वरू॒थ्यः । १
वसु॑र॒ग्निर्वसु॑श्रवा॒ अच्छा॑ नक्षि द्यु॒मत्त॑मं र॒यिं दाः ॥१॥ २

24.

Ágne tvám no ántama utá trātā́ śivó bhavā varūthyàḥ | vásur agnír vásuśravā áchā nakshi dyumáttamam rayím dāḥ || 2 ||

23

O adorable Lord, bestow victory-giving wealth and strength, upon each and every illustrious person, to subdue all his adversaries in struggle through your aid. 1

O supreme adorable Lord, grant us the wealth that vanquishes adversaries in struggle. You are true and wonderful, and the giver of prosperity of wealth and cattle. 2

All men, with pure hearts, and of one accord invoke you, the bounteous and dear, in the worship halls for the choicest wealth. 3

May the all-seeing Lord grant us strength to subdue evil forces. O radiant Lord, shine forth bright in our habitations for prosperity, O purifier, shine splendidly. 4

24

O adorable Lord, be our nearest friend, a protector, benefactor and a gracious friend. 1

O adorable Lord, giver of dwellings and dispenser of food, be near us and bestow upon us wealth, splendidly renowned. 2

स नो बोधि श्रुधी हवमुरुष्या णो अघायतः समस्मात । ३
तं त्वा शोचिष्ठ दीदिवः सुम्नाय नूनमीमहे सखिभ्यः ॥२॥ ४

sá no bodhi srudhí hávam urushyá ṇo aghāyatáḥ samasmāt | tám tvā ṣocishṭha dīdivaḥ sumnáya nūnám īmahe sákhibhyaḥ || 4 ||

(२५) पञ्चविंश सूक्तम्

(१–२) नवर्चस्यास्य सूक्तस्यादेया वसूयव ऋषय । अग्निर्देवता । अनुष्टुप् छन्दः ॥

॥२७॥

अच्छा वो अग्निमवसे देवं गासि स नो वसुः ।
रासत्पुत्र ऋषूणामृतावा पर्षति द्विषः ॥१॥
स हि सत्यो यं पूर्वे चिदेवासश्चिद्यमीधिरे ।
होतारं मन्द्रजिह्वमित्सुदीतिभिर्विभावसुम् ॥२॥
स नो धीनी वरिष्ठया श्रेष्ठया च सुमत्या ।
अग्ने रायो दिदीहि नः सुवृक्तिभिर्वरेण्य ॥३॥
अग्निर्देवेषु गछत्यग्निर्मर्तेष्वाविशन् ।
अग्निर्नो हव्यवाहनोऽग्निं धीभिः सपर्यत ॥४॥
अग्निस्तुविश्रवस्तमं तुविब्रह्माणमुत्तमम् ।
अतूर्तं श्रावयत्पतिं पुत्रं ददाति दाशुषे ॥५॥

25.

Áchā vo agním ávase devám gāsi sá no vásuḥ | rásat putrá ṛishūṇám ṛitávā parshati dvisháḥ || 1 || sá hí satyó yám pūrve cid devásaṣ cid yám īdhiré | hótāram mandrájihvam ít sudītíbhir vibhávasum || 2 || sá no dhītí várishṭhayā ṣréshṭhayā ca sumatyá | ágne rāyó didīhi naḥ suvṛiktíbhir vareṇya || 3 || agnír devéshu rājaty agnír márteshv āviṣán | agnír no havyaváhano 'gním dhībhíḥ saparyata || 4 || agnís tuvíṣravastamaṃ tuvíbrahmāṇam uttamám | atūrtaṃ ṣrāvayátpatim putráṃ dadāti dāṣúshe || 5 ||

So, please do understand us, and hear our invocation; may you keep us far from malevolent people. 3

O most bright and resplendent, adorable Lord, we earnestly solicit you for the happiness of ourselves and our friends. 4

25

Pray to divine adorable Lord for protection ; may He, the granter of comforts, confer prosperity. May His ever-true glory, revealed by seers and descendents, save us from adversities. 1

The ancient sages revealed the glory of this bounteous, bright-tongued, radiant Lord. Nature's bounties also manifest it. Verily He is radiant with holy splendour. 2

O adorable Lord, worthy to be propitiated by praises, may you with your wisdom, that surpasses all and with most excellent gracious will, confer prosperity on us. 3

Adorable God, like the sacrificial fire, shines amongst Nature's bounties, and is present amongst mortals alike. The Lord is the bearer of our oblations. May all glorify Him with praises. 4

O adorable Lord, bestow upon the donor of the oblation a son, abounding in nourishment, abounding in deep devotion, excellent, and invincible, a son that brings glory to his sire. 5

॥२८॥ अग्निर्ददाति सत्पतिं सासाह यो युधा नृभिः ।
अग्निरत्यं रघुष्यदं जेतारमपराजितम् ॥६॥
यद्वाहिष्ठं तदग्नये बृहदर्च विभावसो ।
महिषीव त्वद्रयिस्त्वद्वाजा उदीरते ॥७॥
तव द्युमन्तो अर्चयो ग्रावेवोच्यते बृहत् ।
उतो ते तन्यतुर्यथा स्वानो अर्त त्मना दिवः ॥८॥
एवाँ अग्निं वसूयवः सहसानं ववन्दिम ।
स नो विश्रा अति द्विषः पर्षन्नावेव सुक्रतुः ॥९॥

agnír dadāti sátpatiṃ sāsáha yó yudhá nṛíbhiḥ | agnír átyaṃ raghushyádaṃ jétāram áparājitam || 6 || yád vāhishṭhaṃ tád agnáye bṛihád arca vibhāvaso | máhishīva tvád rayís tvád vājā úd īrate || 7 || táva dyumánto arcáyo grávevocyate bṛihát | utó te tanyatúr yathā svānó arta tmánā diváḥ || 8 || evấn agníṃ vasūyávaḥ sahasānáṃ vavandima | sá no víśvā áti dvíshaḥ párshan nāvéva sukrátuḥ || 9 ||

(२६) षड्विंश सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्यात्रेया वसूयव ऋषय । (१-८) प्रथमायष्टर्चोर्मिः ।
(९) नवम्याश्च लिङ्गोक्ता देवता । गायत्री छन्द ।

॥२९॥ अग्ने पावक रोचिषा मन्द्रया देव जिह्वया । आ देवान्वक्षि यक्षि च ॥१॥
तं त्वा घृतस्नवीमहे चित्रभानो स्वर्दृशम् । देवाँ आ वीतये वह ॥२॥
वीतिहोत्रं त्वा कवे द्युमन्तं समिधीमहि । अग्ने बृहन्तमध्वरे ॥३॥

26.

Ágne pāvaka rocíshā mandráyā deva jihváyā | á devấn vakshi yákshi ca || 1 || táṃ tvā ghṛitasnav īmahe citrabhāno svardṛíśam | devấñ á vītáye vaha || 2 || vītíhotraṃ tvā kave dyumántaṃ sám idhīmahi | ágne bṛihántam adhvaré || 3 ||

Adorable Lord, may you bestow a son, the protector of the good, who, with his followers, conquers in battles; may he be in possession of high-speed war-transport that keeps conquering and is never conquered. 6

The praise, which best conveys our veneration, is due to adorable Lord alone. Affluent in splendour, O Lord, may you grant us prosperity since from your grace proceed vast riches and ample food and strength. 7

O adorable Lord, resplendent are the rays of your light, and loud is your voice like the roar of clouds. Your voice spontaneously resounds like the thunder in the sky. 8

Thus we, seeking wealth and wisdom, glorify the supreme adorable Lord. May He, the most wise, carry us over all our adversities, as a boat crosses a river. 9

26

O fire-divine, holy and illustrious, may you with your radiant and pleasing tongue-like flames bring here to us the benefits of Nature's bounties and honour them. 1

Fed upon, as if, with sacred butter, bright with variegated radiance, we solicit you, (O fire-divine), radiant like the sun, to bring here Nature's bounties to partake of divine glory (in the creation). 2

At this worship-hall, we kindle you, O sage (the Fire-divine) brilliant and vast whose food is, as if, the cosmic oblations. 3

अग्ने विश्वेभिर्ग गहि देवेभिर्हव्यदातये । होतारं त्वा वृणीमहे ॥४॥
यजमानाय सुन्वत आग्ने सुवीर्यं वह । देवैरा सत्सि बर्हिषि ॥५॥

ágne víśvebhir á gahi devébhir havyádātaye | hótāraṃ tvā vriṇīmahe || 4 || yájamānāya sunvatá ágne suvíryaṃ vaha | devaír á satsi barhíshi || 5 ||

॥२७॥ समिधानः सहस्रजिदग्ने धर्माणि पुष्यसि । देवानां दूत उक्थ्यः ॥६॥
न्य१ग्ने जातवेदसं होत्रवाहं यविष्ठ्यम् । दधाता देवमृत्विजम् ॥ ७॥
प्र यज्ञ एत्वानुषगद्या देवव्यचस्तमः । स्तृणान बर्हिरासदे ॥८॥
एदं बरुतो अश्विना मित्रः सीदन्तु वरुणः । देवासः सर्वया विशा ॥९॥

samidhānáḥ sahasrajid ágne dhármāṇi pushyasi | devá nāṃ dūtá ukthyàḥ || 6 || ny àgníṃ jātávedasaṃ hotraváhaṃ yávishṭhyam | dádhātā devám ṛitvíjam || 7 || prá yajñá etv ānushág adyá devávyacastamaḥ | stṛiṇītá barhír āsáde || 8 || édáṃ marúto asvínā mitráḥ sīdantu váruṇaḥ | devásaḥ sárvayā viśá || 9 ||

(२७) सप्तविंश सूक्तम्

(१-६) षट्चरस्याग्य सूक्तस्य त्रैवृष्णस्त्र्यरुण. पौरुकुत्स्यस्त्रासदस्युर्भारतोऽश्वमेधश्च राजानो वोमोऽग्निर्वा ऋषि
(१-५) प्रथमादिपञ्चर्चामग्नि. (६) षष्ठ्याधेन्द्राग्नी देवते । (१-३) प्रथमतृचस्य त्रिष्टुप्
(४-६) द्वितीयतृचस्य चानुष्टुप् छन्दसी ॥

॥२१॥ अनस्वन्ता सत्पतिर्मामहे मे गावा चेतिष्ठो असुरो मघोनः ।
त्रैवृष्णो अग्ने दशभिः सहस्रैर्वैश्वानर त्र्यरुणश्चिकेत ॥१॥

27.

Ánasvantā sátpatir māmahe me gávā cétishṭho ásuro maghónaḥ | traivrishṇó agne daśábhiḥ sahásrair vaiśvānara tryàruṇas ciketa || 1 ||

Come, O fire divine, with Nature's bounties, to the donor of the oblation. We choose you as our invoking priest. 4

O fire-divine, bring excellent vigour to the institutor of the rite, who pours out the libation. May you stay here, with Nature's bounties, in the sacrificial assembly, as if, and participate. 5

Victor over thousands, you when kindled, favour our holy laws. You, (the fire-divine) are the honoured messenger of Nature's bounties. 6

May you enshrine this fire-divine, who is the bearer of our sacred oblations, most youthful, brilliant, and the ministrant invoker. 7

May the homage, most solemnly offered by the devout, duly proceed today to Nature's bounties. Spread, you all, your pure heart to greet them and welcome. 8

So, may all the divine persons, teachers and preception, friends venerable and righteous, and their people come and be seated here to participate in the sacred work and worship. 9

27

O leader of people, protector of the virtuous, vigilant, powerful, opulent, popular amongst the three classes, intellectuals, fighters and rich, endowed with three impulses, physical, mental and spiritual, we know you bestow upon us immense treasures (the thousands and so) of wisdom and speedy transport. 1

यो मे शता च विंशतिं च गोनां हरी च युक्ता सुधुरा ददाति ।
वैश्वानर सुष्टुतो वावृधानोऽग्ने यच्छ त्र्यरुणाय शर्म ॥२॥
एवा ते अग्ने सुमतिं चकानो नविष्ठाय नवमं त्रसदस्युः ।
यो मे गिरस्तुविजातस्य पूर्वीर्युक्तेनाभि त्र्यरुणो गृणाति ॥३॥

yó me śatá ca viṁśatíṁ ca gónāṁ hárī ca yuktá sudhúrā dádāti | vaiśvānara súshṭuto vāvṛidhānó 'gne yácha tryàruṇāyā śárma || 2 || evá te agne sumatíṁ cakānó návishṭhāya navamáṁ trasádasyuḥ | yó me gíras tuvijātásya pūrvír yukténābhí tryàruṇo gṛiṇáti || 3 ||

यो म इतिं प्रवोचत्यश्वमेधाय सूर्ये ।
ददद्रचा सनिं यते ददन्मेधामृतायते ॥४॥
यस्य मा परुषाः शतमुद्धर्षयन्त्युक्षणः ।
अश्वमेधस्य दानाः सोमा इव त्र्याठिरः ॥५॥
इन्द्राग्नी शतदाव्न्यश्वमेधे सुवीर्यम् ।
क्षत्रं धारयतं बृहद्दिवि सूर्यमिवाजरम् ॥६॥

yó ma íti pravócaty áśvamedhāya sūráye | dádad ṛicā saníṁ yaté dádan medhám ṛitāyaté || 4 || yásya mā parushāḥ śatám uddharsháyanty ukshánaḥ | áśvamedhasya dānāḥ sómā iva tryàśiraḥ || 5 || índrāgnī śatadávny áśvamedhe suvíryam | kshatráṁ dhārayatam bṛihád diví sūryam ivājáram || 6 ||

O leader of people, praised and exalted by us, may you bestow happiness upon citizens endowed with three impulses. You give them hundres of golden treasures, dozens of cattle, and two horses driven chariots with excellent axles. 2

O leader of people, every wise person, endowed with three sorts of impulses, physical, mental and spiritual, invokes you and craves for your favour, every time anew. Likewise, the disciplinary force, which keeps wicked under fear and control also invokes you with attentive spirit, and eulogises. 3

When a wise man prays with hymns, asking wealth for national service, then may you, O adorable Lord, grant riches to that earnestly devoted man. May you give right understanding to him, who obeys eternal laws. 4

This is the sacred national service, where plans for triple development of agriculture, industry and defence (triple elixing) are offered, and hundreds of robust oxen are donated. May this offering yield delight to my nation. 5

O resplendent Lord and divine powers, bestow upon the munificient performers of this sacrificial act, infinite wealth, with excellent posterity, undecaying as the sun in heaven. 6

(२८) अष्टाविंश सूक्तम्

(१-६) षड्चस्यास्य सूक्तस्यात्रेयी विश्ववारा ऋषिका । अग्निर्देवता । (१, ३) प्रथमचेस्तृतीयायाश्च त्रिष्टुप् (२) द्वितीयाया जगती (४) चतुर्थ्या अनुष्टुप् (५-६) पञ्चमीषष्ठ्योश्च गायत्री छन्दांसि ॥

॥२२॥ समिद्धो अग्निर्दिवि शोचिरश्रेत्प्रत्यङ्नुषसमुर्विया वि भाति ।
एति प्राचीं विश्ववारा नमोभिर्देवाँ ईळाना हविषा घृताचीं ॥१॥
समिध्यमानो अमृतस्य राजसि हविष्कृण्वन्तं सचसे स्वस्तये ।
विश्वं स धत्ते द्रविणं यमिन्वस्यातिथ्यमग्ने नि च धत्त इत्पुरः ॥२॥
अग्ने शर्ध महते सौभगाय तव द्युम्नान्युत्तमानि सन्तु ।
सं जास्पत्यं सुयममा कृणुष्व शत्रूयतामभि तिष्ठा महांसि ॥३॥

28.

Sámiddho agnír diví socír asret pratyáñ ushásam urviyá ví bhāti | éti prácī visvávārā námobhir devám ílānā havíshā ghritácī || 1 || samidhyámāno amritasya rājasi havísh krinvántam sacase svastáye | visvam sá dhatte drávinam yám ínvasy átithyam agne ní ca dhatta ít puráh || 2 || ágne sárdha mahaté saúbhagāya táva dyumnány uttamáni santu | sám jāspatyám suyámam á krinushva satrūyatām abhí tishthā máhāńsi || 3 ||

समिद्धस्य प्रमहसोऽग्ने वन्दे तव श्रियम् ।
वृषभो द्युम्नवाँ असि समध्वरेष्विध्यसे ॥४॥
समिद्धो अग्न आहुत देवान्यक्षि स्वध्वर । त्वं हि हव्यवाळसि ॥५॥
आ जुहोता दुवस्यताग्निं प्रयत्यध्वरे । वृणीध्वं हव्यवाहनम् ॥६॥

sámiddhasya prámahasó 'gne vánde táva sríyam | vrishabhó dyumnávāñ asi sám adhvaréshv idhyase || 4 || sámiddho agna āhuta devám yakshi svadhvara | tvám hí havyaváḷ ási || 5 || á juhotā duvasyátāgním prayaty ádhvare | vrinīdhvám havyaváhanam || 6 ||

28

Glory of adorable Lord, when enkindled, spreads lustre through the firmament, and shines widely turning unto the universal light of divine intelligence. Eastward the ladle, as if, of knowledge proceeds, that repels all sins and worries and honours Nature's bounties with homage and oblation. 1

O adorable Lord, whilst your glory enkindled, you become the king of immortals. You take full care of the offerer of the oblation for his welfare. He whom you favour, acquires universal wealth ; he sets before you, O lord, the gifts that guests may claim. 2

May you repress, O fire divine, our foes to ensure our great prosperity. May your effulgent splendour be excellent. May you preserve in concord the relation of man and wife, and may you overpower the energies of our adversaries. 3

O adorable Lord, I praise your glory, kindled and vigorouly blazing. You are the affluent showerer of benefits. Your glory is well lighted at all sacred performances. 4

O adorable Lord, invoked, and your glory kindled, inspire Nature's forces to come to assist us in our holy acts, for you are the bearer of our homage. 5

May you offer worship and adoration to adorable Lord, when the sacred sacrifice is solemnized. May you offer devotion to the bearer of the oblation to Nature's bounties. 6

(२९) एकोनत्रिंश सूक्तम्
(१-१५) पञ्चदशर्चस्यास्य सूक्तस्य शाक्त्यो गौरिवीतिऋषि । इन्द्रो देवता तत्राद्ये (९) नवम्या ऋचः प्रथमपादस्योशना वा देवता । त्रिष्टुप् छन्द ॥

॥२३॥ त्र्यर्यमा मनुषो देवताता त्री रोचना दिव्या धारयन्त ।
अर्चन्ति त्वा मरुतः पूतदक्षास्त्वमेषामृषिरिन्द्रासि धीरः ॥१॥
अनु यदीं मरुतो मन्दसानमार्चन्निन्द्रं पपिवांसं सुतस्य ।
आदत्त वज्रमभि यदहिं हन्नपो यद्धारंसृजत्सर्तवा उ ॥२॥
उत ब्रह्माणो मरुतो मे अस्येन्द्रः सोमस्य सुषुतस्य पेयाः ।
तद्धि हव्यं मनुषे गा अविन्ददहन्नहिं पपिवाँ इन्द्रो अस्य ॥३॥

29.

Try àryamá mánusho devátātā tri rocaná divyá dhārayanta | árcanti tvā marútaḥ pūtádakshās tvám eshām ríshir indrāsi dhíraḥ || 1 || ánu yád īm marúto mandasānám árcann índram papiváṅsaṃ sutásya | ádatta vájram abhí yád áhiṃ hánn apó yahvír asrijat sártavá u || 2 || utá brahmāṇo maruto me asyéndraḥ sómasya súshutasya peyāḥ | tád dhí havyám mánushe gā́ ávindad áhann áhim papivā́ṅ índro asya || 3 ||

आद्रोदसी वितरं वि ष्कभायत्संविव्यानश्चिद्भियसे मृगं कः ।
जिगर्तिमिन्द्रो अपजगुराणः प्रति श्वसन्तमव दानवं हन ॥४॥
अध कृत्वा मघवन्तुभ्यं देवा अनु विश्वे अददुः सोमपेयम ।
यत्सूर्यस्य हरितः पतन्तीः पुरः सतीरुपरा एतशे कः ॥५॥

ā́d ródasī vitarám ví shkabhāyat saṃvivyānáś cid bhiyáse mṛigám kaḥ | jígartim índro apajárgurāṇaḥ práti ṣvasántam áva dānavám ban || 4 || ádha krátvā maghavan túbhyaṃ devā́ anu víṣve adaduḥ somapéyam | yát sū́ryasya harítaḥ pátantīḥ puráḥ satír úparā étaṣe káḥ || 5 ||

29

In the admiration of Nature's forces by men, there are three lustrous faculties—(mind, intellect, spirit) and three worldly lights—(fire, lightning in midspace and the sun in heaven) that sustain the universe. O resplendent self, the vital principles, pure and strong adore you, for you are their sapient guide. 1

When, through the ecstasy of well-earned spiritual joy, the resplendent self upholds the bolt of determination, He destroys the devil of ignorance and sets the abundant thoughts free to flow. 2

And O mighty vital principles, O soul, may you both relish this well-earned spiritual joy. For the joy thus offered, helps to gain wealth and wisdom for the offerer, and thus the innerself, having experienced this joy, can conquer serpentine devil of ignorance. 3

Thereupon He sunders and firmly fixes body and mind, and, resolutely advancing, He strikes the evil mind with terror ; and then stripping off his covering, he destroys the devil, endeavouring to hide, and panting with fear. 4

When, O resplendent self, you retard the advancing rays of the Sun within, for the illumination of mind, then, for this favour of yours, all the sense-organs, one by one, pay loving homage to you. 5

॥२४॥ नव॒ यदस्य॑ नव॒तिं च॑ भो॒गान्त्सा॒कं व॒ज्रेण॑ म॒घवा॑ विवृ॒श्चत् ।
अर्च॑न्तीन्द्रं॒ म॒रुत॑: स॒धस्थे॒ त्रैष्टु॑भेन॒ वच॑सा बाधत॒ द्याम् ॥६॥
सख्या॒ सख्ये॑ अपच॒त्तूय॑मग्नि॒रस्य॑ क॒त्वा म॑हि॒षा त्री श॒तानि॑ ।
त्री सा॒कमि॑न्द्रो मनु॒षः स॒रांसि॑ सु॒तं पि॑बद्वृ॒त्रहत्या॑य॒ सोम॑म् ॥७॥
त्री यच्छ॒ता म॑हि॒षाणा॒मघो॒ मास्त्री स॒रांसि॑ म॒घवा॑ सो॒म्यापा॑: ।
का॒रं न विश्वे॑ अह्वन्त दे॒वा भर॑मिन्द्रा॒य यदहि॑ ज॒घान॑ ॥८॥

náva yád asya navatím ca bhogán sākám vájreṇa maghávā vivṛiścát | árcantíndram marútaḥ sadhásthe traíshṭubhena vácasā bādhata dyám || 6 || sákhā sákhye apacat tū́yam agnír asyá krátvā mahishā́ trí śatáni | trí sākám índro mánushaḥ sárāṅsi sutám pibad vṛitrahátyāya sómam || 7 || trí yác chatā́ mahishā́ṇām ágho más trí sárāṅsi maghávā somyā́pāḥ | kārám ná víśve ahvanta devā́ bháram índrāya yád áhim jaghā́na || 8 ||

उ॒शना॒ यत्स॑हस्ये॒३॑ऽयातं॒ गृह॒मिन्द्र॑ जूजुवा॒नेभि॒रश्वै॑: ।
व॒न्वा॒नो अत्रे॑ स॒रथं॑ ययाथ॒ कुत्से॑न दे॒वैर॑वनो॒र्ह शु॒ष्णम् ॥९॥
प्रा॒न्यच्च॒क्रमव॑ृहः सू॒र्यस्य॒ कुत्सा॑या॒न्यद्ह॑रि॒वो या॑त॒वेऽक॑: ।
अ॒नास॒ो दस्यू॑ँरमृणो व॒धेन॒ नि दु॒र्योण॑ आवृणङ्मृ॒ध्रवा॑चः ॥१०॥

uśanā́ yát sahasyaìr áyātam gṛihám indra jūjuvānébhir áśvaiḥ | vanvānó átra sarátham yayātha kútsena devaír ávanor ha śúshṇam || 9 || prā́nyác cakrám avṛihaḥ sū́ryasya kútsāyānyád várivo yátave 'kaḥ | anáso dásyūñr amṛiṇo vadhéna ní duryoṇá āvṛiṇan mṛidhrávācaḥ || 10 ||

When mighty self, in one stroke, with his determination, destroys ninety and nine strongholds of vices, obstructing light of knowledge, the vital principles, dwelling in the same body, glorify soul with melodious hymns of TRISTUBH (a metre of 44 syllables). 6

As a friend to another friend, the cosmic fire ripens the sap of three hundred fields and forests of people, and the Sun works for the destruction of widespread darkness over the three regions, celestial, interspatial and terrestrial. 7

When the cosmic fire has ripened the sap of three hundred fields and forests, and the Sun has been able to destroy the darkness spread over the three regions, all Nature's bounties express their gratitude to the Sun and offered the homage, for he has been of a great service in the struggle. 8

When, the self and the accompanying intellect, with vital and quickly-effective energies, proceed to the innermost of the wise person, the foes, are destroyed and then you, the Self, and the wise person, work in coordination, as if both sitting on the same chariot, thus the Self destroys the sinful impulses. 9

One car-wheel of the Sun, you roll forward, another you set free to move for the wise seeker, where-with He may acquire wealth and wisdom. With the bolt of determination you have confounded the noseless (shameless, or viceless) wicked impulse and the other speech-bereft foes in the struggle. 10

॥२५॥ स्तोमासस्त्वा गौरिवीतेरवर्धन्नरन्धयो वैदथिनाय पिप्रुम ।
आ त्वामृजिश्वा सख्याय चक्रे पचन्पक्तीरपिबः सोममस्य ॥११॥
नवग्वासः सुतसोमास इन्द्रं दशग्वासो अभ्यर्चन्त्यर्कैः ।
गव्यं चिदूर्वमपिधानवन्तं तं चिन्नरः शशमाना अप व्रन ॥१२॥
कथो नु ते परि चराणि विद्वान्वीर्या मघवन्या चकर्थ ।
या वो नु नव्या कृणवः शविष्ठ प्रेदु ता ते विदथेषु ब्रवाम ॥१३॥

stómāsas tvā gaúrivīter avardhann árandhayo vaidathināya píprum | á tvám ṛijíṣvā sakhyáya cakre pácan paktír ápibaḥ sómam asya || 11 || návagvāsaḥ sutásomāsa índraṃ dáśagvāso abhy àrcanty arkaíḥ | gávyaṃ cid ūrvám apidhánavantaṃ táṃ cin náraḥ śaśamānā ápa vran || 12 || kathó nú te pári carāṇi vidvān vīryà maghavann yā́ cakártha | yā́ co nú návyā kṛiṇávaḥ śavishṭha préd u tā́ te vidátheshu bravāma || 13 ||

etā́ víśvā cakriváṅ indra bhū́ry áparīto janúshā vīryèṇa | yā́ cin nú vajrin kṛiṇávo dadhṛishvān ná te vartā́ táviṣyā asti tásyāḥ || 14 || índra bráhma kriyámāṇā jushasva yā́ te śavishṭha návyā akarma | vástreva bhadrā́ súkṛitā vasūyū́ ráthaṃ ná dhī́raḥ svápā ataksham || 15 ||

May the praises of preceptors exalt you. You humble down the egoistic tendency of the intellectual snobs. An honest and strong forward devotee, sincerely ever active craves always for your friendship and you gladly accept his loyalty and affection. 11

The seekers, who have brought their nine (i.e. five vital breaths and four psychic powers—mind, consciousness, intellect and ego) under discipline and their ten (five organs of sensation and five of action) under control are entitled to adore the resplendent self with hymns. Such vigilant seekers, glorifying him, set open the door of the cave of wisdom, otherwise firmly closed and fastened. 12

How shall I serve you, O bounteous, mighty soul, knowing full well, what brave deeds you have been accomplishing. O most mighty Soul, we will also celebrate, at our sacred synods, the fresh deeds that you would do. 13

O resplendent Self, all these unique deeds you have been doing from of old by your innate energy O wielder of the bolt of determination, the subduer of evils, you always accomplish whatever you undertake. None is there to hinder your prowess. 14

O most mighty Soul, may you be pleased to accept the prayers which are now offered, and accept the new praises, which we utter. Firm, performing pious acts, and desirous of wealth and wisdom, I have composed these acceptable chants and verses, just as a craftsman carefully designs a car and as a dress-maker makes charming garments. 15

(३०) त्रिंशं सूक्तम्

(१-१५) पञ्चदशर्चस्याद्यस्य सूक्तस्यात्रेयो वभ्रुर्ऋषिः । (१-११) प्रथमाद्येकादशर्चाभिन्द्र, (१२-१५) द्वादश्यादिचतसृणाञ्च ऋणञ्चयेन्द्रौ देवते । विष्टुप् छन्दः ॥

॥ २६ ॥

क्व१ स्य वीरः को अपश्यदिन्द्रं सुखरथमीयमानं हरिभ्याम् ।
यो राया वज्री सुतसोममिच्छन्तदोको गन्ता पुरुहूत ऊती ॥१॥
अवोचचक्षं पदमस्य सस्वरुग्रं निधातुरन्वायमिच्छन् ।
अपृच्छमन्याँ उत ते म आहुरिन्द्रं नरो वुबुधाना अशेम ॥२॥
प्र नु वयं सुते या ते कृतानीन्द्र ब्रवाम यानि नो जुजोषः ।
वेददविद्राञ्छृणवच्च विद्रान्वहतेऽयं मघवा सर्वसेनः ॥३॥

30.

Kvà syá vīráḥ kó apasyad índraṃ sukháratham íyamānaṃ háribhyām | yó rāyá vajrí sutásomam ichán tád óko gántā puruhūtá ūtí || 1 || ávācacaksham padám asya sasvár ugráṃ nidhātúr ánv āyam ichán | ápricham anyáñ utá té ma āhur índraṃ náro bubudhānáś aseema || 2 || prá nú vayáṃ suté yá te kṛitánindra brávāma yáni no jújoshaḥ | védad ávidvāñ chṛiṇávac ca vidván váhate 'yám maghávā sárvasenaḥ || 3 ||

स्थिरं मनश्चकृषे जात इन्द्र वेषीदको युधये भूयसश्चित् ।
अश्मानं चिच्छवसा दिद्युतो वि विदो गवामूर्वमुस्रियाणाम् ॥४॥
परो यत्त्वं परम आजनिष्ठाः परावति श्रुत्यं नाम बिभ्रत् ।
अतश्चिदिन्द्रादभयन्त देवा विश्वा अपो अजयद्दासपत्नीः ॥५॥

sthirám mánaś cakṛishe jātá indra véshíd éko yudháye bhúyasaś cit | áśmānaṃ cic chávasā didyuto ví vidó gávām ūrvám usríyāṇām || 4 || paró yát tvám paramá ājánishṭhāḥ parāváti śrútyaṃ náma bíbhrat | átaś cid índrād abhayanta devá víśvā apó ajayad dāsápatnīḥ || 5 ||

30

Where is that hero ? Who has seen the resplendent, seated in his light-rolling chariot, yoked with his horses. He being powerful as lightning, is invoked by all. Desirous of honour, he goes to the dwelling of his admirers to offer him protection. 1

I have discovered his secret and strong place, where he dwells. I have sought the place of that Self-sustainer ; I have inquired from others ; and they the leaders, the seekers of wisdom, say, let us proceed to find the resplendent. 2

When we offer homage we celebrate, O resplendent, your mighty deeds, which you have performed for our sake. Let him, who is ignorant, acquire knowledge of these, and let him, who is acquainted with them, make them known. Hither comes the Resplendent with all his associates. 3

As soon as manifest O resplendent, you make your mind resolved. You go alone to contend against numerous adversaries. You rend asunder the rock of ignorance by your strength, and you restore the lost wisdom. 4

From the time when O super-most and supreme, you take birth, bearing a name widely renowned in for off regions, since then, even Nature's forces have been in dread of you, O resplendent. You subjugate all the streams of thoughts, which serve the impulses of evil mind. 5

॥ २ ॥ तुभ्येदेते मरुतः सुशेवा अचन्त्यर्कं सुन्वन्त्यन्धः ।
अहिमोहानमप आशयानं प्र मायाभिर्मायिनं सक्षदिन्द्रः ॥६॥
वि षू मृधो जनुषा दानमिन्वन्नहन्गवां मघवन्त्संचकानः ।
अत्रा दासस्य नमुचेः शिरो यदवर्तयो मनवे गातुमिच्छन् ॥७॥
युजं हि मामकृथा आदिदिन्द्र शिरो दासस्य नमुचेर्मथायन् ।
अश्मान चित्स्वर्यं वर्तमानं प्र चक्रियेव रोदसी मरुद्भ्यः ॥८॥

túbhyéd eté marútaḥ suṣévā árcanty arkám sunvánty ándhaḥ | áhim ohānám apá āśáyānam prá māyā́bhir māyínam sakshad índraḥ ‖ 6 ‖ ví shú mṛídho janúshā dā́nam ínvann áhan gávā maghavan saṃcakānáḥ | átrā dāsásya námuceḥ śíro yád ávartayo mánave gātúm ichán ‖ 7 ‖ yújaṃ hí mā́m ákṛithā ā́d íd indra śíro dāsásya námucer mathāyán | áśmānam cit svaryàṃ vártamānam prá cakríyeva ródasī marúdbhyaḥ ‖ 8 ‖

स्त्रियो हि दास आयुधानि चक्रे किं मा करन्नबला अस्य सेनाः ।
अन्तर्ह्यख्यदुभे अस्य धेने अथोप प्रैद्युधये दस्युमिन्द्रः ॥९॥
समत्र गावोऽभितोऽनवन्तेहेह वत्सैर्वियुता यदासन् ।
सं ता इन्द्रो असृजदस्य शाकैर्यदीं सोमासः सुषुता अमन्दन् ॥१०॥

stríyo hí dāsá ā́yudhāni cakré kím mā karann abalā́ asya sénāḥ | antár hy ákhyad ubhé asya dhéne áthópa praíd yudháye dásyum índraḥ ‖ 9 ‖ sám átra gā́vo 'bhíto 'navantehéha vatsaír víyutā yád ā́san | sáṃ tā́ índro asṛijad asya ṣākaír yád īṃ sómāsaḥ súshutā ámandan ‖ 10 ‖

These blissful vital principles sing their songs of praise and pour out devotional love to you. The resplendent with wondrous devices, overcomes guileful lurker who arrests the flow of pious thoughts. 6

O bounteous glorified by us, you assail the antagonist, with the power of lightning. You, seeking man's prosperity, crush those who have been hostile to you since your birth, and you strike the head of ever-clinging evils. 7

O resplendent, pounding the head of the ever-clinging evil, which was sounding and rolling like a cloud, you make me your associate. Then body and mind have been caused by the vital principles to revolve like a wheel. 8

The ever-clinging slave (i.e. the temptations) makes women as his weapons. (On this the resplendent thinks thus:) What will his feminine corps do unto me ? The resplendent makes two of the ladies as captive, and goes forth to combat against the slave. 9

When the sacred sources of wisdom were separated from their seekers of wisdom, as calves from cows, they wondered about hither and thither ; but when the well-placed devotional love makes the resplendent full of joy, he with helpers, i.e. vital breaths reunited them. 10

॥२८॥ यदीं सोमा बभ्रुधूता अमन्दन्नरोरवीद्वृषभः सादनेषु ।
पुरंदरः पपिवाँ इन्द्रो अस्य पुनर्गवामददादुस्रियाणाम् ॥११॥
भद्रमिदं रुशमा अग्ने अक्रन्गवां चत्वारि ददतः सहस्रा ।
ऋणंचयस्य प्रयता मघानि प्रत्यग्रभीष्म नृतमस्य नृणाम् ॥१२॥
सुपेशसं माव सृजन्त्यस्तं गवां सहस्रै रुशमासो अग्ने ।
तीव्रा इन्द्रममन्दुः सुतासोऽक्तोर्व्युष्टौ परितक्म्यायाः ॥१३॥

yád īṃ sómā babhrúdhūtā ámandann ároravīd vṛishabháḥ sádaneshu | puraṃdaráḥ papiváṅ índro asya púnar gávām adadād usríyāṇām ॥ 11 ॥ bhadrám idáṃ ruṣámā agne akran gávāṃ catvári dádataḥ sahásrā | ṛiṇaṃcayásya práyatā maghấni práty agrabhīshma nṛítamasya nṛiṇấm ॥ 12 ॥ supéśasam mấva sṛijanty ástaṃ gávāṃ sahásrai ruṣámāso agne | tīvrấ índram amamanduḥ sutấso 'któr vyùshṭau páritakmyāyāḥ ॥ 13 ॥

औच्छत्सा रात्री परितक्म्या यां ऋणंचये गर्जनि रुशमानाम ।
अत्यो न वाजी रघुरज्यमानो बभ्रुश्चत्वार्यसनत्सहस्रा ॥१४॥
चतुःसहस्रं गव्यस्य पश्वः प्रत्यग्रभीष्म रुशमेष्वग्ने ।
घर्मश्चित्तप्तः प्रवृजे य आसीदयस्मयस्तम्वादाम विप्राः ॥१५॥

aúchat sá rấtrī páritakmyā yấṃ ṛiṇaṃcayé rájani ruṣámāṇām | átyo ná vājī raghúr ajyámāno babhrúṣ catváry asanat sahásrā ॥ 14 ॥ cátuḥsahasraṃ gávyasya paśváḥ práty agrabhīshma ruṣámeshv agne | gharmáṣ cit taptáḥ pravṛíje yá ásīd ayasmáyas tám v ádāma víprāḥ ॥ 15 ॥

When the loving devotion, offered by the men of mature wisdom, exhilarates the resplendent, he, the showerer of benefits, roars aloud in the struggle. So, the resplendent, the destroyer of cities, strong-holds of evils, through ecstasy of joy, restores to him his wisdom—the milk-yielding cattle, as if. 11

O adorable, the brilliant sages, giving me wisdom by four thousand hymns, have done well. We accept this wealth of wisdom, which, the liberator from debts, the leader of leaders, freely offer. 12

O adorable, brilliant sages, present to me a beautiful abode, with thousands of wise sayings. This big offering makes the Soul joyful, and then the darkness of night, the course of which was coming to an end, changes to morning. 13

The gloom-investing night ends at the appearance of liberator of debts, and changes into morning. King of the brilliant wise men, himself, O man of mature wisdom, urges onward and goes like a fleet courser, and obtains four thousand—a treasure of sacred wisdom. 14

We have accepted, O brilliant Lord the (four thousand cattle) treasure of wisdom from the brilliant enlightened sages and we receive the mental caldron the glowing offered in the solemn sacrifice. 15

(३१) एकत्रिंशं सूक्तम्

(१-१३) त्रयोदशर्चस्यास्य सूक्तस्यात्रेय अवस्युर्ऋषिः । (१-७, ८, १०-१३) प्रथमादिसप्तमार्धमन्त्याः प्रथमद्वितीयपादयोर्दशम्यादिचतसॄणामैन्द्रः. (८) अष्टम्यास्तृतीयपादस्येन्द्रः कुत्सो वा चतुर्थपादस्येन्द्र उशना वा, (९) नवम्याश्चेन्द्राकुत्सौ देवताः । त्रिष्टुप् छन्दः ॥

॥२९॥ इन्द्रो॒ रथा॑य प्र॒वत॑ं कृणोति॒ यम॒ध्यस्था॑न्म॒घवा॑ वाज॒यन्त॑म् ।
यू॒थेव॑ प॒श्वो व्यु॑नोति गो॒पा अरि॑ष्टो॒ याति॒ प्रथ॒मः सिषा॑सन् ॥१॥
आ प्र द्र॑व हरिवो॒ मा वि वे॑नः पिशङ्गरा॒ते अ॒भि नः॑ सचस्व ।
न॒हि त्वदि॑न्द्र॒ वस्यो॑ अ॒न्यद॑स्त्य॒मे॒नाँश्च॒ज्जनि॑वतश्चकर्थ ॥२॥
उद्यत्स॒हः॒ सह॑स आज॒निष्ट॒ देदि॑ष्ट इन्द्र इन्द्रि॒याणि॒ विश्वा॑ ।
प्राचो॑दयत्सु॒दुघा॑ व॒व्रे अ॒न्तर्वि ज्योति॒षा संव॑व्रत्वत्तमो॑ऽवः ॥३॥

31.

Índro ráthāya pravátaṃ kriṇoti yám adhyásthān ma ghávā vājayántam | yūthéva paśvó vy ùnoti gopā́ árishṭo yāti prathamáḥ síshāsan || 1 || ā́ prá, drava harivo mā́ ví venaḥ píśaṅgarāte abhí naḥ sacasva | nahí tvád indra vásyo anyád ásty amenā́ṅs cij jánivataṣ cakartha || 2 || úd yát sáhaḥ sáhasa ā́janishṭa dédishṭa índra indriyā́ṇi víśvā | prā́codayat sudúghā vavré antár ví jyótishā saṃvavṛitvát támo 'vaḥ || 3 ||

अन॑वस्ते॒ रथ॒मश्वा॑य तक्षन्त्वष्टा॒ वज्रं॑ पुरुहूत द्यु॒मन्त॑म् ।
ब्र॒ह्माण॒ इन्द्रं॒ म॒हय॑न्तो अ॒र्केर॑वर्धय॒न्नह॑ये॒ हन्त॒वा उ॑ ॥४॥
वृष्णे॒ यत्ते॒ वृष॑णो अ॒र्कम॑र्चा॒निन्द्र॒ ग्रावा॑णो॒ अदि॑तिः स॒जोषाः॑ ।
अ॒न॒श्वासो॒ ये प॒वयो॑ऽरथा॒ इन्द्रे॑षिता॒ अ॒भ्यव॑र्तन्त॒ दस्यू॑न् ॥५॥

ánavas te ráthaṃ áśvāya takshan tváshṭā vájram puruhūta dyumántam | brahmáṇa índram maháyanto arkaír ávardhayann áhaye hántavá u || 4 || vríshṇe yát te vṛíshaṇo arkám árcān índra grávāṇo áditiḥ sajóshāḥ | anaśvā́so yé paváyo 'rathā́ índreshitā abhy ávartanta dásyūn || 5 ||

31

The bounteous resplendent, the possessor of opulence, drives with a considerable speed the chariot, on which he sits. He, the foremost, proceeds unimpeded, with an intention of granting wealth and wisdom, and thus leads and commands as a herdsman drives the herds of cattle. 1

Hasten to us, O Lord of speed ; be not indifferent to us. O distributor of splendid wealth, befriend us. For there is nothing else that is better than you. You have been giving life-partner to the unmarried ones. 2

When out of strength arises strength, that conquers darkness, the resplendent grants all sorts of power to the worshipper. He restores the source of wisdom from the interior of obstructing walls, and dissipates the enveloping darkness with light. 3

O resplendent, dear to all, the divine artisans fabricate your chariot, and yoke to it the befitting horses. The ammunition technician has designed your radiant thunderweapons. The venerable priests, have blessed the resplendent with hymns, and have encouraged him for the destruction of the dragon. 4

When the vital faculties, without steed or chariot, inspired by the resplendent overcome the devils of ignorance, they sing their praises to you, O resplendent and they were filled with ecstasy, as the showerer of benefits, the clouds in the midspace. 5

॥३०॥ प्र ते पूर्वाणि करणानि वोचं प्र नूतना मघवन्या चकर्थ ।
शर्क्तीवो यद्बिभरा रोदसी उभे जयन्नपो मनवे दानुचित्राः ॥६॥
तदिन्नु ते करणं दस्म विप्राहिं यद्घ्नन्नोजो अत्रामिमीथाः ।
शुष्णस्य चित्परि माया अगृभ्णाः प्रपित्वं यन्नप दस्यूँरमेधः ॥७॥
त्वमपो यदवे तुर्वशायारमयः सुदुघाः पार इन्द्र ।
उग्रमयातमवहो ह कुत्सं सं ह यद्धामुशनारन्त देवाः ॥८॥

prá te pūrvāṇi káraṇāni vocam prá nūtanā maghavan yā́ cakártha | ṣáktīvo yád vibhárā ródasī ubhé jáyann apó mánave dānucitrāḥ || 6 || tád ín nú te káraṇam dasma vipráhim yád ghnánn ójo átrāmimīthāḥ | ṣúshṇasya cit pári māyā́ agribhṇāḥ prapitvám yánn ápa dásyūñr asedhaḥ || 7 || tvám apó yádave turvā́ṣāyāramayaḥ sudúghāḥ pārá indra | ugrám ayātam ávaho ha kútsam sám ha yád vām uṣánāranta devā́ḥ || 8 ||

इन्द्राकुत्सा वहमाना रथेना वामत्या अपि कर्णे वहन्तु ।
निः षीमद्भ्यो धमथो निः षधस्थान्मघोनो हृदो वरथस्तमाँसि ॥९॥
वातस्य युक्तान्त्सुयुजश्चिदश्वान्कविश्चिदेषो अजगन्नवस्युः ।
विश्वे ते अत्र मरुतः सखाय इन्द्र ब्रह्माणि तविषीमवर्धन् ॥१०॥

índrākutsā váhamānā ráthenā́ vām átyā ápi kárṇe vahantu | níḥ shīm adbhyó dhámatho níḥ shadhásthān maghóno hṛidó varathas támāṅsi || 9 || vā́tasya yuktā́n suyújaṣ cid áṣvān kavíṣ cid eshó ajagann avasyúḥ | víṣve te átra marútaḥ sákhāya índra bráhmāṇi távishīm avardhan || 10 ||

I celebrate, O powerful resplendent your old achievements, and those which you have newly attained. O wielder of the will-power, subjugating both mind and body, you have distributed the wonderfully bountiful enjoyments to man. 6

Handsome and sagacious resplendent, this is your achievement. Just as the Sun to clouds, having slain evil, you have here displayed your vigour. You arrest and slay the devices of sinful tendency. During the struggle you get victory over the indisciplined. 7

You, resplendent, even from afar render the rushing thoughts agreeable to hard-working and strong men. You two, the resplendent and intellect, assail the fierce petty tendencies, and you convey the pious man of intelligence to his dwelling. Therefore, men of genius and the divines honour you both. 8

May your speedy senses bring you both, O resplendent and intellect, to the struggle riding in one chariot. You expel sin from thoughts, from his proper abode, and chase away the darkness of ignorance from the heart of the affluent adorer. 9

The sage gets control over senses. Swift as wind, just as a horseman over his docile horses. Here are the vital faculties, your dear companions, whose prayers augment your vigour. 10

॥३१॥ सूरश्चिद्रथं परितक्म्यायां पूर्वे करदुपरं जूजुवांसम् ।
भरच्चक्रमेतशः सं रिणाति पुरो दधत्सनिष्यति क्रतुं नः ॥११॥
आयं जना अभिचक्षे जगामेन्द्रः सखायं सुतसोममिच्छन् ।
वदन्न्यावाव वेदिं भ्रियाते यस्य जीरमध्वर्यवश्चरन्ति ॥१२॥
ये चाकनन्त चाकनन्त नू ते मर्ता अमृत मो ते अंह आरन् ।
वावन्धि यज्यूरुत तेषु धेह्योजो जनेषु येषु ते स्याम ॥१३॥

súras cid rátham páritakmyāyām pūrvam karad úparam jūjuvā́ṅsam | bhárac cakrám étasaḥ sám riṇāti puró dádhat sanishyati krátum naḥ || 11 || ā́yam janā abhicákshe jagāméndraḥ sákhāyam sutásomam ichán | vádan grāvā́va védim bhriyāte yásya jīrám adhvaryávas cáranti || 12 || yé cākánanta cākánanta nū́ té mártā amṛita mó té áṅha āran | vāvandhí yájyūṅr utá téshu dhehy ójo jáneshu yéshu te syā́ma || 13 ||

(३२) द्वात्रिंश सूक्तम्

(१–१२) द्वादशर्चस्यास्य सूक्तस्यात्रेयो गातुरृषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥३२॥ अदर्दरुत्समसृजो वि खानि त्वमर्णवान्बद्बधानाँ अरम्णाः ।
महान्तमिन्द्र पर्वतं वि यद्वः सृजो वि धारा अवं दानवं हन् ॥१॥
त्वमुत्साँ ऋतुभिर्बद्बधानाँ अरंहे ऊधः पर्वतस्य वज्रिन् ।
अहिं चिदुग्र प्रयुतं शयानं जघन्वाँ इन्द्र तविषीमधत्थाः ॥२॥

32.

Ádardar útsam ásṛijo ví kháni tvám arṇavā́n badbadhānā́ṅ aramṇāḥ | mahā́ntam indra párvatam ví yád váḥ sṛijó ví dhárā áva dānavám han || 1 || tvám útsāṅ ṛitúbhir badbadhānā́ṅ araṅha údhaḥ párvatasya vajrin | áhim cid ugra práyutam śáyānam jaghanvā́ṅ indra távishīm adbatthāḥ || 2 ||

He, the resplendent in the struggle, arrests even the rapid chariot of the Sun. Further he upholds the wheel of the moving universe and setting it eastward, he inspires us for active life. 11

O resplendent, men come to see you, just as they go to see a friend who has expressed devotional love. Let the creaking stones, mental and physical faculties be laid upon the altar and let the priests hasten to turn it quickly. 12

O immortal, let not the mortals, who are wishing and anxiously wishing for you, fall into disgrace and evil. May you be pleased with the pious and their sacrifice, and grant spiritual light to those men amongst whom we live, and who are particularly yours. 13

32

You, resplendent self, cleave the dark forces asunder. You set free the fountains of knowledge, you liberate the obstructed streams. You open the vast cloud of darkness, and give vent to the showers of blessings, having destroyed wickedness. 1

You. O possessor of strong will-power, set free in their seasons the obstructed clouds of dark thoughts. You let flow the fountain of virtues O mighty soul, destroying the powerful serpentine evil, that lies, extended in the deep sub-conscious mind, and thus you show your vigour. 2

त्यस्य चिन्महतो निमेगस्य वधर्जघान तविषीभिरिन्द्रः ।
य एक इदप्रतिमन्यमान आदस्मादन्यो अजनिष्ट तव्यान ॥३॥
त्यं चिदेषां स्वधया मदन्तं मिहो नपातं सुवृधं तमोगाम ।
वृषप्रभर्मा दानवस्य भामं वज्रेण वज्री नि जघान शुष्णम ॥४॥
त्य चिदस्य क्रतुभिर्निषत्तममर्मणो विददिदस्य मर्म ।
यदी सुक्षत्र प्रभृता मदस्य युयुत्सन्तं तमसि ह्मर्ये धाः ॥५॥
त्यं चिदित्था कत्पयं शयानमसूर्ये तमसि वावृधानम ।
तं चिन्मन्दानो वृषभः सुतस्योच्चैरिन्द्रो अपगूर्या जघान ॥६॥

tyásya cin maható nír mrigásya vádhar jaghāna távishībhir índraḥ | yá éka íd apratír mányamāna ád asmād anyó ajanishṭa távyān || 3 || tyáṃ cid eshāṃ svadháyā mádantam mihó nápātaṃ suvrídhaṃ tamogám | vríshaprabharmā dānavásya bhámaṃ vájreṇa vajrí ní jaghāna śúshṇam || 4 || tyáṃ cid asya krátubhir níshattam amarmáṇo vidád íd asya márma | yád īṃ sukshatra prábhritā mádasya yúyutsantaṃ támasi harmyé dháḥ || 5 || tyáṃ cid itthá katpayáṃ śáyānam asūryé támasi vāvrídhānám | táṃ cin mandānó vríshabháḥ sutásyoccaír índro apagūryā jaghāna || 6 ||

उच्चदिन्द्रो महते दानवाय वधर्यमिष्ट महो अप्रतीतम ।
यदीं वज्रस्य प्रभृतौ ददाभ विश्वस्य जन्तोरधमं चकार ॥७॥
त्यं चिदर्ण मधुपं शयानमसिन्वं वत्रं मह्यादुद्यः ।
अपादमत्रं महता वधेन नि दुर्योण आवृणङ्मृध्रवाचम ॥८॥

úd yád índro mahaté dānavāya vádhar yámishṭa sáho ápratītam | yád īṃ vájrasya prábhritau dadábha víśvasya jantór adhamáṃ cakāra || 7 || tyáṃ cid árṇam madhupáṃ śayānam asinvám vavrám máhy ádad ugráḥ | apádam atrám mahatá vadhéna ní duryoṇá āvriṇān mridhrávācam || 8 ||

The inner self, by his prowess, annihilates the weapon even of that mighty beast, from whom another yet more powerful, conceiving himself one and unmatched, is generated. 3

The wielder of the bolt of determination, the clearer of the evil-intentions, smiles with his bolt and destroys the wrath fire of the wicked, the mighty exploiter and his waring strength, couched in darkness, who has been exhilarating himself with the food of these living creatures. 4

(O resplendent Soul), you discover the secret vital part of the vicious wicked, who thinks himself invulnerable, when, O powerful protector in the exhilaration of the spiritual joy, you detect him preparing for a struggle in his dark abode. 5

The soul, the showerer of blessings, exhilarated through the ecstasy of spiritual joy, uplifting his thunderbolt destroys him, who swells there huge in dimensions, sleeping and thriving in sunless darkness. 6

When resplendent self uplifts irresistible will-power against the mighty devil, and when he subdues him with his bolt of determination, he makes him lowest of all living creatures. 7

The mighty self seizes upon that restless flood of wicked-forces, an insatiable devil drinker of the sweet liquor, enveloper (of the world), and then with his great weapon, in his dwelling, crushes him, who is footless, measureless, and evil-speaking ogre. 8

को अस्य शुष्मं तविषीं वराते एको धना भरते अप्रतीतः ।
इमे चिदस्य ज्रयसो नु देवी इन्द्रस्यौजसो भियसा जिहाते ॥९॥
न्यस्मै देवी स्वधितिर्जिहीत इन्द्राय गातुरुशतीव येमे ।
सं यदोजो युवते विश्वमाभिरनु स्वधावन्क्षितयो नमन्त ॥१०॥
एकं नु त्वा सत्पतिं पाञ्चजन्यं जातं शृणोमि यशसं जनेषु ।
तं मे जगृभ्र आशसो नविष्ठं दोषा वस्तोर्हवमानास इन्द्रम् ॥११॥
एवा हि त्वामृतुथा यातयन्तं मघा विप्रेभ्यो ददतं शृणोमि ।
किं ते ब्रह्माणो गृहते सखायो ये त्वाया निदधुः कामेमिन्द्र ॥१२॥

kó

asya śúshmaṃ táviṣhīṃ varāta éko dhánā bharate ápratītaḥ | imé cid asya jráyaso nú devī índrasyaújaso bhiyásā jihāte || 9 || ny àsmai devī svádhitir jihīta índrāya gātúr uśatíva yeme | sáṃ yád ójo yuváte víśvam ābhir ánu svadhāvne kshitáyo namanta || 10 || ékaṃ nú tvā sátpatim páñcajanyaṃ jātáṃ śriṇomi yaśásaṃ jáneshu | tám me jagribhra āśáso náviṣhṭhaṃ doshā́ vástor hávamānāsa índram || 11 || evā́ hí tvā́m ṛituthā́ yātáyantam maghā́ víprebhyo dádataṃ śriṇómi | kíṃ te brahmā́ṇo gṛihate sákhāyo yé tvāyā́ nidadhúḥ kā́mam indra || 12 ||

(३३) त्रयस्त्रिंशं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य प्राजापत्यः संवरण ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१॥ महि महे तवसे दीध्ये नॄनिन्द्रायेत्था तवसे अतव्यान ।
यो अस्मै सुमतिं वाजमातो स्तुतो जने समर्यश्चिकेत ॥१॥

33.

Máhi mahé tavase dīdhye nṛín índrāyetthā́ tavase átavyān | yó asmai sumatíṃ vā́jasātau stutó jáne samaryàś ciképta || 1 ||

Who may arrest his strength or resist his vigour ? Verily alone and irresistible, He bears off all the riches. Even these two (physical and mental faculties), through the fear retire and submit to the supremacy of the fast-approaching Soul. 9

Even the divine, and self-sustaining powers of intellect and mind bow before the potent self, and the body resigns to the Soul like a loving wife. As he shares his vigour with all of them, men straightaway offer reverence to him. 10

Verily, I hear that you from the very birth are supreme Lord, the protector of the good, and friendly to the five people, the five senses. May all, representing their wishes and uttering praises propitiate the resplendent self—evening and morning. 11

So, too, I hear of you that you favour and readily enrich the learned from season to season on their approach. But what do your loyal friends and those who rest their hopes in you receive, O Soul ? 12

33

Feeble as I am, I offer praise to the great and vigorous resplendent Lord for granting strength to all these people. He, with his band, shows favour to these brave people, interested in struggle against evils. 1

स त्वं न इन्द्र धियसानो अर्केर्हरीणां वृषन्योक्त्रमश्रेः ।
या इत्था मघवन्ननु जोषं वक्षो अभि प्रार्यः सक्षि जनान ॥२॥
न ते त इन्द्राभ्यस्मदृष्वायुक्तासो अब्रह्मता यदसन ।
निष्ट्या रथमधि तं वज्रहस्ता रश्मिं देव यमसे स्वश्वः ॥३॥
पुरू यत्ते इन्द्र सन्त्युक्था गवे चकर्थोर्वरासु युध्यन ।
ततक्षे सूर्याय चिदोकसि स्वे वृषा समत्सु दासस्य नाम चित् ॥४॥
वयं ते त इन्द्र ये च नरः शर्धो जज्ञाना यातास्थाः ।
आस्माञ्चगस्वादहिशुष्म सत्वा भगो न हव्यः प्रभृथेषु चारुः ॥५॥

sá tvám na indra dhiyasānó arkaír hárīṇām vṛishan yóktram aṣreḥ | yá itthā́ maghavann ánu jósham vā́ksho abhí práryáḥ sakshi jánān || 2 || ná té ta indrābhy àsmád ṛishváyuktāso abrahmátā yád ásan | tíshṭhā rátham ádhi tám vajrahastā́ raṣmím deva yamase svā́ṣvaḥ || 3 || purú yát ta indra sánty ukthā́ gáve cakárthorvárāsu yúdhyan | tatakshé sū́ryāya cid ókasi své vṛíshā samátsu dāsásya nā́ma cit || 4 || vayám té ta indra yé ca náraḥ ṣárdho jajñāná yātáṣ ca ráthāḥ | ā́smā́ñ jagamyād abiṣushma sátvā bhágo ná hávyaḥ prabhṛithéshu cā́ruḥ || 5 ||

पप्रिक्षेण्यमिन्द्र त्वे ह्योजो नृम्णानि च नृतमानो अमर्तः ।
स न एनीं वसवानो रयिं दाः प्रार्यः स्तुषे तुविमघस्य दानम् ॥६॥
एवा न इन्द्रोतिभिरव पाहि गृणतः शूर कारून ।
उत त्वचं ददतो वाजसातौ पिप्रीहि मध्वः सुषुतस्य चारोः ॥७॥

paprikshéṇyam indra tvé hy ójo nṛimṇáni ca nṛitámāno amartaḥ | sá na énīm vasavā́no rayím dāḥ práryā stushe tuvimaghásya dánam || 6 || evā́ na indrotíbhir ava pāhí gṛiṇatáḥ ṣū́ra kārúṇu | utá tvácam dádato vā́jasātau piprīhí ṣádhvaḥ sáshutasya cā́roḥ || 7 ||

O resplendent Lord, showerer of blessings, you are delighted when adored through sacred hymns. May you be pleased to fasten the traces of horses and drive hither to assist us in a victory over your hostile people. 2

O resplendent Lord, those persons do not deserve your favour, who differing from us, have no faith in you through their ignorance. O the wielder of admantine will-power, ascend this chariot, and hold the reins, O Lord, of your noble horses. 3

In as much as, O resplendent these praises are offered to you, may you make our fields fertile with a free supply of unobstructed water of wisdom. You are radiant like the sun and in your own dwelling, may you destroy the name of the darkness of nescience, the devil slave in battle. 4

O resplendent self, we are yours, and yours are they, who are the leaders, confident of their strength, and whose energy is directed to you. O resplendent, capable of destroying the evil darkness, splendid in struggles, and easy to be invoked, may you, come to us and likewise come with all your riches. 5

O resplendent Lord, glorious is your strength ; you are immortal, and enwrap the world with light. May you give us splendid riches. I shall always greatly praise the munificence of the opulent Lord (as you are). 6

Thus favour us, O resplendent Lord, with your succour and protect the singers who chant your praises. May you be friendly to those who offer fully-dedicated love of ecstasy that yields a defensive covering in struggles. 7

उत त्ये मा पौरुकुत्स्यस्य सूरेस्त्रसदस्योर्हिरण्निनो रराणाः ।
वहन्तु मा दश श्येतासो अस्य गैरिक्षितस्य क्रतुभिर्नु सश्चे ॥८॥
उत त्ये मा मारुताश्वस्य शोणाः क्रत्वामघासो विदथस्य रातौ ।
सहस्रा मे च्यवतानो ददान आनूकम्र्यो वपुषे नार्चत् ॥९॥
उत त्ये मा ध्वन्यस्य जुष्टा लक्ष्मण्यस्य सुरुचो यतानाः ।
मह्ना रायः संवरणस्य ऋषेर्व्रजं न गावः प्रयता अपि ग्मन् ॥१०॥

utá tyé mā paurukutsyásya sūrés trasádasyor hiraṇíno rárāṇāḥ | váhantu mā dáśa śyétāso asya gairikshitásya krátubhir nú sasce || 8 || utá tyé mā mārutáśvasya śóṇāḥ krátvāmaghāso vidáthasya rātaú | sahásrā me cyávatāno dádāna ānūkám aryó vápushe nárcat || 9 || utá tyé mā dhvanyàsya júshṭā lakshmaṇyàsya surúco yátānāḥ | mahnā rāyáḥ saṃváraṇasya ṛisher vrajáṃ ná gávaḥ práyatā ápi gman || 10 ||

(३४) चतुस्त्रिंशं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य प्राजापत्यः संवरण ऋषिः । इन्द्रो देवता । (१-८) प्रथमाद्यष्टर्चौ जगत्यौ (९) नवम्याश्च त्रिष्टुप् छन्दसी ॥

अजातशत्रुमजरा स्वर्वत्यनुं स्वधामिता दस्ममीयते ।
सुनोतन पचत ब्रह्मवाहसे पुरुष्टुताय प्रतरं दधातन ॥१॥
आ यः सोमेन जठरमपिप्रतामन्दत मघवा मध्वो अन्धसः ।
यदीं मृगाय हन्तवे महावधः सहस्रभृष्टिमुशनां वधं यमत ॥२॥

34.

Ájātaśatrum ajárā svàrvaty ánu svadhámitā dasmám īyate | sunótana pácata bráhmavāhase purushṭutáya prataráṃ dadhātana || 1 || á yáḥ sómena jaṭháram ápipratámandata maghávā mádhvo ándhasaḥ | yád īm mṛigáya hántave mahávadhaḥ sahásrabhṛishṭim uśánā vadháṃ yámat || 2 ||

May those ten (five sense organs and five vital breaths) resplendent in their brightness, the gift of those whom the devils fear, exceedingly brilliant and wise, occupying highest places, carry me for the fulfilment of my assigned duties. 8

And may we also be the possessors of powerful, well-actioned, swift transport vehicles, yoked with wind-like horses, and constructed in well-reputed workshops, and may we also receive the gift of thousands of treasures from generous sources, and further may we get ample dresses and decorations for our fighting soldiers. 9

Or, may the bright and dynamic steeds (transport motors) be bestowed upon me by experts and from the concerns well-known for their supreme quality ; and may we be the possessors of riches endowed with generosity. And may all these proceed to reliable experts, like cows to their stalls. 10

34

The undecaying, heavenly, unlimited offering goes to the one (resplendent) who is not born and who is the performer of wondrous deeds. Therefore press-out (the medicinal herbs), prepare, cook and dress, and offer oblation to him, who is the acceptor of prayer, and who is glorified by many. 1

The bounteous, who fills his heart with spiritual bliss, and is exhilarated by experiencing the sweet celestial elixir, lifts up his mighty thousand-fold adamantine will-power, desiring to lay down the monstrous of wickedness. 2

यो अस्मै घ्रंस उत वा य ऊधंनि सोमं सुनोति भवति द्युमाँ अह ।
अपाप शक्रस्ततनुष्टिमूहति तनूशुभ्रं मघवा यः कवासखः ॥३॥
यस्यावधीत्पितरं यस्य मातरं यस्य शक्रो भ्रातरं नात ईषते ।
वेदाद्वस्य प्रयता यतंकरो न किल्बिषादीषते वस्व आकरः ॥४॥
न पञ्चभिर्दशभिर्वष्ट्यारभं नासुन्वता सचते पुष्यता चन ।
जिनाति वेदमुया हन्ति वा धुनिरा देवयुं भजति गोमति व्रजे ॥५॥

yó asmai ghraṅsá utá vā yá údhani sómaṃ sunóti bhávati dyumáṅ áha | ápāpa ṣakrás tatanúshṭim ūhati tanúṣubhram maghávā yáḥ kavāsakháḥ || 3 || yásyávadhīt pitáraṃ yásya mātáraṃ yásya ṣakró bhrātaraṃ náta īshate | vétíd v asya práyatā yataṃkaró ná kílbishād īshate vásva ākaráḥ || 4 || ná pañcábhir daṣábhir vashṭy ārábhaṃ násunvatā sacate púshyatā caná | jináti véd amuyá hánti vā dhúnir á devayúm bhajati gómati vrajé || 5 ||

वित्यक्षणः समृतौ चक्रमासजोऽसुन्वतो विषुणः सुन्वतो वृधः ।
इन्द्रो विश्वस्य दमिता विभीषणो यथावशं नयति दासमार्यः ॥६॥
समीं पणेरजति भोजनं मुषे वि दाशुषे भजति सूनरं वसु ।
दुर्गे चन ध्रियते विश्व आ पुरु जनो यो अस्य तविषीमचुक्रुधत् ॥७॥
सं यज्जनौ सुधनौ विश्वशर्धसावेदिन्द्रो मघवा गोषु शुभ्रिषु ।
युजं ह्यन्यमकृत प्रवेपन्युदीं गव्यं सृजते सत्वभिर्धुनिः ॥८॥

vitvákshaṇaḥ sámṛitau cakramāsajó 'sunvato víshuṇaḥ sunvató vṛidháḥ | índro víṣvasya damitā́ vibhíshaṇo yathāvaṣáṃ nayati dásam áryaḥ || 6 || sám īm paṇér ajati bhójanam mushé ví dāṣúshe bhajati sūnáraṃ vásu | durgé caná dhriyate víṣva á puru jáno yó asya távishīm ácukrudhat || 7 || sáṃ yáj jánau sudhánau viṣvaṣárdhasāv áved índro maghávā góshu ṣubhríshu | yújaṃ hy ànyám ákṛita pravepany úd ím gávyaṃ sṛijate sátvabhir dhúniḥ || 8 ||

Illustrious is the man who expresses devotional love to that bounteous, by day or by night. The supra-powerful Lord is the friend of sages, but He disregards the man, who suffers from vanity and family snobs. 3

The supra-powerful Lord does not necessarily disfavour the one, whose father, mother, or brother he has punished (for justifiable reasons) and is willing to accept his devotions and offerings. He is the upholder (of justice). The Lord, the bestower of riches, does not subscribe to the sins. 4

He places no impediments in the normal functions of the five sense organs or ten vital breaths. He does not associate with the man who performs not the benevolent acts, though prospering well. The terrifier of foes, however, punishes or destroys the wicked. But, to the virtuous, he gives a cattle-farm in reward. 5

Exceedingly strong in struggles, he accelerates the wheels of his chariot, and turns away from him who offers no prayer. He, however, augments him who prays. The resplendent Lord is the subduer of all, and formidable, and He keeps the undisciplines under His full control. 6

He proceeds to confiscate the wealth of the avaricious and bestows precious riches to His faithful devotee. A man, who provokes the mighty to indignation, dares not stand secure even in his wide stronghold. 7

When the resplendent Lord, the opulent, discriminates between two wealthy persons fighting amongst themselves over the precious knowledge, he chooses one of them on merits, and frightens the other one. He takes the meritorious one as his close ally, and associated with the vital faculties, bestows wisdom upon him. 8

सहस्रसामाग्निवेशिं गृणीषे शत्रिमग्न उपमां केतुमर्यः ।
तस्मा आपः सयतः पीपयन्त तस्मिन्क्षत्रममवत्त्वेषमस्तु ॥९॥

sa-

hasrasám ágniveśiṃ gṛiṇīshe śátrim agna upamáṃ ketúm aryáḥ | tásmā ápaḥ samyátaḥ pīpayanta tásmin kshatrám ámavat tveshám astu ‖ 9 ‖

(३५) पञ्चत्रिंशं सूक्तम्

(१–८) अष्टर्चस्यास्य सूक्तस्याङ्गिरस प्रभूवसुर्ऋषिः । इन्द्रो देवता । (१–७) प्रथमादिसप्तर्चामनुष्टुप्, (८) अष्टम्याश्च पाङ्क्तश्छन्दसी ॥

॥५॥

यस्ते साधिष्ठोऽवस इन्द्र क्रतुष्टमा भर ।
अस्मभ्यं चर्षणीसहं सस्मिन् वाजेषु दुष्टरम् ॥१॥
यदिन्द्र ते चतस्रो यच्छूर सन्ति तिस्रः ।
यद्वा पञ्च क्षितीनामवस्तत्सु न आ भर ॥२॥
आ नोऽवो वरेण्यं वृषन्तमस्य हूमहे ।
वृषजूतिर्हि जज्ञिष आभूभिरिन्द्र तुर्वणिः ॥३॥
वृषा ह्यसि राधसे जज्ञिषे वृष्णि ते शवः ।
स्वक्षत्रं ते धृषन्मनः सत्राहमिन्द्र पौंस्यम् ॥४॥
त्वं तमिन्द्र मर्त्यमभित्रयन्तमद्रिवः ।
सवरथा शतक्रतो नि याहि शवसस्पते ॥५॥

35.

Yás te sádhishṭho 'vasa índra krátush ṭám á bhara | asmábhyaṃ carshaṇīsáhaṃ sásniṃ vájeshu dushṭáram ‖ 1 ‖ yád indra te cátasro yác chūra sánti tisráḥ | yád vā páñca kshitīnám ávas tát sú na á bhara ‖ 2 ‖ á té 'vo váreṇyaṃ vṛíshantamasya hūmahe | vṛíshajūtir hí jajñishá ābhūbhir indra turváṇiḥ ‖ 3 ‖ vṛíshā hy ási rádhase jajñishé vṛíshṇi te śávaḥ | svákshatraṃ te dhṛishán mánaḥ satrāháṃ indra paúṃsyam ‖ 4 ‖ tváṃ tám indra mártyam amitrayántam adrivaḥ | sarvaratháś śatakrato ní yāhi śavasas pate ‖ 5 ‖

O adorable Lord, I praise the one who is the dispeller of distress, energy-personified, and dynamic, the bestower of thousands (of blessings) and beyond comparison. May the streams of cherished desires of the devotee be acceptable to the Lord. May the devotee be favoured with wealth, strength and glory. 9

35

O resplendent Lord. may you grant for our protection that of your holy and effectual power, which conquers men for us, which is invincible in life-struggles. 1

Whatever aids, O resplendent Lord, are yours, whether four (physical, vital, mental and spiritual) or three (physical, mental and spiritual), or those accorded to the five classes of men, bring them quickly all that help to us. 2

We invoke for the choicest and mightiest help of yours, O the most liberal showerer of blessings. As soon as manifest you are quick in showering of benefits, and destroying evils. May you associated with the vital principles, grant us protection. 3

You are the showerer of boons, and as such as soon as manifest, you bestow riches. Your strength is the fulfiller of aspirations. Your self-invigorated mind is firm in determination, and your manly vigour subdues multitudes. 4

O resplendent Lord, performer of hundreds of selfless deeds, wielder of the punitive justice, may you, with your all-pervading chariot's force, proceed against the mortal, who entertains hostility towards you. 5

॥६॥ त्वामिद्वृत्रहन्तम जनासो वृक्तबर्हिषः ।
उग्रं पूर्वीषु पूर्व्यं हवन्ते वाजसातये ॥६॥
अस्माकमिन्द्र दुष्टरं पुरोयावानमाजिषु ।
सयावानं धनेधने वाजयन्तमवा रथम् ॥७॥
अस्माकमिन्द्रेहि नो रथमवा पुरंध्या ।
वयं शविष्ठ वार्यं दिवि श्रवो दधीमहि दिवि स्तोमं मनामहे ॥८॥

tvā́m íd vṛitrahantama jánāso vriktábarhishaḥ | ugrám pūrvíshu pūrvyám hávante vā́jasātaye ‖ 6 ‖ asmā́kam indra dushṭáram puroyā́vānam ājíshu | sayā́vānam dháne-dhane vājayántam avā ráthaṃ ‖ 7 ‖ asmā́kam indréhi no ráthaṃ avā́ púraṃdhyā | vayā́m ṣavishṭha vā́ryam diví ṣrávo dadhīmahi diví stómam manāmahe ‖ 8 ‖

३६ षट्त्रिंशं सूक्तम्

(१-६) षड्चस्यास्य सूक्तस्याङ्गिरस प्रभूवसुरार्षः इन्द्रो देवता । १-२ ४-६ प्रथमाद्येनायोक्तौ च त्रिष्टुप् । ३ तत्रावसानस्य च जगती । ७-८ सप्तमाष्टमयोश्च

॥७॥ स आ गमदिन्द्रो यो वसूनां चिकेतदाती दामनो रयीणाम् ।
धन्वचरो न वंसगस्तृषाणश्चकमानः पिबतु दुग्धमंशुम् ॥१॥
आ ते हनू हरिवः शूर शिप्रे हवलसोमो न पवते मदिष्ठः ।
अधि त्वा गावः स्पन्दने न हिन्वन्नद्रिभिर्मदेम पुरुहूत विश्वे ॥२॥

36.

Sá á gamad índro yó vásūnāṃ cíketad dā́tuṃ dámano rayīṇā́m | dhanvacaró ná vaṅsagas tṛishāṇáṣ cakamānáḥ pibatu dugdhám aṅsúm ‖ 1 ‖ á te hánū harivaḥ ṣūra ṣípre rúhat sómo ná párvatasya pṛishṭhé | ánu tvā rājann árvato ná hinván gīrbhír madema puruhūta víṣve ‖ 2 ‖

O, the mightiest destroyer of evils, fierce and foremost among many, men with humility and purity of heart invoke you for aid in life-struggles. 6

Defend, O resplendent Lord, our life-chariot, that proceeds foremost in struggles, followed by attendants, and eagerly striving for repeated gains. 7

May you come to us, O resplendent Lord, and defend our life-chariot by your divine intelligence. May we, O mightiest one, offer oblations at the break of day, and chant prayers at dawn. 8

36

May the resplendent Lord, who knows how to distribute riches from His store of treasure, come to us. May He, the bestower of riches, come as a thirsty bird who roams in the midspace and eagerly relish the elixir of our offered devotional love. 1

O Lord of vitality and vigour, may the elixir of our devotion rise to your sweet lips, as if a herbal creeper to the summit of a mountain. May we, O king, invoked by all, give pleasure to you with our hymns, as to horses with fodder. 2

चक्रं न वृत्तं पुरुहूत वेपते मनो भिया मे अमतेरिदद्रिवः ।
रथादधि त्वा जरिता सदावृध कुविन्नु स्तोषन्मघवन्पुरूवसुः ॥३॥
एष ग्रावेव जरिता ते इन्द्रयति वाचं बृहदाशुषाणः ।
प्र सव्येन मघवन्यंसि राय: प्र दक्षिणिदर्यो मा वि वेनः ॥४॥
वृषा त्वा वृषणं वर्धतु द्यौर्वृषा वृषभ्यां वहसे हरिभ्याम् ।
स नो वृषा वृषरथः सुशिप्र वृषक्रतो वृषा वज्रिन्भरे धाः ॥५॥
यो रोहितौ वाजिनौ वाजिनीवान्त्रिभिः शतैः सचमानावदिष्ट ।
यूने समस्मै क्षितयो नमन्तां श्रुतरथाय मरुतो दुवोया ॥६॥

cakrám
ná vṛittám puruhūta vepate máno bhiyá me ámater íd adrivaḥ | ráthād ádhi tvā jaritá sadāvṛidha kuvín nú stoshan maghavan purūvásuḥ ‖ 3 ‖ eshá gráveva jaritá ta indréyarti vácam bṛihád āśushāṇáḥ | prá savyéna maghavan yáṅsi rāyáḥ prá dakshiníd dharivo má ví venaḥ ‖ 4 ‖ vṛíshā tvā vṛishaṇam vardhatu dyaúr vṛíshā vṛíshabhyām vahase háribhyam | sá no vṛíshā vṛisharathaḥ susipra vṛíshakrato vṛíshā vajrin bháre dhāḥ ‖ 5 ‖ yó róhitau vājínau vājínīvān tribhíḥ śataíḥ sácamānāv ádishṭa | yúne sám asmai kshitáyo namantām śrutárathāya maruto duvoyá ‖ 6 ‖

(३७) सप्तत्रिंशं सूक्तम्

(१-३) पञ्चचरणस्य सूक्तस्य गौमोदगिरिर्ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ।

सं भानुना यतते सूर्यस्याजुह्वानो घृतपृष्ठः स्वञ्चः ।
तस्मा अमृध्रा उषसो व्युच्छान्य इन्द्राय सुनवामेत्याह ॥१॥

37.

Sám bhānúnā yatate súryasyājúhvano ghritápṛishṭhaḥ sváñcaḥ | tásmā ámṛidhrā usháso vy ùchān ya índrāya sunávāmety āha ‖ 1 ‖

O wielder of the punitive justice, invoked by all, my mind trembles through dread of poverty, like a whirling wheel. O ever prosperous, bounteous Lord, may your affluent worshipper praise you promptly and abundantly, merged in devotion as if with you in your chariot. 3

O resplendent Lord, like the press stone, your devotee offers laudations to you. With your left hand, O bounteous Lord, you bestow riches, and so with your right too; be not reluctant. 4

May the effective eulogium melt you, O showerer of blessings. Your radiance is borne by actinic rays. So, O showerer of blessings, splendid in form, wielder of the punitive justice, with mighty chariot, may you defend us in struggles. 5

O cosmic vital forces, may all men bow down in obedience to that young possessor of well-known chariots, who rich in steeds gives me two dark red horses (the colourful dawn and dusk) together with three hundred and more cattle (the days of the year). 6

37

Bedewed with clarified butter and worshipped earnestly, the swift flames vies with the splendour of the sun. May the dawns rise without cessation for him who says, "let us offer devotional love to the resplendent Lord." 1

समिद्धाग्निर्वनवत्स्तीर्णबर्हिर्युक्तग्रावा सुतसोमो जरते ।
ग्रावाणो यस्येषिरं वदन्त्यध्वर्यवो हविषा मन्धुमद्भिः ॥२॥
वधूरियं पतिमिच्छन्त्येति य ईं वहाते महिषामिषिरम् ।
आस्य श्रवस्याद्रथ आ च घोषात्पुरू सहस्रा परि वर्तयाते ॥३॥
न मं गाव उ यथते यस्मिन्निन्द्रस्तीव्रं सोमं पिबति गोसखायम् ।
आ सत्वनैरजति हन्ति वृत्रं क्षेति क्षितीः सुभगो नाम पुष्यन् ॥४॥
पुष्यात्क्षेमे अभि योगे भवात्युभे वृतौ संयती सं जयाति ।
प्रियः सूर्ये प्रियो अग्ना भवाति य इन्द्राय सुतसोमो ददाशत् ॥५॥

sámiddhāgnir vanavat stīrṇábarhir yuktágravā sutásomo jarate | grávaṇo yásyeshiráṃ vádanty áyad adhvaryúr havísháva síndhuṃ ॥ 2 ॥ vadhúr iyáṃ pátim ichánty eti yá uṃ váhate máhishiṃ ishiráṃ | ásya śravasyad ratha ā ca ghoshat purú sahásra pári vartayāte ॥ 3 ॥ ná sá rája vyathate yásminn índras tivráṃ sómam píbati gósakhāyam | á satvanair ájati hánti vṛitráṃ kshéti kshitíḥ subhágo náma púshyan ॥ 4 ॥ púshyat kshéme abhí yóge bhavaty ubhé vṛítau saṃyatī sáṃ jayati | priyáḥ súrye priyó agnā bhavati yá índraya sutásomo dádāśat ॥ 5 ॥

(३८) अष्टात्रिंश सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य भौमोऽत्रिर्ऋषिः । इन्द्रो देवता । अनुष्टुप् छन्दः ॥

उरोष्ट इन्द्र राधसो विभ्वी रातिः शतक्रतो ।
अधा नो विश्वचर्षणे द्युम्ना सुक्षत्र मंहय ॥१॥

38

Urósh ṭa indra rádhaso vibhvī rātíḥ śatakrato | ádhā no viśvacarshaṇe dyumná sukshatra maṁhaya ॥ 1 ॥

With kindled inner fire and heart trimmed like strewn grass, let the devotee worship and pour forth the devotions as if the juice effused from the press-stones. And may the priest chant praises, like the press-stones uttering sounds, and enjoy with his oblations as a swimmer going to a sea. 2

When the soul loves his charming wife, the wisdom, the lady fond of husband comes to the ceremony. May his car seek fame, thunder loudly, and its wheel make thousands of revolutions. 3

That prince suffers no evil in whose realm, the resplendent Lord accepts earnest devotional prayers, profusely mixed with love. Attended by faithful followers, he moves in all directions. He destroys his enemy and cherishing that name of the resplendent Lord, he guards his people. 4

He, who sings devotional prayers, composed for the praise of the resplendent Lord, attains ability to win riches and preserve. He is victorious in the struggles, present or future. Dear shall he be to the Sun, and dear to fire his devotional expressions, he offers homage to the resplendent. 5

38

O resplendent Lord, performer of hundreds of benevolent deeds, liberal is your munificience and extensive your bounty. So, O observer of all, and benevolent guardian, may you grant us opulence by your grace and glory. 1

यदीमिन्द्र श्रवाय्यमिषं शविष्ठ दधिषे ।
पप्रथे दीर्घश्रुत्तमं हिरण्यवर्ण दुष्टरम् ॥२॥
शुष्मासो ये ते अद्रिवो मेहना केतसापः ।
उभा देवाव्भिष्टये दिवश्च ग्मश्च राजथः ॥३॥
उतो नो अस्य कस्य चिद्दक्षस्य तव वृत्रहन ।
अस्मभ्यं नृम्णमा भरास्मभ्यं नृमणस्यसे ॥४॥
नू त आभिरभिष्टिभिस्तव शर्मञ्छतक्रतो ।
इन्द्र स्याम सुगोपाः शूर स्याम सुगोपाः ॥५॥

yád īm
indra śravā́yyam íśham śavishṭha dadhishé | paprathé dīrghaśrúttamam hiraṇyavarṇa dushṭáram || 2 || śúshmāso yé te adrivo mehánā ketasápaḥ | ubhā́ devā́v abhíshṭaye diváś ca gmáś ca rājathaḥ || 3 || utó no asyá kásya cid dákshasya táva vṛitrahan | asmábhyam nṛimṇám ā́ bharāsmábhyam nṛimaṇasyase || 4 || nú ta ābhír abhíshṭibhis táva śármañ chatakrato | índra syā́ma sugopā́ḥ śū́ra syā́ma sugopā́ḥ || 5 ||

(३९) एकोनचत्वारिंशं सूक्तम्
(१–५) पञ्चर्चस्यास्य सूक्तस्य भौमोऽत्रिर्ऋषिः । इन्द्रो देवता । (१–४) प्रथमादिचतुर्ऋचामनुष्टुप्,
(५) पञ्चम्याश्च पङ्क्तिश्छन्दसी ॥

॥१०॥ यदिन्द्र चित्र मेहनास्ति त्वादातमद्रिवः ।
राधस्तन्नो विदद्वस उभयाहस्त्या भर ॥१॥

39.

Yád indra citra mehánásti tvádātam adrivaḥ | rádhas tán no vidadvasa ubhayāhasty á bhara || 1 ||

O mighty resplendent Lord, golden hued, you are the possessor of widely-famed abundance, and yet it is, as extensiyely known, very hard to obtain. 2

O wielder of the adamantine justice, these powers, who readily obey you, are very generous, extensive and strong. You and your powers, both divinities, at their pleasure dominate over heaven and earth. 3

O destroyer of evils, may you bring to us the wealth and heroic strength with the aid of power that you possess. May you bless us with wealth, as you are keen to make us wealthy. 4

With these aids of yours, may we, O doer of the selfless acts, live under your protection ; may we, O resplendent, be safe and may we, O hero, be well secured. 5

39

O wondrous resplendent Lord, wielder of the adamantine justice, master of precious treasures, what wealth is meant to be showered to us, that bounty, may you, filling both your hands, bring to us. 1

यन्मन्यसे वरेण्यमिन्द्र द्युक्षं तदा भर ।
विद्याम तस्य ते वयमकूपारस्य दावने ॥२॥
यत्ते दित्सु प्रराध्यं मनो अस्ति श्रुतं बृहत ।
तेन दृळ्हा चिदद्रिव आ वाजं दर्षि सातये ॥३॥
मंहिष्ठं वो मघोनां राजानं चर्षणीनाम ।
इन्द्रमुप प्रशस्तये पूर्वीभिर्जुजुषे गिरः ॥४॥
अस्मा इत्काव्यं वचस्तक्थमिन्द्राय शंस्यम ।
तस्मा उ ब्रह्मवाहसे गिरो वर्धन्त्यत्रयो गिरः शुम्भन्त्यत्रयः ॥५॥

yán mányase váreṇyam índra dyukshám tád á bhara | vidyáma tásya te vayám ákūpārasya dāváne || 2 || yát te ditsú prarádhyam máno ásti śrutám bṛihát | téna dṛiḷhā́ cid adriva á vā́jaṃ darshi sātáye || 3 || máṅhishṭham vo maghónām rā́jānam carshaṇīnā́m | índram úpa práśastaye pūrvíbhir jujushe gíraḥ || 4 || ásmā ít kā́vyaṃ váca ukthám índrāya śáṅsyam | tásmā u bráhmavāhase gíro vardhanty átrayo gíraḥ śumbhanty átrayaḥ || 5 ||

(४०) चत्वारिंशं सूक्तम्

(१–९) नवर्चस्यास्य सूक्तस्य भौमोऽत्रिर्ऋषिः । (१–४) प्रथमादिचतुर्ऋचामिन्द्रः. (५) पञ्चम्या सूर्यः. (६–९) षष्ठ्यादिचतसृणामाश्विनौ देवताः । (१–३) प्रथमादितृचस्योष्णिक्. (४,६–८) चतुर्थ्याः षष्ठ्यादितृचस्य च त्रिष्टुप्. (५, ९) पञ्चमीनवम्योरानुष्टुप् छन्दांसि ॥

॥ १ ॥ आ याह्यद्रिभिः सुतं सोमं सोमपते पिब । वृषन्निन्द्र वृषभिर्वृत्रहन्तम ॥१॥
वृषा ग्रावा वृषा मदो वृषा सोमो अयं सुतः । वृषन्निन्द्र वृषभिर्वृत्रहन्तम ॥२॥

40.

Á yāhy ádribhiḥ sutám sómam somapate piba | vṛíshann indra vṛíshabhir vṛitrahantama || 1 || vṛíshā grávā vṛíshā mádo vṛíshā sómo ayáṃ sutáḥ | vṛíshann indra — || 2 ||

May you, O resplendent Lord, grant us whatever you deem worth the wish and blessed. May we continue to be your in your boundless munificence. 2

O wielder of justice, since your generous and praise-worthy liberality is far-renowned, may you with that lofty spirit break open the stronghold of adversaries, and distribute substantial food to the deserving. 3

In the praise of the resplendent Lord, people chant ancient hymns and please Him, who is extremely rich among opulents and sovereign king among men. 4

To that resplendent Lord, must be sung the poems and hymns of praise. The sages, free from three folds of miseries, glorify Him with their hymns. He is the acceptor of praises. The three-fold free sages augment His glory through praises. 5

40

Come to cherish our devotional love, which has been effused out with sincerity and integrity as the invigorating extracts from herbs by pressing stones. O showerer, the resplendent Lord, the destroyer of evils come with the showerers (the vital faculties). 1

Showerer is the cloud, showerer is the spiritual delight, showerer is the effused herbal juice. O showerer, the resplendent Lord, the destroyer of evils, come with the showerers (the vital faculties). 2

वृषा त्वा वृषणं हुवे वज्रिञ्चित्राभिरूतिभिः । वृषन्निन्द्र वृषभिर्वृत्रहन्तम ॥३॥
ऋजीषी वज्री वृषभस्तुराषाट्छुष्मी राजा वृत्रहा सोमपावा ।
युक्त्वा हरिभ्यामुप याहयर्वाङ्माध्यन्दिने सवने मत्सदिन्द्रः ॥४॥
यत्त्वा सूर्य स्वर्भानुस्तमसाविध्यदासुरः ।
अक्षेत्रविद्यथा मुग्धो भुवनान्यदीधयुः ॥५॥

vṛíshā tvā

vṛíshaṇaṃ huve vájriñ citrábhir ūtíbhiḥ | vṛíshann indra — || 3 || ṛijīshí vajrí vṛishabhás turāshā́ṭ chushmí rā́jā vṛitrahá́ somapā́vā | yuktvá́ háribhyām úpa yāsad arvā́ñ mā́dhyaṃdine sávane matsad índraḥ || 4 || yát tvā sūrya svàrbhānus támasā́vidhyad āsuráḥ | ákshetravid yáthā mugdhó bhúvanāny adīdhayuḥ || 5 ||

॥१२॥ स्वर्भानोरध यदिन्द्र माया अवो दिवो वर्तमाना अवाहन् ।
गूळ्हं सूर्यं तमसापव्रतेन तुरीयेण ब्रह्मणाविन्ददत्रिः ॥६॥
मा मामिमं तव सन्तमत्र इरस्या द्रुग्धो भियसा नि गारीत् ।
त्वं मित्रो असि सत्यराधास्तौ महावतं वरुणश्च राजा ॥७॥
ग्राव्णो ब्रह्मा युयुजानः सपर्यन् कीरिणा देवान्नमसोपशिक्षन् ।
अत्रिः सूर्यस्य दिवि चक्षुराधात्स्वर्भानोरप माया अघुक्षत् ॥८॥
यं वै सूर्यं स्वर्भानुस्तमसाविध्यदासुरः ।
अत्रयस्तमन्वविन्दन्नह्यन्ये अशक्नुवन् ॥९॥

svàrbhānoḥ ádha yád indra māyā́ avó divó vártamānā avā́han | gūḷhā́ṃ sū́ryaṃ támasāpavratena turíyeṇa bráhmaṇāvindad átriḥ || 6 || mā́ mā́m imā́ṃ táva sántam atra irasyá drugdhó bhiyásā ní gārit | tvā́m mitró asi satyárādhās taú mehā́vataṃ váruṇas ca rā́jā || 7 || grā́vṇo brahmā́ yuyujānáḥ saparyán kīríṇā devā́n námosopaśíkshan | átriḥ sū́ryasya diví cákshur ā́dhāt svàrbhānor ápa māyā́ aghukshat || 8 || yā́ṃ vaí sū́ryaṃ svàrbhānus támasā́vidhyad āsuráḥ | átrayas tā́m ánv avindan nahy ànyé áśaknuvan || 9 ||

As strong, I invoke you, O strong the wielder of adamantine justice, for your marvellous protective means. O showerer, the resplendent Lord, destroyer of evils come with the showerer (the vital faculties). 3

May the acceptor of simple and sincere homage, the wielder of punitive justice, the showerer of benefits, the queller of the mighty (foes), the powerful the monarch, the dispeller of darkness, the acceptor of devotional love, speedily as if mounted on courser, come down to us. May the resplendent Lord be exhilarated at the mid-day worship. 4

When, O sun, the mighty devil, the nescience, eclipses you with darkness, all creatures look bewildered like one who knows not the place where he actually is. 5

When, O Sun, you dissipate those illusions of the eclipsing nescience which are spread below the sky, then the three fold free sage, by his fourth vision (the innate instinct, beyond the physical mental and intellectual) discovers the sun concealed by the darkness impeding his functions. 6

Let not the violator, with his dread, through anger swallow me up, for I (the sun) am your true friend, O three fold free sage. May you and the brilliant venerable divine, both protect me. 7

Then the wise three fold free sage, collecting the material for sacred worship, and propitiating divine powers with praise, and adoring them with reverence, places the eye of the sun in the sky and causes the delusion of the nescience to vanish. 8

The sun, whom the demon envelops with darkness, the three fold fire, sages subsequently recover not but them is able to make his release effective. 9

(४१) एकचत्वारिंश सूक्तम्

(१–२७) विंशत्यृचस्यास्य सूक्तस्य भौमोऽत्रिर्ऋषिः । विश्वे देवा देवताः । (१–१५, १८–१९) प्रथमादि-पञ्चदशर्चामष्टादश्यकोनविंश्योश्च त्रिष्टुप् । (१६–१७) षोडशीसमदश्योर्जगती. (२०) विंश्याश्चैकपदा विराट् छन्दांसि ॥

॥१३॥ को नु वां मित्रावरुणावृतायन्दिवो वा महः पार्थिवस्य वा दे ।
ऋतस्य वा सदसि त्रासीथां नो यज्ञायते वा पशुषो न वाजान् ॥१॥
ते नो मित्रो वरुणो अर्यमायुरिन्द्र ऋभुक्षा मरुतो जुषन्त ।
नमोभिर्वा ये दधते सुवृक्ति स्तोमं रुद्राय मीळ्हुषे सजोषाः ॥२॥
आ वां येष्ठाश्विना हुवध्यै वातस्य पत्मन्नध्यस्य पुष्ठ्याः ।
उत वा दिवो असुरस्य मन्म प्रान्धांसीव यज्यवे भरध्वम् ॥३॥

41.

Kó nú vām mitrāvaruṇāv ṛitāyán divó vā maháḥ párthivasya vā dé | ṛitásya vā sádasi trāsīthām no yajñāyaté vā paśushó ná vājān || 1 || té no mitró váruṇo aryamā́yúr índra ṛibhukshā́ marúto jushanta | námobhir vā yé dádhate suvṛiktím stómam rudrā́ya mīḷhúshe sajóshāḥ || 2 || á vām yéshṭhāśvinā huvádhyai vā́tasya pátman ráthyasya pushṭaú | utá vā divó ásurāya mánma prándhāṅsīva yájyave bharadhvam || 3 ||

प्र सक्षणो दिव्यः कण्वहोता त्रितो दिवः सजोषा वातो अग्निः ।
पूषा भगः प्रभृथे विश्वभोजा आजिं न जग्मुरश्वश्वतमाः ॥४॥
प्र वो रयिं युक्ताश्वं भरध्वं राय एषऽउवसे दधीत धीः ।
सुशेव एवैरेशिजस्य होता ये व एवा मरुतस्तुराणाम् ॥५॥

prá sakshā́ṇo divyáḥ kā́ṇvahotā tritó diváḥ sajóshā vā́to agníḥ | pūshā́ bhágaḥ prabhṛithé viśvábhojā ājím ná jagmur āśvàśvatamāḥ || 4 || prá vo rayím yuktā́śvam bharadhvam rāyá éshé 'vase dadhīta dhíḥ | suśéva évair auśijásya hótā yé va évā marutas turā́ṇām || 5 ||

41

O Lord of light and bliss, who is truly devoted to you ? May you, whether abiding in the region of heaven, or of the vast earth, or of the firmament, protect us, and give us physical strength and vitality. 1

May these divinities,—the cosmic bounties—like the divine light, cosmic plasma, eternal order, the parameter of time, the spirituality, the soul force and the cosmic vital principles be gracious to us. And in the same way, the other ones of one mind with benevolent cosmic vitality accept our hymns, adorations and laudations. 2

I invoke you, the pair of twin divines, the restrainers of desire, for the acceleration of your chariot with the swiftness of wind. We offer praise to the worshipful celestial ordainer as it were a libation. 3

May the divine accepter of worship come speedily to the sacrifice as the fleetest courses rushes to the battle. In this sacrifice may the wisest participate as priest ; and the triple bounty, the fire on the earth, the air in midspace, and the Sun in the heaven may also come in concurrence (with our Lord). May the other bounties of grace and sustenance, the protectors of the universe also come. 4

O vital principles, may you bring wealth, comprising horses. Let wise men acquire and preserve riches. May the ministrant priest, the disciple of brilliant sage, be made happy by those swift-going horses, which are rapid in motion. 5

॥१४॥ प्र वो वायुं रथयुजं कृणुध्वं प्र देवं विप्रं पनितारमर्कैः ।
इषुध्यवं ऋतसापः पुरंधीर्वस्वीर्नो अत्र पत्नीरा धिये धुः ॥६॥
उप व एषे वन्द्येभिः शूषैः प्र यह्वी दिवश्चितयद्भिरर्कैः ।
उषासानक्ता विदुषीव विश्वमा हा वहतो मर्त्याय यज्ञम् ॥७॥
अभि वो अर्चे पोष्यावतो नॄन्वास्तोष्पतिं त्वष्टारं ररांणः ।
धन्या सजोषा धिषणा नमोभिर्वनस्पतीँरोषधी राय एषे ॥८॥
तुजे नस्तने पर्वताः सन्तु स्वैतवो ये वसवो न वीराः ।
पनित आप्त्यो यजतः सदा नो वधान्नः शंसं नर्यो अभिष्टौ ॥९॥
वृष्णो अस्तोषि भूम्यस्य गर्भं त्रितो नपातमपां सुवृक्ति ।
गृणीते अग्निरेतरी न शूषैः शोचिष्केशो नि रिणाति वना ॥१०॥

prá vo vāyúṃ rathayújaṃ kṛiṇudhvam prá devám vípram panitáram arkaíḥ | ishudhyáva ṛitasápaḥ púraṃdhīr vásvīr no átra pátnīr á dhiyé dhuḥ || 6 || úpa va éshe vándyebhiḥ ṣūshaíḥ prá yahvī diváṣ citáyadbhir arkaíḥ | ushásānáktā vidúshīva víṣvam á hā vahato mártyāya yajñám || 7 || abhí vo arce poshyávato nṛín vástosh pátiṃ tváshṭāraṃ rárāṇaḥ | dhányā sajóshā dhisháṇā námobhir vánaspátīñr óshadhīr rāyá éshe || 8 || tujé nas táne párvatāḥ santu svaítavo yé vásavo ná vīráḥ | panitá āptyó yajatáḥ sádā no várdhān naḥ ṣáṅsaṃ náryo abhíshṭau || 9 || vṛíshṇo astoshi bhūmyásya gárbhaṃ tritó nápātam apáṃ suvṛiktí | gṛiṇīté agnír etárī ná ṣūshaíḥ ṣocíshkeṣo ní riṇāti vánā || 10 ||

॥१५॥ कथा महे रुद्रियाय ब्रवाम कद्वाये चिकितुषे भगाय ।
आप ओषधीरुत नोऽवन्तु द्यौर्वना गिर्यो वृक्षकेशाः ॥११॥

kathá mahé rudríyāya bravāma kád rāyé cikitúshe bhágāya | ápa óshadhīr utá no 'vantu dyaúr vánā giráyo vṛikshákeṣāḥ || 11 ||

May you, by your prayers, bring him, the air-divine, here who is the fulfiller of desires, and adorable ; and let him yoke the chariot. May the tender lovely and excellent copartners, as if wives, also come hither to inspire us with wisdom. 6

O mighty divine day and night, to you and to the other adorables, I present homage with prayers, delighting and explicit. May you, like two learned lady-sages, inspire mortals for accomplishing noble deeds. 7

We extol, with offerings the architect of creation, the nourisher of men, and the Lord of homes. We glorify with obeisance the goddess of speech, bestower of opulence, and also those who share opulence, the Lord of the forest, and the herbs, with the expectation that we may obtain riches. 8

May the clouds, the establishers of the world, like heroes, free moving, liberally shower their bounties on us. May the persons of authority and reliance, who are ever friendly to men, and whom we all respect, grant us fame and prosperity. 9

I glorify with unqualified praise the lightning in the clouds, the embryo of the earth-fertilizing rain, the offspring of the waters. He, who is threefold, who with might neighs loudly like a charger, when flashing through clouds with fiery hairs and withering rays, he (the lightning) consumes the forests. 10

How shall we speak to the mighty posterity of the Lord of cosmic vitality, or to the all-knowing gracious Lord, for the sake of obtaining riches. May the waters, plants, the heaven, the woods, and the mountains, whose tresses are trees, preserve us. 11

शृणोतु न ऊर्जां पतिर्गिरः स नभन्तरीयो इषिरः परिज्मा ।
शृण्वन्त्वापः पुरो न शुभ्राः परि स्रुचो बबृहाणस्यादेः ॥१२॥
विदा चिन्नु महान्तो ये व एवा ब्रवाम दस्मा वार्यं दधानाः ।
वयश्चन सुम्नैरा वयं चिन्त क्षुभा मर्तमनुयतं वधस्नैः ॥१३॥
आ दैव्यानि पार्थिवानि जन्मापश्चाच्छा सुमखाय वोचम ।
वर्धन्तो द्यावो गिरश्चन्द्राग्रा उदा वर्धन्तामभिषाता अर्णाः ॥१४॥
पदेपदे मे जरिमा नि धायि वरूत्री वा शका या पायुभिश्च ।
सिषक्तु माता महो रसा नः स्मत्सूरिभिर्ऋजुहस्तैः ऋजुवनिः ॥१५॥

śṛiṇótu na ūrjām pátir giraḥ sá nábhas tárīyañ ishiráḥ párijmā | śṛiṇvántv ấpaḥ púro ná śubhrấḥ pári srúco babṛihaṇásyấdreḥ || 12 || vidá cin nu mahānto yé va évā bravama dasma váryam dádhanāḥ | váyaś caná śubhvà áva yanti kshubhấ mártam ánuyatam vadhasnaíḥ || 13 || ấ daívyani párthivāni jánmapáś cáchā súmakhaya vocam | várdhantām dyấvo giraś candrấgra udā vardhantām abhíshātā árṇaḥ || 14 || padé-pade me jariméá ní dhāyi várūtrī vā śakrấ yấ pāyúbhiś ca | síshaktu matá mahí rasā naḥ smát sūríbhir ṛijuhásta ṛijuvániḥ || 15 ||

कथा दाशेम नमसा सुदानूनेवया मरुतो अच्छोक्तौ प्रश्रवसो मरुतो अच्छोक्तौ ।
मा नोऽहिर्बुध्न्यो रिषे धादस्माकं भूदुपमातिवनिः ॥१६॥
इति चिन्नु प्रजायै पशुमत्यै देवासो वनते मर्त्यो वः आ देवासो वनते मर्त्यो वः ।
अधा शिवा तन्वो धासिमस्या जरां चिन्मे निर्ऋतिर्जग्रसीत ॥१७॥

kathấ dāśema námasā sudánūn evayấ marúto áchoktau práśravaso marúto áchoktau | mấ nó 'hir budhnyò rishé dhād asmákam bhūd upamātivániḥ || 16 || íti cin nú prajấyai paśumátyai dévāso vánate mártyo va ấ devāso vanate mártyo vaḥ | átrā śivấm tanvò dhasím asyấ jarấm cin me nírritir jagrasīta || 17 ||

May the Lord of vitality, who traverses through cloudy heaven, the circumambrient listen to our prayers. And may the crystal clear waters, bright like marble cities, hear us, as they flow round the towering mountains. 12

O mighty cloud bearing winds, we know your ways. O charming ones, we, furnished with choicest offerings, sing your glory. May they, well disposed, come down to us, destroying with their weapons, the agitated mortals, who try to oppose them. 13

I offer adoration to the cloud bearing winds, of celestial and terrestrial origin, deserving sacred worship, in order to obtain the waters. May my joy—bestowing noble aspirations prosper, and so my songs. May our cherished rivers be full of waters. 14

My praise has been continually offered to each one. May the strong force, with her powers of perservation protect us. May the great venerable mother-earth, adored by enlightened straight-handed, possessor of benevolent treasures, confer precious things to us. 15

How may we present offerings to the liberal ones with reverence ? How to adore the vital principles with present praises in a fitting manner ? The vital ones are universally recognized as worthy of our invocations. May not the cloud ever contrive for our harm. May he be the destroyer of our adversaries. 16

The mortal devotee worships you, O divine powers, at all times for the increase of progeny and prosperity. Verily, the mortal devotee wins you O divine powers. Here and now, they sustain my body with salutary food. May my mother-earth keep off my old age. 17

तां वो देवाः सुमतिमूर्जयन्तीमिषमश्याम वसवः शसा गोः ।
सा नः सुदानुर्मृळयन्ती देवी प्रति द्रवन्ती सुविताय गम्याः ॥१८॥
अभि न इळा यूथस्य माता स्मन्नदीभिरुर्वशी वा गृणातु ।
उर्वशी वा बृहद्दिवा गृणानाभ्यूर्ण्वाना प्रभूथस्यायोः ॥१९॥
सिषक्तु न ऊर्ज्व्यस्य पुष्टेः ॥२०॥

tắṃ vo devāḥ sumatím ūrjáyantīm ísham aṣyāma vasavaḥ ṣásā góḥ | sắ naḥ sudánur mṛiḷáyantī devī́ práti drávantī suvitā́ya gamyāḥ || 18 || abhí na íḷā yūthásya mātā́ smán nadībhir urvā́ṣī vā gṛiṇātu | urvā́ṣī vā bṛihaddivā́ gṛiṇānā́bhyūṇvānā́ prabhṛithásyāyóḥ || 19 || síshaktu na ūrjavyàsya pushṭéḥ || 20 ||

(४२) द्विचत्वारिंशं सूक्तम्

(१-१८) अष्टादशर्चस्यास्य सूक्तस्य भौमोऽत्रिऋषिः । (१-१२, १४-१८) प्रथमादिदशर्चो द्वादश्यादिसमानाश्च विश्वे देवाः, (१३) एकादश्याश्च रुद्रो देवताः । (१-१६, १८) प्रथमादिषोडशर्चोमष्टादश्याश्च त्रिष्टुप् , (१७) सप्तदश्यार्ष्येकपदा विराट् छन्दसी ॥

॥१७॥ प्र शंतमा वरुणं दीधिती गीर्मित्रं भगमदितिं नूनमश्याः
पृषद्योनिः पञ्चहोता शृणोत्वतूर्तपन्था असुरो मयोभुः ॥१॥
प्रति मे स्तोममदितिर्जगृभ्यात्सूनुं न माता हृद्यं सुशेवम् ।
ब्रह्म प्रियं देवहितं यदस्त्यहं मित्रे वरुणे यन्मयोभु ॥२॥

42.

Prá ṣáṃtamā váruṇaṃ dídhitī gír mitrám bhágam áditiṃ nunám asyāḥ | príshadyoniḥ páñcahotā ṣṛiṇotv átūrtapanthā ásuro mayobhúḥ || 1 || práti me stómam áditir jagṛibhyāt sūnúṃ ná mātā́ hṛídyaṃ suṣévam | bráhma priyáṃ deváhitaṃ yád ásty ahám mitré váruṇe yán mayobhú || 2 ||

O divine providers of riches, may we obtain from the mother-earth (and also the cow), invigorating and mind-sustaining food. May that liberal and gracious goddess, come speeding near us for our well-being. 18

May the goddess earth, the mother of herds of cattle, and the damsel of lightning with all streams of flashes be favourable to us. May the bright shining damsel of lightning come to us, accepting our devotion, to invest us, the worshippers, with light. 19

May the divine powers listen to our prayers for life and energy. 20

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May our most sweetest song, with the deep devotion, successfully reach the virtuous, friendly, gracious, and eternal Lord. May the ministrant of the five vital airs, hear us, who pervades the dappled cosmos, and who is unimpeded and the bestower of life and happiness. 1

May the infinite and indivisible Lord accept my affectionate and delightful praise, as a mother welcomes her son. I address this inspired, bliss-giving prayer to the virtuous and friendly Lord, which he surely would love to accept. 2

उदीरय कवितमं कवीनामुनत्तैनमभि मध्वा घृतेन ।
स नो वसूनि प्रयता हितानि चन्द्राणि देवः सविता सुवाति ॥३॥
समिन्द्र णो मनसा नेषि गोभिः सं सूरिभिर्हरिवः सं स्वस्ति ।
सं ब्रह्मणा देवहितं यदस्ति सं देवानां सुमत्या यज्ञियानाम् ॥४॥
देवो भगः सविता रायो अंश इन्द्रो वृत्रस्य संजितो धनानाम् ।
ऋभुक्षा वाज उत वा पुरंधिरवन्तु नो अमृतासस्तुरासः ॥५॥

úd īraya kavítamaṃ kavīnám unáttainaṃ abhí mádhvā ghṛiténa | sá no vásūni práyatā hitáni candráṇi deváḥ savitá suvāti || 3 || sám indra ṇo mánasā neshi góbhiḥ sáṃ sūríbhir harivaḥ sám svastí | sám bráhmaṇā deváhitaṃ yád ásti sáṃ devánāṃ sumatyā́ yajñíyānām || 4 || devó bhágaḥ savitá rāyó áṅsa índro vṛitrásya saṃjíto dhánānām | ṛibhukshá vā́ja utá vā púraṃdhir ávantu no amṛ́tāsas turásaḥ || 5 ||

॥ ४८ ॥ मरुत्वतो अप्रतीतस्य जिष्णोरर्जूयतः प्र ब्रवामा कृतानि ।
न ते पूर्वे मघवन्नापरासो न वीर्यं नूतनः कश्चनाप ॥६॥
उप स्तुहि प्रथमं रत्नधेयं बृहस्पतिं सनितारं धनानाम् ।
यः शंसते स्तुवते शंभविष्ठः पुरूवसुर्गृणते हुवानम् ॥७॥
तवोतिभिः सचमाना अरिष्टा बृहस्पते मघवानः सुवीराः ।
ये अश्वदा उत वा सन्ति गोदा ये वस्त्रदाः सुभगास्तेषु रायः ॥८॥

marútvato ápratītasya jishṇór ájūryataḥ prá bravāmā kṛitáni | ná te pū́rve maghavan nāparāso ná vīryàṃ nū́tanaḥ kás canápa || 6 || úpa stuhi prathamáṃ ratnadhéyam bṛíhaspátiṃ sanitā́raṃ dhánānām | yáḥ śáṅsate stuvaté śámbhavishṭhaḥ purūvásur āgámaj jóhuvānam || 7 || távotíbhiḥ sácamānā árishṭā bṛíhaspate maghávānaḥ suvírāḥ | yé aśvadā́ utá vā sánti godā́ yé vastradā́ḥ subhágās téshu rā́yaḥ || 8 ||

Inspirit him, the sagest of the sages, imbue him with the sweet devotion, and may the divine creator provide us with abundance, all attainables, benevolences, and gold and silver. 3

With a willing mind, may the resplendent Lord grant us wisdom and wealth; may the Lord of light, associate us with pious men of learning, with prosperity, with sacrificial food, and that which is acceptable to Nature's bounties and with the favour of the adorable godly men. 4

May the divine, gracious, creator, the Lord of wealth, the resplendent self, the winner of the strength of evils and also from amongst us the enlightened sages, persons strong and healthy, and distinguished intellectuals, as well as the people of immortal fame, hasten to bless our sacred performances, and protect us from calamities. 5

Let us celebrate the deeds of Lord of vital principle, beyond visibility and cognition, victorious and undecaying. Neither the ancients, O bounteous Lord, nor their successors have attained your prowess, nor any present one would attain it. 6

May you glorify the supreme Lord of universe, the first donor of precious treasure, the distributor of riches, the bestower of happiness, the burthen of every recitation and chants, and who comes ladden with ample wealth to His invoker. 7

O Supreme Lord of universe, tended with your protections, men are unharmed by foes, and become opulent and blessed with descendants. The wealth of those only is blessed and meaningful who are the liberal givers of horses, of cows and of garments. 8

विसर्माणं कृणुहि वित्तमेषां ये भुञ्जते अपृणन्तो न उक्थैः ।
अपव्रतान्प्रसवे वावृधानान्ब्रह्मद्विषः सूर्याद्यावयस्व ॥९॥
य ओहते रक्षसो देववीतावचक्रेभिस्तं मरुतो नि यात ।
यो वः शमी शशमानस्य निन्दात्तुच्छ्यान्कामान्करते सिष्विदानः ॥१०॥

visarmáṇaṃ kṛiṇuhi vittám eshāṃ yé bhuñjáte ápṛiṇanto na ukthaíḥ | ápavratān prasavé vāvṛidhānáṅ brahmadvíshaḥ sū́ryād yāvayasva || 9 || yá óhate rakshásо devávītāv acakrébhis tám maruto ní yāta | yó vaḥ śámīṃ śaśamānásya níndāt tuchyáṅ kā́mān karate sishvidānáḥ || 10 ||

॥११॥ तमु ष्टुहि यः स्विषुः सुधन्वा यो विश्वस्य क्षयति भेषजस्य ।
यक्ष्वा महे सौमनसाय रुद्रं नमोभिर्देवमसुरं दुवस्य ॥११॥
दमूनसो अपसो ये सुहस्ता वृष्णः पत्नीर्नद्यो विभ्वतष्टाः ।
सरस्वती बृहद्दिवोत राका दशस्यन्तीर्वरिवस्यन्तु शुभ्राः ॥१२॥
प्र सू महे सुशरणाय मेधां गिरं भरे नव्यसीं जायमानाम् ।
य आहना दुहितुर्वक्षणासु रूपा मिनानो अकृणोदिदं नः ॥१३॥

tám u shṭuhi yáḥ svishúḥ sudhánvā yó víśvasya kshā́yati bheshajásya | yákshvā mahé saumanasā́ya rudrā́ṃ námobhir devám ásuraṃ duvasya || 11 || dámūnaso apáso yé suhástā vṛíshṇaḥ pátnīr nadyò vibhvatashṭā́ḥ | sárasvatī bṛihaddivótā rākā́ daśasyántīr varivasyantu śubhráḥ || 12 || prá sū́ mahé suśaraṇā́ya medhā́ṃ gíram bhare návyasīṃ jā́yamānām | yá āhanā́ duhitúr vakshā́ṇāsu rūpā́ minānó ákṛiṇod idáṃ naḥ || 13 ||

Take away the riches from them, who even on asking do not partake their wealth to the needy, and continue to enjoy their riches alone. May you keep them far from the sunshine, who do not perform benevolent deeds, and who, though prospering in their vocation are averse to devotion. 9

O Lord of vitality, may you send them into darkness, with wheelless chariots, who invite undesirable elements to the sacred performances of the virtuous ; and who revile those who offer prayers and belittle the wishes of those who toil to serve you. 10

May you praise him who has the sure arrow, and the strong bow, who is the Lord of every balm that heals. May you worship the Lord of cosmic vitality for a comprehensive and sound understanding, and adore the powerful divinity with salutations. 11

May we have the assistance from and good-will of generous people, persons of activity, skilled artisans, ladies of high status, and the like ; and may we derive advantage from the streams or water ways, carved out by marine engineers. May we have the blessings from the divine goddess of learning, the highly enlightened, possessing the grace of full moon night, bestowers of boons and aspirations. 12

I offer devoutly, this freshly inspired song to the great and sure protector, the showerer, who makes for us this all. In fond love for His daughter, the earth, He (the resplendent Lord) has provided this water for our use to the rivers of varied dimensions and forms. 13

प्र सुष्टुतिः स्तनयन्तं रुवन्तमिळस्पतिं जरितर्नूनमश्याः ।
यो अब्दिमाँ उदनिमाँ इयर्ति प्र विद्युता रोदसी उक्षमाणः ॥१४॥
एष स्तोमो मारुतं शर्धो अच्छा रुद्रस्य सूनूँर्युवन्यूँरुदश्याः ।
कामो राये हवते मा स्वस्त्युप स्तुहि पृषदश्वाँ अयासः ॥१५॥
प्रैष स्तोमः पृथिवीमन्तरिक्षं वनस्पतीँरोषधीः गाये अश्याः ।
देवोदेवः सुहवो भूतु मह्यं मा नो माता पृथिवी दुर्मतौ धात् ॥१६॥
उरौ देवा अनिबाधे स्याम । ॥१७॥
समश्विनोरवसा नूतनेन मयोभुवा सुप्रणीती गमेम ।
आ नो रयिं वहतमोत वीराना विश्वान्यमृता सौभगानि ॥१८॥

prá sushṭutí stanáyantaṃ ruvántam ilás pátiṃ jaritar nūnám asyāḥ | yó abdimắñ udanimắñ íyarti prá vidyútā ródasī ukshámāṇaḥ || 14 || eshá stómo mārutaṃ śárdho áchā rudrásya sūnúñr yuvanyúñr úd asyāḥ | kắmo rāyé havate mā svasty úpa stuhi príshadaśvāñ ayắsaḥ || 15 || praíshá stómaḥ pṛithivíṃ antárikshaṃ vánaspátīñr óshadhī rāyé asyāḥ | devó-devaḥ suhávo bhūtu máhyam mấ no mātá pṛithiví durmataú dhāt || 16 || uraú devā anibādhé syāma || 17 || sám aśvínor ávasā nútanena mayobhúvā supráṇītī gamema | ấ no rayíṃ vahatam ótá vīrắn ấ víśvāny amṛitā saúbhagāni || 18 ||

(४३) त्रिचत्वारिंशं सूक्तम्

(१-१७) सप्तदशर्चस्यास्य सूक्तस्य भौमोऽत्रिर्ऋषिः । विश्वे देवा देवताः । (१-१५, १७) प्रथमादि पञ्चदशर्चां सप्तदश्याश्च त्रिष्टुप् । (१६) षोडश्याश्चैकपदा विराट् छन्दसी ॥

॥२०॥ आ धेनवः पयसा तूर्ण्यर्था अमर्धन्तीरुप नो यन्तु मध्वा ।
महो राये बृहतीः सप्त विप्रो मयोभुवो जरिता जोहवीति ॥१॥

43.

Á dhenávaḥ páyasā tū́rṇyarthā ámardhantīr úpa no yantu mádhvā | mahó rāyé bṛihatíḥ saptá vípro mayobhúvo jaritá johavīti || 1 ||

May your pious praise, Oh worshipper, assuredly reach the thundering, roaring Lord of the earth, who proceeds, illuminating the heaven and earth with his lightning and impelling the clouds distributes the rain. 14

May this hymn reach up to the mighty clould-bearing wind, the youthful offspring of cosmic vitality. My intent desires incite me to earn riches for the good of all. May every one glorify them who go to their sacred assignment speedily as if mounted on spotted steeds. 15

May our invocations reach the divine bounties on earth and in the mid-region and the forest trees, the plants, for the sake of riches. May each individual divine bounty be easily invoked by me. May not the mother earth be unfavourably disposed to me. 16

O divines, may we ever enjoy great and uninterrupted bliss. 17

May we obtain the very fresh favour of the twin divines (bounties on the earth and in the heaven) and gain their unprecedented, joy-conferring and well-guided protection. May the immortals grant us riches, brave youths and all round prosperity. 18

43

May the harmless speech, in different metres, like milch-cows, who hasten to their destination come to us, with their sweetness. The wise worshipper invokes the seven-metred divine speech vast and joy-diffusing for gaining ample riches. 1

आ सुष्टुती नमसा वर्तयध्यै द्यावा वाजाय पृथिवी अमृध्रे ।
पिता माता मधुवचाः सुहस्ता भरेभरे नो यशसावविष्टाम् ॥२॥
अध्वर्यवश्चकृवांसो मधूनि प्र वायवे भरत चारु शुक्रम् ।
होतेव नः प्रथमः पाह्यस्य देव मध्वो ररिमा ते मदाय ॥३॥
दश क्षिपो युञ्जते बाहू अद्रिं सोमस्य या शमितारा सुहस्ता ।
मध्वो रसं सुगभस्तिर्गिरिष्ठां चनिश्चदद्दुहे शुक्रमंशुः ॥४॥
असावि ते जुजुषाणाय सोमः कन्वे दक्षाय बृहते मदाय ।
हरी रथे सुधुरा योगे अर्वागिन्द्र प्रिया कृणुहि हूयमानः ॥५॥

á sushṭutí námasā vartayádhyai dyávā vájāya prithiví ámṛidhre | pitá mātá mádhuvacāḥ suhástā bháre-bhare no yaśásāv avishṭām || 2 || ádhvaryavaś cakṛivấṅso mádhūni prá vāyáve bharata cáru śukrám | hóteva naḥ prathamáḥ pāhy asyá déva mádhvo rarimá te mádāya || 3 || dáśa kshípo yuñjate bāhú ádriṃ sómasya yá śamitárā suhástā | mádhvo rásaṃ sugábhastir girishṭhấṃ cániścadad duduhe śukrám aṁśúḥ || 4 || ásāvi te jujushāṇấya sómaḥ krátve dákshāya bṛihaté mádāya | hárī ráthe sudhúrā yóge arvấg índra priyá kṛiṇuhi hūyámānaḥ || 5 ||

आ नो महीमरमतिं सजोषा गां देवीं नमसा रातहव्याम् ।
मघोनमदाय बृहतीमृतज्ञामग्ने वह पथिभिर्देवयानैः ॥६॥
अञ्जन्ति यं प्रथयन्तो न विप्रा वपावन्तं नाग्निना तपन्तः ।
पितुर्न पुत्र उपसि प्रेष्ठ आ घर्मो अग्निमृतयन्नसादि ॥७॥

á no mahím arámatiṃ sajóshā gnấṃ deviṃ námasā rātáhavyām | mádhor mádāya bṛihatím ṛitajñấṃ ágne vaha pathíbhir devayấnaiḥ || 6 || añjánti yáṃ prathấyanto ná víprā vapávantaṃ nấgnínā tápantaḥ | pitúr ná putrá upási préshṭha á gharmó agním ṛitáyann asādi || 7 ||

With pious praise, and reverence, I invoke exhaustless heaven and earth. May the father (heaven) and mother (earth), both sweet in speech, loving in treatment, and well-reputed protect us in every struggle. 2

Priests, who are composing sweet tunes, first offer to the wind-divine, the delightful and brilliant sweet drink. May you, like an invoker, O priestly wind-divine, be the first to accept this sweet offering, which we are presenting to you for your exhilaration. 3

The ten expressers of the juice (the ten fingers of both the hands) and the two arms of the worker, are actively engaged in effusing out the juice from the medicinal herbs, with the help of pressing stones. The exulting expert worker toils on the assignment, big as a mountain, and finally for the spiritual joy he is able to press out the sweet extracts. 4

The devotional love (like the extract of herbs) has been effused, O resplendent Lord, for your delight and for impelling your strength in action, and for your great exhilaration ; therefore, O resplendent Lord, when invoked by us, put your two dear, docile, well-trained horses in your chariot, with fire axle. 5

O fire divine, being well pleased with us, bring to us, by paths frequented by the divine powers, the divine queen of knowledge, who is mighty and omnipresent, to whom oblations are offered with reverence, and who is vast and cognizant of sacred worship, to partake of the exhilaration of the sweet devotion. 6

A priest offers butter to the fire, in the same way as wise men nourish the seed and extend the realm of knowledge. The sacred caldron when placed on fire of the altar looks as if the son sitting on his father's lap. 7

अच्छा मही बृहती शंतमा गीर्दूतो न गन्वश्विना हुवध्यै ।
मयोभुवा सरथा यातमर्वाग्गन्तं निधिं धुरमाणिर्न नाभिम् ॥८॥
प्र नव्यसो नमउक्तिं तुरस्याहं पूष्ण उत वायोरदिक्षि ।
या राधसा चोदितारा मतीनां या वाजस्य द्रविणोदा उत त्मन् ॥९॥
आ नामभिर्मरुतो वक्षि विश्वाना रूपेभिर्जातवेदो हुवानः ।
यज्ञं गिरो जरितुः सुष्टुतिं च विश्वे गन्त मरुतो विश्व ऊती ॥१०॥

áchā mahí bṛihatí ṣámtamā gír dūtó ná gantv aṣvínā huvádhyai | mayobhúvā saráthā yātam arvág gantám nidhím dhúram āṇír ná nábhim ||8|| prá távyaso námaüktim turásyāham pūshṇá utá vāyór adikshi | yá rádhasā coditárā matīnám yá vájasya draviṇodá utá tmán || 9 || á námabhir marúto vakshi víṣvān á rūpébhir jātavedo huvānáḥ | yajñám gíro jaritúḥ sushṭutím ca víṣve ganta maruto víṣva ūtí || 10 ||

॥२२॥ आ नो दिवो बृहतः पर्वतादा सरस्वती यजता गन्तु यज्ञम् ।
हवं देवी जुजुषाणा घृताची शग्मां नो वाचमुशती शृणोतु ॥११॥
आ वेधसं नीलपृष्ठं बृहन्तं बृहस्पतिं सदने सादयध्वम् ।
सादद्योनिं दम आ दीदिवांसं हिरण्यवर्णमरुषं सपेम ॥१२॥
आ धर्णसिर्बृहद्दिवो रराणो विश्वेभिर्गन्त्वोमभिर्हुवानः ।
मा वसान ओषधीरमृध्रस्त्रिधातुश्रृङ्गो वृषभो वयोधाः ॥१३॥

á no divó bṛihataḥ párvatād á sárasvatī yajatá gantu yajñám | hávam devī jujushāṇá ghṛitácī ṣagmám no vácam uṣatī ṣṛiṇotu || 11 || á vedhásam nílapṛishṭham bṛihántam bṛíhaspátim sádane sādayadhvam | sādádyonim dáma á dīdivāṅsam hiraṇyavarṇam arushám sapema || 12 || á dharṇasír bṛihāddivo rárāṇo víṣvebhir gantv ómabhir huvānáḥ | gná vásāna óshadhīr ámṛidhras tridhátuṣṛiṅgo vṛishabhó vayodháḥ || 13 ||

May this adoring, earnest and gratifying praise go like a messenger to summon the twin divines hither. Come O twin divines, givers of happiness, riding in one chariot. May you come down to the cherished loving devotion, as the bolt to the axle of the wagon. 8

I offer adoration with reverence to the nourishing bounty and victorious wind-divine, who both are inspirers of wise thoughts and granters of strength and of food, and also both of them are distributors of riches. 9

O omniscient Lord, invoked by us all, may you bring here vital principles, under their several names and forms. May you, O vital faculties, come with all your protecting impulses to bless our benevolent deeds, the prayers, and the adoration of the worshipper. 10

May the radiant divine speech come to bless our benevolent works from heavenly regions and cloudy-realms. May she, glittering with glory, and appreciating our offerings, eagerly hear our melodious songs. 11

May you enshrine in your hearts the Supreme Lord of universe, the creator, whose dark-blue sky is the back. Let us serve this Lord, seated in the inner chamber of our body and shining everywhere. He is golden-hued, and resplendent. 12

May the sustainer of all, (the fire divine), greatly radiant, the delighter, come with all his protecting faculties, when invoked. He is clothed with flames and with plants, and is invincible. His horns, as if flames, are of three colours (white, red and black), and is the showerer of blessings and the bestower of life. 13

मानुष्पदे परमे शुक्र आयोर्विपन्यवो रास्पिरासो अग्मन् ।
सुशंस्यं नमसा रातहव्याः शिशुं मृजन्त्यायवो न वासे ॥१४॥
बृहद्वयो बृहते तुभ्यमग्ने धियाजुरो मिथुनासः सचन्त ।
देवोदेवः सुहवो भूतु मह्यं मा नो माता पृथिवी दुर्मतौ धात् ॥१५॥
उरौ देवा अनिबाधे स्याम ॥१६॥
समश्विनोरवसा नूतनेन मयोभुवा सुप्रणीती गमेम ।
आ नो रयिं वहतमोत वीरगा विश्वान्यमृता सौभगानि ॥१७॥

mātúsh padé paramé ṣukrá āyór vipanyávo rāspiráso agman | suṣévyaṃ námasā rātáhavyāḥ śíśum mṛijanty āyávo ná vāsé || 14 || bṛihád váyo bṛihaté túbhyam agne dhiyājúro mithunásaḥ sacanta | devó-devaḥ suhávo bhūtu máhyam mấ no mātá pṛithiví durmataú dhāt || 15 || uraú devā — || 16 || sám aṣvínor ávasā — || 17 ||

(४४) चतुश्चत्वारिंशं सूक्तम्

(१–१५) पञ्चदशर्चस्यास्य सूक्तस्य काश्यपोऽवत्सारो निध्रुवोऽग्निश्च ऋषयः । विश्वे देवा देवताः ।
(१–१३) प्रथमादित्रयोदशर्चौ जगत्यौ, (१४–१५) चतुर्दशीपञ्चदश्योश्च त्रिष्टुप् छन्दसी ॥

॥२३॥ तं प्रत्नथा पूर्वथा विश्वथेमथा ज्येष्ठतातिं बर्हिषदं स्वर्विदम् ।
प्रतीचीनं वृजनं दोहसे गिरा शुं जयन्तमनु यासु वर्धसे ॥१॥

44.

Tám pratnáthā pūrváthā viṣváthemáthā jyeshṭhátātim barhishádaṃ svarvídam | pratīcīnáṃ vṛijánaṃ dohase girá-ṣúṃ jáyantam ánu yásu várdhase || 1 ||

The priests, equipped with all the accessories of the fire ritual have come to the bright and most excellent place of the mother earth. As men clean and wash and then deck and decorate the infant child, similarly the priests foster and take care of the new born auspicious fire with reverence. 14

Married pairs (husband and wife) getting old in their devotion, jointly offer abundant sacred oblations to you, O fire divine. May the most divine among all divine powers, be invoked by me, and may the mother earth keep no ill-thoughts for me. 15

O divine powers, may we ever dwell in your uninterrupted bliss. 16

May we obtain the very fresh favour of twin divines and gain their unprecedented joy-conferring and well-guided protection. May the immortals grant riches, sons and grandsons and all round prosperity. 17

44

As ancient sages, our predecessors, and all sages of the present generation have been drawing strength by prayers of the resplendent Lord, so, may you also draw power, from Him who is the oldest and best of the divine powers. Enshrine to Him in your pure hearts, who is the bestower of bliss, and is swift and victorious. May you extol to Him by such prayers. 1

श्रिये सुदृशीरुपरस्य याः स्वर्विरोचमानः ककुभामचोदते ।
सुगोपा असि न दभाय सुक्रतो परो मायाभिर्ऋत आसु नाम ते ॥२॥
अत्यं हविः सचते सचा धातु चारिष्टगातुः स होता सहोभरिः ।
प्रसर्स्राणो अनु बर्हिर्वृषा शिशुर्मध्ये युवाजरो विभुर्हितः ॥३॥
प्र व एते सुयुजो यामन्निष्टय नीचीरमुष्मै यम्य ऋतावृधः ।
सुयन्तुभिः सर्वशासैरभीशुभिः क्रिविर्नामानि प्रवणे मुषायति ॥४॥
संजर्भुराणस्तरुभिः सुतेगृभं वयाकिनं चित्तगर्भासु सुस्वरुः ।
धारवाकेष्वृजुगाथ शोभसे वर्धस्व पत्नीरभि जीवो अध्वरे ॥५॥

śriyé sudṛíśīr úparasya yáḥ svàr virócamānaḥ kakúbhām aeodáte | sugopá asi ná dábhāya sukrato paró māyábhir ṛitá āsa náma te || 2 || átyaṃ haviḥ sacate sáe ca dhátu eárishṭagātuḥ sá hótā sahobháriḥ | prasársrāṇo ánu barhír vṛíshā śíśur mádhye yúvājáro visrúhā hitáḥ || 3 || prá va eté suyújo yámann ishṭáye nícīr amúshmai yamyà ṛitāvṛídhaḥ | suyántubhiḥ sarvaśāsaír abhíśubhiḥ krívir námāni pravaṇé mushāyati || 4 || saṃjárbhurāṇas tárubhiḥ sutegṛíbhaṃ vayākínaṃ cittágarbhāsu susváruḥ | dhāravākéshv ṛijugātha śobhase várdhasva pátnīr abhí jīvó adhvaré || 5 ||

॥२४॥ यादृगेव ददृशे तादृगुच्यते सं छायया दधिरे सिध्रयाप्स्वा ।
महीमस्मभ्यमुरुषामुरु ज्रयो बृहत्सुवीरमनपच्युतं सहः ॥६॥

yādríg evá dádriśe tādríg ucyate sáṃ chāyáyā dadhire sidhráyāpsv á́ | mahím asmábhyam urushā́m urú jráyo bṛihát suvíram ánapacyutaṃ sáhaḥ || 6 ||

Being self-radiant, your glory spreads through the regions and through the beautiful waters of unyielding clouds for the good of mankind. O performer of good deeds, the preserver of men, you are in no way to cause injury to creatures. You excel all wisdom. Your name abides in truth. 2

He, the fire-divine, is associated with the perpetual offerings, and is the sustainer of all. Nothing restricts him, the showerer, in his way whilst gliding to the place of ceremony. He is an infant, later on ever-young, exempt from decay and rests in the midst of plants. 3

These well-combined rays of the Sun, are descending with intent to proceed to the place of the fire ritual amplifying the gains in the interests of the worshipper. Operating with these swift-moving all-regulating rays, he takes up waters flowing in low places (to heights to form clouds). 4

Object of honest eulogium, enkindled with fire-sticks, accepting devotional prayers animated by the heartfelt love, and giver of life, it shines among the inner chambers of the enlightened worshippers, and upholders of the sacred words. May you increase your protecting flames, the consorts in the sacred fire-ritual. 5

Like as it is beheld, so it is described to be. It, with its extensive splendour in the waters, makes earth yield us room enough and amply wide. May it grant us great vigour undecaying energy, and invincible strength, together with brave progeny. 6

वेत्यग्रुर्जनिवान्वा अति स्पृधः समर्यता मनसा सूर्यः कविः ।
घ्रंसं रक्षन्तं परि विश्वतो गयमस्माकं शर्म वनवत्स्वावसुः ॥७॥
ज्यायांसमस्य यतुनस्य केतुनं ऋषिस्वरं चरति यासु नाम ते ।
यादृङिमन्धायि तमपस्यया विदद्य उ स्वयं वहते सो अरं करत् ॥८॥
समुद्रमासामव तस्थे अग्रिमा न रिष्यति सवनं यस्मिन्नायता ।
अत्रा न हार्दि क्रवणस्य रेजते यत्रा मतिर्विध्यते पूतबन्धनी ॥९॥
स हि क्षत्रस्य मनसस्य चित्तिभिरेवावदस्य यजतस्य मन्मभिः ।
अवत्सारस्य स्पृणवाम रण्वभिः शविष्ठं वाजं विदुषा चिदर्ध्यम ॥१०॥

véty ágrur jánivān
vā́ áti spŕidhaḥ samaryatā́ mánasā sū́ryaḥ kavíḥ | ghraṅsáṃ
rákshantam pári viśváto gáyam asmā́kaṃ śárma vanavat
svávasuḥ || 7 || jyā́yāṅsam asyá yatúnasya ketúna ṛishisvarā́ṃ carati yā́su nā́ma te | yādṛíṣmin dhā́yi tám apasyáyā
vidad yá u svayáṃ váhate só áraṃ karat || 8 || samudrám
āsām áva tasthe agrimā́ ná rishyati sávanaṃ yásminn
ā́yatā | átrā ná hā́rdi kravaṇásya rejate yátrā matír vidyáte pūtabándhanī || 9 || sá hí kshatrásya manasásya cíttibhir evāvadásya yajatásya sádhreh | avatsārásya spṛiṇavāma
rā́ṇvabhiḥ śávishṭhaṃ vā́jaṃ vidúshā cid árdhyam || 10 ||

॥२५॥ श्येन आसामदितिः कक्ष्यो३ मदो विश्ववार्यस्य यजतस्य मायिनः ।
समन्यमन्यमर्थयन्त्येतवे विदुर्विषाणं परिपानमन्ति ते ॥११॥

śyená āsām áditiḥ kakshyò mádo viśvávārasya yajatásya māyínaḥ | sám anyám-anyam arthayanty étave vidúr vishā́ṇam paripā́nam ánti té || 11 ||

The creator is the foremost poet of vision, radiant like the sun, she advances with his superior conscient power. He is ever intent or combat with his adversaries in advancement. May we adore the all round illuminator of bright heavens and may he secure our entire felicity, and grant us a sheltering home, that wards fierce heat of the day off on every side. 7

Your name, sung by seers in the hymns, goes to the superior one with this swift-moving banner like luminous flame. By devotion, he wins the blessing, where on his heart is set. He, who himself stirs and strives acquires abundant riches. 8

The chief and best of these our praises proceed to the ocean—like sun ; that worship does not fail where in these sacred hymns are extended. There the heart's desire of the worshipper remains not unfulfilled where the mind is pure. 9

He verily is to be glorified. Let us with pleasant thoughts of such high values of life as the spirit of voluntary assistance, good-will, security, reverence, co-existence and safety, strive to win the super strength to be shared by everyone, wise and sensible. 10

The bird, the son of Infinity is the master of this elixir, the spiritual joy. It fills the heart with ecstasy, and as such everyone craves to have this universally covetable reverential and inspiring elixir, and all urge one another to enjoy. Everyone finds in this wonderful elixir this invigorating blissful drink. 11

सदापृणो यजतो वि द्विषो वधीद्बाहुवृक्तः श्रुतविन्तरो वः सचा ।
उभा स वग्वा प्रत्येति भाति च यदीं गणं भजते सुप्रयावभिः ॥१२॥
सुतंभरो यज्ञमानस्य सत्पतिर्विश्वासामूधः स धियामुदञ्चनः ।
भरद्धेनू रसवच्छिश्रिये पयोऽनुब्रुवाणो अध्येति न स्वपन् ॥१३॥
यो जागार तमृचः कामयन्ते यो जागार तमु सामानि यन्ति ।
यो जागार तमयं सोम आह तवाहमस्मि सख्ये न्योकाः ॥१४॥
अग्निर्जागार तमृचः कामयन्तेऽग्निर्जागार तमु सामानि यन्ति ।
अग्निर्जागार तमयं सोम आह तवाहमस्मि सख्ये न्योकाः ॥१५॥

sadāpriṇó yajató ví dvísho vadhīd bāhuvriktáḥ śrutavít táryo vaḥ sácā | ubhā́ sá várā práty eti bhāti ca yád īṃ gaṇám bhájate suprayā́vabhiḥ || 12 || sutambharó yájamānasya sátpatir víśvāsām ūdhaḥ sá dhiyā́m udā́ñcanaḥ | bhárad dhenū́ rásavac chiśriye páyo 'nubruvāṇó ádhy eti ná svapán || 13 || yó jāgā́ra tám ṛ́caḥ kāmayante yó jāgā́ra tám u sā́māni yanti | yó jāgā́ra tám ayáṃ sóma āha távāhám asmi sakhyé nyòkāḥ || 14 || agnír jāgāra tám ṛ́caḥ kāmayante 'gnír jāgāra tám u sā́māni yanti | agnír jāgāra tám ayáṃ sóma āha távāhám asmi sakhyé nyòkāḥ || 15 ||

(४५) पञ्चचत्वारिंश सूक्तम्

(१-२१) एकादशर्चस्यास्य सूक्तस्यात्रेयः सदापृण ऋषिः । विश्वे देवा देवताः । त्रिष्टुप् छन्दः ॥

॥२६॥ विदा दिवो विप्यन्नद्रिमुक्थैरायत्या उषसो अर्चिनो गुः ।
अपावृत व्रजिनीरुत्स्वर्गाद्रि दुरो मानुषीर्देव आवः ॥१॥

45.

Vidā́ divó vishyánn ádrim ukthaír āyatyā́ ushā́so arcíno guḥ | ápāvṛita vrajínīr út svàr gād ví dúro mā́nushīr devá āvaḥ || 1 ||

A devotee in the company of such cirtuous ones as are ever rich in wealth, pious worshippers, destroyer of the crooked by strong hands, fully-learned and skilful, would always destroy his enemies. Such a person would surely gain his wishes in both worlds, and would shine brightly. 12

He becomes the defender of the sons of the pious institutor of ceremony, a benevolent guardian and uplifter of all holy thoughts, the milch-cows (scriptures) offer sweet wisdom, which is distributed all over. But only he knows this who learns and speaks the holy texts, not he who sleeps. 13

The Rk hymns love him who wakes and watches; the Saman tunes also bless him, who is ever vigilant. The loving Lord also addresses thus to the man, who is vigilant, "I am yours, my dwelling in your friendship". 14

The Rk hymns love the one enlightened, who ever wakes and watches. The Saman tunes also bless the one enlightened who is ever vigilant, and to that enlightened one the loving Lord also addresses thus : "I am yours ; my dwelling in your friendship." 15

45

The self of the realized devotee recovers the lost wisdom, praying and hurling his bolt of determination from the innermost realm. The rays of the approaching dawn are spread around the divine source of light, scattering the clustered gloom, has risen and set open the doors of knowledge of men. 1

वि सूर्यो अमतिं न श्रियं सादोर्वाद्गवां माता जानती गात ।
धन्वर्णसो नद्यः खादोअर्णाः स्थूणेव सुमिता दृंहत द्यौः ॥२॥
अस्मा उक्थाय पर्वतस्य गर्भो महीनां जनुषे पूर्व्याय ।
वि पर्वतो जिहीत साधत द्यौरावीवासन्तो दसयन्त भूम ॥३॥
सूक्तेभिर्वो वचोभिर्देवजुष्टैरिन्द्रा न्वग्नी अवसे हुवध्यै ।
उक्थेभिर्हि ष्मा कवयः सुयज्ञा आविवासन्तो मरुतो यजन्ति ॥४॥
एतो न्वद्य सुध्योऽ भवाम प्र दुच्छुना मिनवामा वरीयः ।
आरे द्वेषांसि सनुतर्दधामायाम प्राञ्चो यजमानमच्छ ॥५॥

ví sūryo amátiṃ ná śríyaṃ sād órvād gávām mātā́ jānatī́ gāt | dhánvarṇaso nadyàḥ khádoarṇā sthū́ṇeva súmitā dṛiṁhata dyaúḥ || 2 || asmā́ ukthā́ya párvatasya gárbho mahī́nāṃ janúshe pūrvyā́ya | ví párvato jíhīta sádhata dyaúr āvívāsanto dasayanta bhū́ma || 3 || sūktébhir vo vácobhir devájushṭair índrā nv àgnī́ ávase huvádhyai | ukthébhir hí shmā kaváyaḥ suyajñā́ āvívāsanto marúto yájanti || 4 || éto nv àdyá sudhyò bhávāma prá duchúnā minavāmā várīyaḥ | āré dvéshāṅsi sanutár dadhāmā́yāma prā́ñco yájamānam ácha || 5 ||

एता धियं कृणवामा सखायोऽप या माताँ ऋणुत व्रजं गोः ।
यया मनुर्विशिशिप्रं जिगाय ययां वणिग्व्यृरापा पुरीषम् ॥६॥
अनूनोदत्र हस्तयतो अद्रिरार्चन्येन दश मासो नवग्वाः ।
ऋतं यती सरमा गा अविन्दद्विश्वानि सत्याङ्गिराश्चकार ॥७॥

étā dhíyaṃ kṛinávāmā sakhāyó 'pa yā́ mātā́ṅ ṛiṇutá vrajáṃ góḥ | yáyā mánur viśiśiprám jigáya yáyā vaníg vaṅkúr ápā púrīsham || 6 || ánūnod átra hástayato ádrir árcan yéna dā́sa māsó návagvāḥ | ṛitáṃ yatī́ sarámā gā́ avindad víśvāni satyā́ṅgirāś cakāra || 7 ||

The sun of enlightenment spreads his light as splendour personified. Dawn, the mother of the light, knowing his approach, comes from the spacious firmament. The rivers with running waters flow, breaking down their banks. The heaven is stable like a firm-set pillar. 2

These traditional hymns cause the burthen of the cloud to descend to fertilize the fields. The sky performs its assigned duty (and pours down the rain). The assiduous farmers tire themselves out with more work. 3

O resplendent and adorable Lord, I invoke you for my protection with God-pleasing and well composed words to obtain your favour. Preceptors excelling in academic pursuits and assiduous men also adore you with reverence. 4

Come today quickly ; may our thoughts be holy. May we cast away mis-fortune far from us. May we then keep them at distance, who hate us and hasten to meet the institutor of the sacred works. 5

Come friends, let us strive to attain that solemn purpose, wherewith the gate of (the stolen) mother-cow (the divine wisdom) could be thrown open, wherewith man could overcome evil-desires attractive in appearance and wherewith the wandering merchant could obtain his wealth. 6

At this place of work and worship, the preparation is set in motion by the hands of the priests for singing praises, whereby the progressive ministrants celebrate the ten-months worship. And when the divine intuition comes straight and discovers the wisdom, fire-priests render all the worship effective. 7

विश्वे अस्या व्युषि माहिनायाः सं यद्गोभिरङ्गिरसो नवन्त ।
उत्सं आसां परमे सधस्थ ऋतस्य पथा सरमा विदद्गाः ॥८॥
आ सूर्यो यातु सप्ताश्वः क्षेत्रं यदस्योर्विया दीर्घयाथे ।
रघुः श्येनः पतयदन्धो अच्छा युवा कविर्दीदयद्गोषु गच्छन् ॥९॥
आ सूर्यो अरुहच्छुक्रमर्णोऽयुक्त यद्धरितो वीतपृष्ठाः ।
उद्गा न नावमनयन्त धीरा आश्रृण्वतीरापो अर्वागतिष्ठन् ॥१०॥
धियं वो अप्सु दधिषे स्वर्षां ययातरन्दशं मासो नवग्वाः ।
अया धिया स्याम देवगोपा अया धिया तुतुर्यामात्यंहः ॥११॥

víśve asyā́ vyúshi mā́hināyāḥ sám yád góbhir áṅgiraso návanta | útsa āsā́m paramé sadhástha ṛitásya pathā́ sarámā vidad gā́ḥ || 8 || ā́ sū́ryo yātu saptáśvaḥ kshétram yád asyorviyā́ dīrghayāthé | raghúḥ śyenáḥ patayad ándho áchā yúvā kavír dīdayad góshu gáchan || 9 || ā́ sū́ryo aruhac chukrám árṇó 'yukta yád dharíto vītápṛishṭhāḥ | udnā́ ná nā́vam anayanta dhírā āśṛiṇvatír ā́po arvā́g atishṭhan || 10 || dhíyam vo apsú dadhishe svarshā́m yáyātaran dáśa māsó návagvāḥ | ayā́ dhiyā́ syāma devágopā ayā́ dhiyā́ tuturyāmā́ty áṁhaḥ || 11 ||

(४६) षट्चत्वारिंश सूक्तम्

(१–८) अष्टर्चस्यास्य सूक्तस्यात्रेय प्रतिक्षत्र ऋषिः । (१–६) प्रथमादिषडृचां विश्वे देवा, (७–८) सप्तम्यष्टम्योश्च देवपत्न्यो देवताः । (१, ३–७) प्रथमचरमवृतीयादिपञ्चानाञ्च जगत्यौ. (२ ८) द्वितीयाष्टम्योश्च त्रिष्टुप् छन्दसी ॥

॥ २८॥ हयो न विद्वाँ अयुजि स्वयं धुरि तां वहामि प्रतरणीमवस्युवम् ।
नास्या वश्मि विमुचं नावृतं पुनर्विद्वान्पथः पुरएत ऋजु नेषति ॥१॥

46.

Háyo ná vidvā́ñ ayuji svayáṃ dhurí tā́ṃ vahāmi pratáraṇīm avasyúvam | nā́syā vaśmi vimúcaṃ nā́vṛitam púnar vidvā́n pathā́ḥ puraetā́ ṛijú neshati || 1 ||

When the fire-priests on the opening of this adorable dawn, could recover the lost cattle (the lost wisdom) they milched the cows and distributed the milk (the spiritual joy) to the august assembly, for intuitive instinct could find wisdom by the path of truth. 8

May the sun (the self) the Lord of seven steeds (sense organs), arrive, for he has a distant goal to reach by a tedious journey. Fleet as a hawk, he pounces upon the offered sacrificial food, ever young and far-seeing, he shines, moving amidst rays of light. 9

The sun has ascended above the shining ocean, as soon as he yokes his bright-backed steeds. The wise sage draws him, like a ship, across the ocean. The rain waters, hearing his commands, have come down. 10

I offer to you, for the sake of rain, an all-bestowing worship, whereby the progressive ministrants have completed the ten-months rite. May we, by this worship, invoke Nature's bounties to guard us against ills. May we, by this worship, pass safe beyond affliction and sin. 11

46

The enlightened person of his own accord, attaches himself to his assigned task, like a trained horse to a chariot. I also bear that task which is transcendent and preservative. I seek for no release, neither see way of turning back therefrom. May he, who knows the way, conduct me by the right path. 1

अग्न इन्द्र वरुण मित्र देवाः शर्धः प्र यन्त मारुतोत विष्णो ।
उभा नासत्या रुद्रो अध ग्नाः पूषा भगः सरस्वती जुषन्त ॥२॥
इन्द्राग्नी मित्रावरुणादितिं स्वः पृथिवीं द्यां मरुतः पर्वतॉं अपः ।
हुवे विष्णुं पूषणं ब्रह्मणस्पतिं भगं नु शंसं सवितारमूतये ॥३॥
उत नो विष्णुरुत वातो अस्रिधो दविणोदा उत सोमो मयस्करत् ।
उत ऋभव उत रायो नो अश्विनोत त्वष्टोत विभ्वानु मंसते ॥४॥
उत त्यन्नो मारुतं शर्ध आ गमदविक्षयं यजतं बर्हिरासदे ।
बृहस्पतिः शर्म पूषोत नो यमद्रुह्यं वरुणो मित्रो अर्यमा ॥५॥

ágna índra várunā mítra dévāḥ śárdhaḥ prá yanta mārutotá vishṇo |
ubhā́ nā́satyā rudró ádha gnā́ḥ pūshā́ bhágaḥ sárasvatī jushanta || 2 ||
indrāgnī́ mitrā́váruṇāditim svàḥ pṛithivīḿ dyā́m marútaḥ párvatāñ apáḥ |
huvé víshṇum pūshā́ṇam bráhmaṇas pátim bhágaṃ nú śáṁsaṃ savitā́ram ūtáye || 3 ||
utá no víshṇur utá váto asrídho draviṇodā́ utá sómo máyas karat |
utá ṛibhúva utá rāyé no aśvínotá tváshṭotá víbhvānu mańsate || 4 ||
utá tyán no mārutaṃ śárdha ā́ gamad divikshayáṃ yajatám barhír āsáde |
bṛíhaspátiḥ śárma pūshótá no yamad varūthyàṃ váruṇo mitró aryamā́ || 5 ||

उत त्ये नः पर्वतासः सुशस्तयः सुदीतयो नद्यश्चार्मणे भुवन् ।
भगो विभक्ता शवसावसा गमदुरुव्यचा अदितिः श्रोतु मे हवम् ॥६॥
देवानां पत्नीरुशतीरवन्तु नः प्रावन्तु नस्तुजये वाजसातये ।
याः पार्थिवासो या अपामपि व्रते ता नो देवीः सुहवाः शर्म यच्छत ॥७॥

utá tyé naḥ párvatāsaḥ susastáyaḥ sudītáyo nadyàs trāmaṇe bhuvan |
bhágo vibhaktā́ śávasāvasā́ gamad uruvyácā́ áditiḥ śrotu me hávam || 6 ||
devā́nām pátnīr uśatír avantu naḥ právantu nas tujáye vā́jasātaye |
yā́ḥ pā́rthivāso yā́ apā́m ápi vraté tā́ no devīḥ suhavāḥ śárma yachata || 7 ||

May you the cosmic divine powers, such as the lightning, the vapours, the vital principles, the pervading ethereal element and the sun confer strength upon us. May the twin-divines (dawn and dusk) cosmic vitality, the speech, the nourishments, the gracious elements, and the divine enlightenment be blessings to us. 2

I invoke for protection the nature's bounties like lightning and fire, light and plasma, the mother infinity, the heaven, the earth, the vital principles, the clouds, the waters, the air-divine, the nourisher, as well as, above all, the Supreme Lord of the universe, the creator. 3

May all pervading Lord and lord of the divine wind who harms non give us felicity. May the blissful Lord, the bestower of riches give us joy. May the spiritual preceptors, the pair of physicians and surgeons, the architects and other intellectuals, be favourably disposed to our aspirations. 4

And may the adorable celestial company of the vital principles, grace our assembly devoted to sacred work, and may the Supreme Lord, provider of nourishment, the venerable, friendly and the maintainer of law and order guard and grant shelter to us. 5

And may the glorious mountains, the beneficent rivers, keep us safe from harm. May the gracious, the apportioner of wealth, come with abundance and protection. May this wide-pervading infinity hear my invocation. 6

May Nature's motherly bounties, help us of their own accord. May they so protect us, that we obtain vigorous children and abundant food. O mothers, the goddesses, whether terrestrial, or those in charge of the waters in the firmament, may you on our earnest invocation bestow upon us felicity. 7

उत मा व्यन्तु देवपत्नीरिन्द्राण्यग्नाय्यश्विनी राट् ।
आ रोदसी वरुणानी शृणोतु व्यन्तु देवीर्य ऋतुर्जनीनाम् ॥८॥

utá gnā́
vyantu devápatnīr indrāṇy àgnā́yy aśvínī rā́ṭ | ā́ ródasī
varuṇānī́ śṛiṇotu vyántu devī́r yá ṛitúr jánīnām || 8 ||

(४७) सप्तचत्वारिंश सूक्तम्

(१-७) सप्तचत्वारिंशस्यारय सूक्तस्यात्रेय प्रतिरथ ऋषि । विश्वे देवा देवता । त्रिष्टुप् छन्द ।

॥१॥ प्रयुञ्जती दिव एति ब्रुवाणा मही माता दुहितुर्बोधयन्ती ।
आविर्वासन्ती युवतिर्मनीषा पितृभ्य आ सदने जोहुवाना ॥१॥
अजिरासस्तदप ईयमाना आतस्थिवांसो अमृतस्य नाभिम् ।
अनन्तासः उरवो विश्वतः सीं परि द्यावापृथिवी यन्ति पन्थाः ॥२॥
उक्षा समुद्रो अरुषः सुपर्णः पूर्वस्य योनिं पितुरा विवेश ।
मध्ये दिवो निहितः पृश्निरश्मा वि चक्रमे रजसस्पात्यन्तौ ॥३॥
चत्वार ईं बिभ्रति क्षेमयन्तो दश गर्भं चरसे धापयन्ते ।
त्रिधातवः परमा अस्य गावो दिवश्चरन्ति परि सद्यो अन्तान् ॥४॥

47.

Prayuñjatī́ divá eti bruvāṇā́ mahī́ mātā́ duhitúr bodhayantī | āvívāsantī yuvatír manīshā́ pitṛíbhya ā́ sádane jóhuvānā || 1 || ajirásas tádapa īyamānā ātasthivā́ṅso amṛítasya nā́bhim | anantā́sa urávo viṣvátaḥ sīm pári dyā́vāpṛithivī́ yanti pánthāḥ || 2 || ukshā́ samudró arushā́ḥ suparṇā́ḥ pū́rvasya yónim pitúr ā́ viveśa | mádhye divó níhitaḥ pṛíśnir áśmā ví cakrame rájasas pā́ty ántau || 3 || catvára īm bibhrati kshemayánto dáśa gárbham caráse dhāpayante | tridhā́tavaḥ paramā́ asya gā́vo diváś caranti pári sadyó ántān || 4 ||

And may Nature's motherly bounties accept the offering. May mother-lightning, mother-fire, mother-pair of healing bounties, mother-pair of earth and heaven and queen of waters, each of them hear our prayers. May the mothers-divine partake of our homage. May the motherly time-parameter, manifested in the sequence of seasons also accept our invocations. 8

47

Urging men to their labours, the adorable dawn, a great mother, comes from the heaven, she is the awakener of her daughter-earth; and is pious, ever young and glorified. She comes, when invoked, to the chamber of worship, with the protecting divine powers.

The rays of light, extending round, fulfilling their task of bringing on the day, abiding in contact with the orb of the immortal sun, unlimited and diffusive, spread everywhere through heaven and earth. 2

The showerer of rain, the shedder of dew, the radiant and the one of splendid wings,—such as the sun, has entered the region of the paternal east. The many-tinted and pervading luminary proceeds to both extremities of the firmament, and guards the two limits. 3

The four directions bear him up and seek their own welfare. The ten regions of space invigorate this babe to travel his daily course. His three-fold elementary rays swiftly traverse round the boundaries of the sky. 4

इदं वपुर्निवचनं जनासश्चरन्ति यन्नद्यस्तस्थुरापः ।
द्वे यदीं बिभृतो मातुरन्ये इहेह जाते यम्या सबन्धू ॥५॥
वि तन्वते धियो अस्मा अपांसि वस्त्रा पुत्राय मातरो वयन्ति ।
उपप्रक्षे वृषणो मोदमाना दिवस्पथा वध्वो यन्त्यच्छ ॥६॥
तदस्तु मित्रावरुणा तदग्ने शं योरस्मभ्यमिदमस्तु शस्तम ।
अशीमहि गाधमुत प्रतिष्ठां नमो दिवे बृहते सादनाय ॥७॥

idáṃ vápur nivácanaṃ janāsaṣ cáranti yán nadyàs tasthúr ấpaḥ | dvé yád īm bibhritó mātúr anyé ihéha jāté yamyà sábandhū || 5 || ví tanvate dhíyo asma ápaṅsi vástrā putráya mātáro vayanti | upaprakshé vṛíshaṇo módamanā divás pathấ vadhvò yanty ácha || 6 || tád astu mitrāvaruṇā tád agne ṣáṃ yór asmábhyam idám astu ṣastám | aṣīmáhi gādhám utá pratishṭhấṃ námo divé bṛihaté sádanāya || 7 ||

(४८) अष्टचत्वारिंशं सूक्तम्

(१–५) पञ्चचस्यास्य सूक्तस्यार्चेय प्रतिभानुर्ऋषिः । विश्वे देवा देवताः । जगती छन्दः ॥

॥२॥ कदु प्रियाय धाम्ने मनामहे स्वक्षत्राय स्वयशसे महे वयम् ।
आमेन्यस्य रजसो यदभ्र आँ अपो वृणाना वितनोति मायिनी ॥१॥
ता अत्नत वयुनं वीरवक्षणं समान्या वृतया विश्वमा रजः ।
अपो अपाचीरपरा अपेजते प्र पूर्वाभिस्तिरते देवयुर्जनः ॥२॥

48.

Kád u priyấya dhámne manāmahe svákshatrāya svấyaṣase mahé vayám | āmenyásya rájaso yád abhrá ấñ apó vṛiṇānấ vitanóti māyínī || 1 || tấ atnata vayúnaṃ vīrávakshaṇaṃ samānyấ vṛitáyā víṣvam ấ rájaḥ | ápo ápācīr áparā ápejate prá pūrvābhis tirate devayúr jánaḥ || 2 ||

O men, indescribable is the mystic knowledge: who can say from whence the rivers flow, and where the waters dwell; how the visible two (day and night), associated and closely united, support the mother (i.e. the mother of the sun), who herself is invisible ? 5

For him worshippers lengthen praises and works of adoration, and for him mothers (cosmos) sew garments of rays. Rejoicing in the contact of their impregnation, the rays, the consorts, of the sun, come to our presence, by the path of the sky, to meet him. 6

May this our praise, O Lord of light and bliss, be appreciated by you. May it, O adorable Lord, be valued by you, as the means of health and happiness to us. May we then obtain depth (of life) and stability. We offer reverence to the vast celestial region. 7

48

How and when shall we offer adoration to the great resplendent dear to all, self-renowned, self-sovereign, and who, as the master of cosmic intelligence, investing heavens, spreads the waters above the clouds over the immeasurable firmament. 1

These dawns diffuse the consciousness, that gives strength to pious men and overspread the whole world with uniform light. The devout man does not worry about the dawns which have disappeared and those which are yet to come, but he lengthens the field of action with those that are before him. 2

आ ग्रावभिरहन्येभिरक्तुभिर्वरिष्ठं वज्रमा जिघर्ति मायिनि ।
शतं वा यस्य प्रचरन्त्स्वे दमे संवर्तयन्तो वि च वर्तयन्नहा ॥३॥
तामस्य रीतिं परशोरिव प्रत्यनीकमरुध्यं भुजे अस्य वर्पसः ।
सचा यदि पितुमन्तमिव क्षयं रत्नं दधाति भरहूतये विशे ॥४॥
स जिह्वया चतुरनीक ऋञ्जते चारु वसानो वरुणो यतन्नरम् ।
न तस्य विद्म पुरुषत्वता वयं यतो भगः सविता दाति वार्यम् ॥५॥

á grávabhir ahanyèbhir aktúbhir várishṭham vájram á jigharti māyíni | śatám vā yásya pracáran své dáme saṃvartáyanto ví ca vartayann áhā || 3 || tám asya rītím paraśór iva práty ánīkam akhyam bhujé asya várpasaḥ | sácā yádi pitumántam iva kshấyaṃ rátnaṃ dádhāti bhárahūtaye viśé || 4 || sá jihváyā cáturanīka ṛiñjate cáru vásāno váruṇo yátann arím | ná tásya vidma purushatvátā vayáṃ yáto bhágaḥ savitấ dāti váryam || 5 ||

(४९) एकोनपञ्चाश सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्यात्रेय प्रतिप्रभ ऋषि । विश्वे देवा देवता । त्रिष्टुप् छन्द ॥

॥३॥ देवं वो अद्य सवितारमेषे भगं च रत्नं विभजन्तमायोः ।
आ वां नरा पुरुभुजा ववृत्यां दिवेदिवे चिदश्विना सखीयन् ॥१॥
प्रति प्रयाणमसुरस्य विद्वान्त्सूक्तैर्देवं सवितारं दुवस्य ।
उप ब्रुवीत नमसा विजानञ्ज्येष्ठं च रत्नं विभजन्तमायोः ॥२॥

49.

Devám vo adyá savitáram éshe bhágaṃ ca rátnaṃ vibhájantam āyóḥ | á vāṃ narā purubhujā vavṛityāṃ dívédive cid aśvina sakhīyán || 1 || práti prayấṇam ásurasya vidvấn sūktaír devám savitáraṃ duvasya | úpa bruvīta námasā vijānáñ jyéshṭhaṃ ca rátnaṃ vibhájantam āyóḥ || 2 ||

The resplendent sun, whose hundred rays attend in his own abode, drives the days afar and brings the revolving days back again. Animated by the libations offered by day and by night, the sun sharpens his vast bolt of rays against the beguiler, the cloudy darkness. 3

I know the form of that fire-divine which is like an axe's edge. His resplendent form is designed for the welfare of mankind. To the man, who invokes him in struggle, he gives such opulence, as is like a dwelling place, full of precious treasure. 4

Blazing with his fiery tongue in the four quarters, and wearing beautiful lustre, the venerable proceeds onwards, dispelling darkness. With our human limitations, we would never know the omnipotency of the gracious supreme creator, whereby He bestows his blessings. 5

49

Today, I approach the divine gracious creator, who allots the gracious treasure amongst men. O the fast moving twins, the leading divines, conferrers of all enjoyable things, seeking your friendship, I call on you every day. 1

Knowing fully well the approach of the expeller (of darkness), i.e. the time of sunrise may you worship the divine creator with holy hyms and praises. Let him, who rightly knows, speak with reverence to him who distributes precious treasures amongst men. 2

अदत्रया दयते वार्याणि पूषा भगो अदितिर्वस्त उस्राः ।
इन्द्रो विष्णुर्वरुणो मित्रो अग्निरहानि भद्रा जनयन्त दस्राः ॥३॥
तन्नो अनर्वा सविता वरूथं तत्सिन्धव इषयन्ता अनु ग्मन् ।
उप यद्रोचे अध्वरस्य होता यः स्याम पतयो वाजरत्नाः ॥४॥
प्र ये वसुभ्य ईवदा नमो दुर्ये मित्रे वरुणे सूक्तवाचः ।
अवैत्वभ्वं कृणुता वरीयो दिवस्पृथिव्योरवसा मदेम ॥५॥

adatrayá dayate váryāṇi pūshá bhágo áditir vásta usráḥ | índro víshṇur váruṇo mitró agnír áhāni bhadrá janayanta dasmáḥ || 3 || tán no anarvá savitá várūtham tát síndhava ishávanto ánu gman | úpa yád vóce adhvarásya hótā rāyáḥ syāma pátayo vájaratnāḥ || 4 || prá yé vásubhya ívad á námo dúr yé mitré váruṇe sūktávācaḥ | ávaitv ábhvam kṛiṇutá várīyo divásprithivyór ávasā madema || 5 ||

(५०) पञ्चाशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्यात्रेयः स्वस्त्यात्रेय ऋषिः । विश्वे देवा देवताः । (१-४) प्रथमादि-चतुर्ऋचामनुष्टुप्, (५) पञ्चम्याश्च पङ्क्तिश्छन्दसी ॥

॥४॥ विश्वो देवस्य नेतुर्मर्तो वुरीत सख्यम् ।
विश्वो राय इषुध्यति द्युम्नं वृणीत पुष्यसे ॥१॥
ते ते देव नेतर्ये चेमाँ अनुशसे ।
ते राया ते ह्याऽपृचे सचेमहि सचध्यैः ॥२॥
अतो न आ ननतिथीनतः पत्नीर्दशस्यत ।
आरे विश्वं पथेष्ठां द्विषो युयोतु यूयुविः ॥३॥

50.

Víṣvo devásya netúr márto vurīta sakhyáṁ | víṣvo rāyá ishudhyati dyumnáṁ vṛiṇīta pushyáse || 1 || té te deva netar yé cemáṅ anuṣáse | té rāyá té hy ápríce sácemahi sacathyaíḥ || 2 || áto na á nṛín átithīn átaḥ pátnīr dasasyata | āré víṣvam patheshṭhám dvishó yuyotu yúyuviḥ || 3 ||

The nourisher, the gracious, the infinite Lord, whose garb is splendour, bestows the excellent viands. Lord, the resplendent, the omnipresent, the venerable, the friendly, and adorable gives birth to auspicious days. 3

May the invincible creator grant us the covetable wealth, and may the flowing rivers hasten to convey it to us, for which I, the ministering priest of worship, repeat pious praises. Affluent in food, may we be the lords of wealth and rich treasures. 4

May ample wealth be granted to those, who present homage to the Lord of wealth and comforts, and to those, who have repeated praises to the Lord of light and bliss. O divines grant them uninterrupted happiness. May we all rejoice through the grace of heaven and earth. 5

50

Let every man solicit the friendship of the divine leader. Each one seeks glory and obtains affluence through his grace. 1

O divine leader, those who serve you are yours and the others too who serve the divine powers. We are sure both of them would be blessed with opulence and may the aspirations of all of us be fulfilled. 2

Therefore, serve the leaders of our sacred works, like guests, and also honour their wives. May the divine discriminator drive to a distance every adversary, and all who block our way. 3

यत्र वह्निरभिहितो दुद्रवद्द्रोण्यः पशुः ।
नृमणा वीरपस्त्योऽर्णा धीरेव सनिता ॥४॥
एष ते देव नेता रथस्पतिः शं रयिः ।
शं राये शं स्वस्तय इषःस्तुतो मनामहे देवस्तुतो मनामहे ॥५॥

yátra vahnir abhíhito dudrávad dróṇyaḥ paśúḥ | nṛimáṇā vīrápastyó 'rṇā dhíreva sánitā || 4 || eshá te deva netā ráthaspátiḥ śáṃ rayíḥ | śáṃ rāyé śáṃ svastáya ishastúto manāmahe devastúto manāmahe || 5 ||

(५१) एकपञ्चाशं सूक्तम्

(१–१५) पञ्चदशर्चस्यास्य सूक्तस्यात्रेयः स्वस्त्यात्रेय ऋषिः । (१–३, ८–१५) प्रथमादितृचस्याष्टम्याद्यष्टर्चश्च विश्वे देवाः. (४, ६–७) चतुर्थ्यः षष्ठीसप्तम्योश्चेन्द्रवायू. (५) पञ्चम्याश्च वायुर्देवताः । (१–४) प्रथमादिचतुर्ऋचां गायत्री. (५–१०) पञ्चम्यादिषण्णामुष्णिक् . (११–१३) एकादश्यादितृचस्य जगती त्रिष्टुब् वा (१४–१५) चतुर्दशीपञ्चदश्योश्चानुष्टुप् छन्दांसि ॥

अग्ने सुतस्य पीतये विश्वैरूमेभिरा गहि । देवेभिर्हव्यदातये ॥१॥
ऋतधीतय आ गत सत्यधर्माणो अध्वरम् । अग्नेः पिबत जिह्वया ॥२॥
विप्रेभिर्विप्र सन्त्य प्रातर्यावभिरा गहि । देवेभिः सोमपीतये ॥३॥
अयं सोमश्चमू सुतोऽमत्रे परि षिच्यते । प्रिय इन्द्राय वायवे ॥४॥
वायवा याहि वीतये जुषाणो हव्यदातये । पिबा सुतस्यान्धसो अभि प्रयः ॥५॥

51.

Ágne sutásya pītáye víśvair ūmebhir á gahi | devébhir havyádātaye || 1 || ṛítadhītaya á gata sátyadharmāṇo adhvarám | agnéḥ pibata jihváyā || 2 || víprebhir vipra santya prātaryávabhir á gahi | devébhiḥ sómapītaye || 3 || ayáṃ sómas camū́ sutó 'matre pári shicyate | priyá índrāya vāyáve || 4 || váyav á yāhi vītáye jushāṇó havyádātaye | píbā sutásyándhaso abhí práyaḥ || 5 ||

Where fire is set and swiftly runs the cow's milk and butter, placed in the vessel, there the Lord, friendly to men, like the benevolent household wife, gives special opulence of dwellings and children. 4

O Lord, the divine leader, may your protecting chariot, laden with riches, be blessed to us,—blessed to us for wealth and well. We glorify him for well-being, peace and prosperity. We, the devout worshippers, adore him. 5

51

Come, O adorable Lord, with all your divine protecting measures, to accept our devotional love and to grant blessings. 1

Come to our sacred work and worship, O possessors of divine wisdom, and performers of righteous deeds. May you relish our love, as the ritual fire consumes oblation with tongue like flames. 2

O wise and ever gracious Lord, come to accept our devotional love with those wise and virtuous divine forces, who move from the early morning. 3

This loving devotion is expressed as if effused into the ladles and poured forth into the vase of heart, acceptable to resplendent Lord of cosmic vitality. 4

Come, O Lord of vitality, propitious to the offerer of homage, to accept our devotional love, as one drinks the extracts of foods and relishing herbs. 5

॥६॥ इन्द्रश्च वायवेषां सुतानां पीतिमर्हथः । ताञ्जुषेथामरेपसावभि प्रयः ॥६॥
सुता इन्द्राय वायवे सोमासो दध्याशिरः । निम्नं न यन्ति सिन्धवोऽभि प्रयः ॥७॥
सजूर्विश्वेभिर्देवेभिरश्विभ्यामुषसा सजूः । आ याह्यग्ने अत्रिवत्सुते रण ॥८॥

índraś ca vāyav eshāṃ sutánām pītím arhathaḥ | tấñ jushethām arepásāv abhí práyaḥ ‖ 6 ‖ sutá índrāya vāyáve sómāso dádhyāśiraḥ | nimnáṃ ná yanti síndhavo 'bhí práyaḥ ‖ 7 ‖ sajúr víśvebhir devébhir aśvíbhyām ushásā sajúḥ | á yāhy agne atrivát suté raṇa ‖ 8 ‖

सजूर्मित्रावरुणाभ्यां सजूः सोमेन विष्णुना । आ याह्यग्ने अत्रिवत्सुते रण ॥९॥
सजूर्गोदित्येर्वसुभिः सजूरिन्द्रेण वायुना । आ याह्यग्ने अत्रिवत्सुते रण ॥१०॥

sajúr mitrávāruṇābhyāṃ sajúḥ sómena víshṇunā | á yāhy — ‖ 9 ‖ sajúr ādityaír vásubhiḥ sajúr índreṇa vāyúnā | á yāhy — ‖ 10 ‖

॥११॥ स्वस्ति नो मिमीतामश्विना भगः स्वस्ति देव्यदितिरनर्वणः ।
स्वस्ति पूषा असुरो दधातु नः स्वस्ति द्यावापृथिवी सुचेतुना ॥११॥
स्वस्तये वायुमुप ब्रवामहै सोमं स्वस्ति भुवनस्य यस्पतिः ।
बृहस्पतिं सर्वगणं स्वस्तये स्वस्तय आदित्यासो भवन्तु नः ॥१२॥

svastí no mimītām aśvínā bhágaḥ svastí devy áditir anarvánaḥ | svastí pūshấ ásuro dadhātu naḥ svastí dyávāpṛithiví sucetúnā ‖ 11 ‖ svastáye vāyúm úpa bravāmahai sómaṃ svastí bhúvanasya yás pátiḥ | bṛíhaspátiṃ sárvaganaṃ svastáye svastáya ādityáso bhavantu naḥ ‖ 12 ‖

You are, O resplendent Lord and Lord of vitality, ever worthy of accepting our drinks of devotional love. May you with all kindness cherish them fully, and accept the pleasant offerings also. 6

The devotional prayers, expressed with love and earnestness are poured out as if plant juices mixed with milk creams, to resplendent Lord, the Lord of vitality. May the sacrificial viands proceed to you as rivers flow to a lower level. 7

Accompanied by all the divine powers and accompanied by the twin divines, and by dawns, O adorable Lord, come and cherish our dedications and appreciations, like three fold free sage. 8

Associaied with cosmic light and plasma, also with the sun and moon, may you come, and cherish our dedications, O divine fire, like the three-fold-free sage. 9

Accompanied by the element of eternity and comforts, also accompanied by the elements of resplendence and of vitality, may you come and cherish our dedications, O fire divine, like the three fold free sage. 10

May the pair of twin-divines, the gracious Lord and the divine eternity, contribute to our prosperity. May the irresistible sun, the scatterer of light and the dispenser of darkness, bestow upon us prosperity. May the most vital heaven and earth vouch safe us happiness. 11

We glorify Lord of vitality for prosperity—Lord of bliss for prosperity, who is the protector of world. We praise the Supreme Lord, associated with all divine powers. May the radiant rays of all the suns and luminaries bring us health and happiness. 12

विश्वे देवा नो अद्या स्वस्तये वैश्वानरो वसुरग्निः स्वस्तये ।
देवा अवन्त्वृभवः स्वस्तये स्वस्ति नो रुद्रः पात्वंहसः ॥१३॥
स्वस्ति मित्रावरुणा स्वस्ति पथ्ये रेवति ।
स्वस्ति न इन्द्रश्चाग्निश्च स्वस्ति नो अदिते कृधि ॥१४॥
स्वस्ति पन्थामनु चरेम सूर्याचन्द्रमसाविव ।
पुनर्ददताघ्नता जानता सं गमेमहि ॥१५॥

víśve

devá no adyá svastáye vaiśvānaró vásur agníḥ svastáye | devá avantv ṛibhávaḥ svastáye svastí no rudráḥ pātv ánhasaḥ || 13 || svastí mitrāvaruṇā svastí pathye revati | svastí na índraś cāgníś ca svastí no adite kridhi || 14 || svastí pánthām ánu carema sūryācandramásāv iva | púnar dádatāghnatā jānatā sám gamemahi || 15 ||

(५२) द्विपञ्चाशं सूक्तम्

(१–१७) सप्तदशर्चस्यास्य सूक्तस्यात्रेय श्यावाश्व ऋषिः । मरुतो देवताः । (१–५, ७–१५) प्रथमादिपञ्चर्चौ सप्तम्यादिनवानामानुष्टुप्. (६ १६–१७) षष्ठ्याः पोढशी· सप्तदश्योश्च पङ्क्तिश्छन्दसी ॥

॥८॥ प्र श्यावाश्व धृषणुयार्चा मरुद्भिर्ऋक्वभिः ।
ये अद्रोघमनुष्वधं श्रवो मदन्ति यज्ञियाः ॥१॥
ते हि स्थिरस्य शवसः सखायः सन्ति धृषणुया ।
ते यामन्ना धृषद्विनस्त्मना पान्ति शश्वतः ॥२॥

52.

Prá śyāvāśva dhrishṇuyárcā marúdbhir ṛíkvabhiḥ | yé adroghám anushvadhám śrávo mádanti yajñíyāḥ || 1 || té hí sthirásya śávasaḥ sákhāyaḥ sánti dhrishṇuyā́ | té yā́mann ā́ dhrishadvínas tmánā pānti śáśvataḥ || 2 ||

May all the divine powers be with us today for our prosperity. May the divine fire, the benefactor of all men, and giver of dwellings, be with us, for our prosperity. May the divine wise sages protect us for our prosperity. May the fear of the Lord of terror keep us off from crimes and calamity. 13

May the Lord of light and bliss grant us prosperity. May the guiding spirit of firmament and the goddess of riches, grant us prosperity. May the adorable and resplendent Lord prosper us. And O the spirit of indivisible fullness bestow prosperity upon us. 14

May we ever pursue our path of prosperity like the sun and moon; may we move in full cooperation in mutual give and take, without causing injury to each other, and in the mutual right understanding. 15

52

O divine winds, moving speedily along the brown clouds as if riding on such horses, and associated with the praise-deserving vital principles, sing boldly the glory of those who are holy on their own accounts and who enjoy their reputation, free from guile. 1

For, in their boldness, they are the firm friends of steady and sure vigour. They are, in their course, resolute and guard innumerable men with willingness and pleasure. 2

ते स्यन्द्रासो नोक्षणोऽति ष्कन्दन्ति शर्वरीः ।
मरुतामधा महो दिवि क्षमा च मन्महे ॥३॥
मरुत्सु वो दधीमहि स्तोमं यज्ञं च धृष्णुया ।
विश्वे ये मानुषा युगा पान्ति मर्त्यं रिषः ॥४॥
अर्हन्तो ये सुदानवो नरो असामिशवसः ।
प्र यज्ञं यज्ञियेभ्यो दिवो अर्चा मरुद्भ्यः ॥५॥

té syandráso nókshánó 'ti shkandanti sárvarīḥ | marútām ádhā máho diví kshamá ca manmahe || 3 || marútsu vo dadhīmahi stómaṃ yajñáṃ ca dhṛishṇuyá | víśve yé mánushā yugá pánti mártyaṃ risháḥ || 4 || árhanto yé sudánavo náro ásāmiśavasaḥ | prá yajñáṃ yajñíyebhyo divó arcā marúdbhyaḥ || 5 ||

॥६॥ आ रुक्मैरा युधा नर ऋष्वा ऋष्टीरसृक्षत ।
अन्वेनाँ अह विद्युतो मरुतो जज्झतीरिव भानुर्रत्मना दिवः ॥६॥
ये वावृधन्त पार्थिवा य उरावन्तरिक्ष आ ।
वृजने वा नदीनां सधस्थे वा महो दिवः ॥७॥
शर्धो मारुतमुच्छस सत्यशवसमृभ्वसम ।
उत स्म ते शुभे नरः प्र स्यन्द्रा युजत त्मना ॥८॥
उत स्म ते परुष्यामूर्णा वसत शुन्ध्यवः ।
उत पव्या रथानामद्रिं भिन्दन्त्योजसा ॥९॥

á rukmaír á yudhá nára ṛishvá ṛishṭír asṛikshata | ánv enāñ́ áha vidyúto marúto jájhjhatīr iva bhānúr arta tmánā diváḥ || 6 || yé vāvṛidhánta párthivā yá urāv antáriksha á | vrijáne vā nadínāṃ sadhásthe vā mahó diváḥ || 7 || śárdho márutam úc chaṁsa satyáśavasaṁ ṛíbhvasam | utá sma té śubhé náraḥ prá syandrā́ yujata tmánā || 8 || utá sma té párushnyām úrṇā vasata śundhyávaḥ | utá pavyā́ ráthānām ádrim bhindanty ójasā || 9 ||

Gliding along, and shedding moisture, they pass through the nights; therefore we now celebrate the might of these cloud bearing winds, manifested in both heaven and earth. 3

Let us earnestly offer praise and worship to the cloud-bearing winds, who through all ages of mankind have been protecting the mortal worshipper against calamities. 4

May you offer reverence to the adorable cloud bearing winds, who come from heaven, and are worthy of worship, who are munificent leaders, and possessors of unequalled strength. 5

The leaders (of rains) and the mighty divine winds, shine like soldier hurling javelins of gleaming gold. Following these divines winds, proceeds the lightning roaring from the sky, a splendour which spontaneously breaks forth. 6

The cloud-bearing winds who are close to the earth, are augmented, so are those who are in the vast firmament. They too wax who proceed along the rivers, and so those winds who move in the vast midspace. 7

Glorify the truth-invigorated and infinite strength of the cloud-bearing winds, for they, the leaders of the rains, gliding along, are working voluntarily for our good. 8

Whether they abide on the cumulus clouds, along with a river, or, purifying all, they clothe themselves with light, or whether they cleave the rock asunder with strength by the wheels of their chariots. 9

आपथ्यो विपथ्योऽन्तस्पथा अनुपथाः ।
एतेभिर्मह्यं नामभिर्यज्ञं विष्टार ओहते ॥१०॥

ápathayo vípathayó 'ntaspathā ánupathāḥ | etébhir máhyaṃ námabhir yajñáṃ vishṭárā ohate || 10 ||

॥१०॥ अधा नरो न्योहतेऽधा नियुत ओहते ।
अधा पारावता इति चित्रा रूपाणि दर्शया ॥११॥
छन्दःस्तुभः कुभन्यव उत्समा कारिणो नृतुः ।
ते मे के चिन्न तायव ऊमा आसन्दृशि त्विषे ॥१२॥
य ऋष्वा ऋष्टिविद्युतः कवयः सन्ति वेधसः ।
तमृषे मारुतं गणं नमस्या रमया गिरा ॥१३॥
अच्छ ऋषे मारुतं गणं दाना मित्रं न योषणा ।
दिवो वा धृष्णव ओजसा स्तुता धीभिरिषण्यत ॥१४॥
नू मन्वान एषां देवाँ अच्छा न वक्षणा ।
दाना मतिभिर्यामश्रुतेभिरृक्वभिः ॥१५॥

ádhā náro ny òhaté 'dhā niyúta ohate | ádhā párāvatā íti citrá rūpáṇi dárśyā || 11 || chandastúbhaḥ kubhanyáva útsam á kīríṇo nṛituḥ | té me ké cin ná tāyáva úmā āsan dṛisí tvishé || 12 || yá ṛishvá ṛishṭívidyutaḥ kaváyaḥ sánti vedhásaḥ | tám ṛishe márutaṃ gaṇáṃ namasyá ramáyā girá || 13 || ácha ṛishe márutaṃ gaṇáṃ dānā mitrám ná yoshánā | divó vā dhṛishṇava ójasā stutá dhībhír ishaṇyata || 14 || nú manvānā́ eshāṃ devā́ň áchā ná vakshánā | dānā́ saceta sūríbhir yámasṛutebhir añjíbhiḥ || 15 ||

Whether, following the paths that lead to us, or that spread diversely, or those that sink into the hollows (of the mountains) or those that extend smoothly, they, however scattered, tend well the cosmic sacrifice for my benefit. 10

These leaders of the rains uphold the world, at one time blending together, whilst the other time remaining aloof, they are manifest in varied forms. 11

Singing hymns, seeking water, dancing and praising, they provide water as if from a well. Some of them move in secret like thieves, but only to help us, and some are splendid to behold. 12

Glorify, O sage, with grateful songs, the group of these clouds, who are bright with lightning lances, who are melodious like poets, and full of wisdom. 13

Approach, O sage, with offerings and with praise, the group of the clouds, as a maid goes to her friend. May you, O clouds, hasten here from heaven, bold in your strength, and glorified by our hymns. 14

Glorifying them promptly, may you go to them, who are like an escort of Nature's bounties. They are characterized by their wisdom, by their velocity, and by the generosity of distributing rewards. 15

प्र ये मे॑ बन्धु॒षे गां वो॑चन्त सू॒रयः॑ पृ॒श्निं वो॑चन्त मा॒तर॑म् ।
अधा॑ पि॒तर॑मि॒ष्मिणं॑ रु॒द्रं वो॑चन्त शिक्वसः ॥१६॥
स॒प्त मे॑ स॒प्त शा॑किन॒ एक॑मेका श॒ता द॑दुः ।
यमु॑नायामधि श्रु॒तमु॒द्राधो॒ गव्यं॑ मृजे॒ नि रा॑धो अश्व्यं मृजे ॥१७॥

prá yé me bandhveshé gắṃ vócanta sūráyaḥ príśniṃ vocanta mātáram | ádhā pitáram ishmíṇaṃ rudráṃ vocanta śikvasaḥ || 16 || saptá me sapta śākína ékam-ekā śatá daduḥ | yamúnāyām ádhi śrutám ud rádho gávyam mṛije ní rádho áśvyam mṛije || 17 ||

(५३) त्रिपञ्चाशं सूक्तम्

(१–१६) षोडशर्चस्यास्य सूक्तस्यात्रेयः श्यावाश्व ऋषिः । मरुतो देवताः । (१, ५, १०–१२, १५) प्रथमा-पञ्चमीदशम्येकादशीषञ्चदशीनामृचां ककुभ् . (२) द्वितीयाया बृहती. (३) तृतीयाया अनुष्टुप् . (४) चतुर्थ्याः पुर उष्णिक्. (६–७, ९., १३–१४, १६) षष्ठीसप्तमीनवमीत्रयोदशीचतुर्दशी-षोडशीनां सतोबृहती. (८, १२) अष्टमीद्वादश्योश्च गायत्री छन्दांसि ॥

॥११॥ को वेद॒ जान॑मेषां॒ को वा॑ पु॒रा सु॒म्नेष्वा॑स मरु॒ताम् । यद्यु॑यु॒ज्रे कि॑ला॒स्यः ॥१॥
ए॒ताव॑द्धथेषु॒ तस्थु॑षः॒ कः शु॑श्राव॒ कथा॑ ययुः ।
कस्मै॑ सस्रुः सु॒दास॒ आपय॒ इळा॑भिर्वृष्टयः॒ सह ॥२॥
ते मं आहु॒र्य आ॑ययु॒रुप॒ द्युभि॑र्वि॒भिर्मदे॑ ।
नरो॒ मर्या॑ अरे॒पस॒ इमान्पञ्चा॒न्नितो॑ शतिं॒ शुहि ॥३॥

53.

Kó veda jánam eshāṃ kó vā purā́ sumnéshv āsa marútām | yád yuyujré kilāsyàḥ || 1 || aítắn rátheshu tasthúshaḥ káḥ śuśrāva kathá yayuḥ | kásmai sasruḥ sudáse ánv āpáya íḷābhir vṛishṭáyaḥ sahá || 2 || té ma āhur yá āyayúr úpa dyúbhir víbhir máde | náro máryā arepása imắn páśyann íti shtuhi || 3 ||

To me, inquiring of their kin, the sage—clouds have given an answer. They declare the earth to be their mother. And the same mighty ones declare the food-bestowing cosmic vitality to be their father. 16

May the seven times, seven all-potent clouds, aggregated as a single troop, bestow upon me hundred gifts. May I possess wealth of cows, renowned upon the banks of confluent channels. May I possess wealth of horses. 17

53

Who knows the birth of these cloud-bearing winds? Who has formerly been participant of the enjoyments of them, and when are the deer-like spotted waves yoked to their chariots? 1

When standing in their cars, who has heard them tell the way whither to go? Who is the liberal worshipper to whom their kindred rains descend with manifold food? 2

To me have they spoken whilst having come with radiance to cherish noble deeds. O leaders and heroes, free from blemishes or stain, whenever you behold them, admire and appreciate. 3

ये अञ्जिषु ये वाशीषु स्वभानवः स्रक्षु रुक्मेषु खादिषु । श्राया रथेषु धन्वसु ॥४॥
युष्माकं स्मा रथाँ अनु मुदे दधे मरुतो जीरदानवः । वृष्टी द्यावो यतीरिव ॥५॥

yé añjíshu yé vāśīshu svábhānavaḥ srakshú rukméshu khādíshu | śrāyā́ rátheshu dhánvasu || 4 || yushmā́kaṃ smā ráthāṅ ánu mudé dadhe maruto jīradānavaḥ | vṛishṭí dyā́vo yatír iva || 5 ||

॥६॥ आ यं नरः सुदानवो ददाशुषे दिवः कोशमचुच्यवुः ।
वि पर्जन्यं सृजन्ति रोदसी अनु धन्वना यन्ति वृष्टयः ॥६॥
ततृदानाः सिन्धवः क्षोदसा रजः प्र सस्रुर्धेनवो यथा ।
स्यन्ना अश्वा इवाध्वनो विमोचने वि यद्वर्तन्त एन्यः ॥७॥
आ यात मरुतो दिव आन्तरिक्षादुमादुत । माव स्थात परावतः ॥८॥
मा वो रसानितभा कुभा क्रुमुर्मा वः सिन्धुर्नि रीरमत् ।
मा वः परि ष्ठात्सरयुः पुरीषिण्यस्मे इत्सुम्नमस्तु वः ॥९॥
तं वः शर्धं रथानां त्वेषं गणं मारुतं नव्यसीनाम् । अनु प्र यन्ति वृष्टयः ॥१०॥

á yáṃ náraḥ sudánavo dadāśúshe diváḥ kóśam ácucyavuḥ | ví parjányaṃ śrijanti ródasī ánu dhánvanā yanti vṛishṭáyaḥ || 6 || tatridānáḥ síndhavaḥ kshódasā rájaḥ prá sasrur dhenávo yathā | syannā́ ásvā ivā́dhvano vimócane ví yád vártanta enyàḥ || 7 || á yāta maruto divá ántārikshād amā́d utá | mā́va sthāta parāvátaḥ || 8 || mā́ vo rasā́nitabhā kúbhā krúmur mā́ vaḥ síndhur ní rīramat | mā́ vaḥ pári shṭhāt saráyuḥ purīshíṇy asmé ít sumnám astu vaḥ || 9 || táṃ vaḥ śárdhaṃ ráthānāṃ tveshám gaṇám mā́rutaṃ návyasīnām | ánu prá yanti vṛishṭáyaḥ || 10 ||

They the self-luminous, whilst arrayed in chariots, are decorated with ornaments, swords, and bows, breast-plates, bracelets, and wreaths. 4

I look upon your chariots, O munificent cloud-bearing wind with delight, like wandering lights in the rains. 5

These munificent heroes bring the heaven's treasury as if down to the earth for the benefit of the worshipper. They set the rain cloud free to stream through both the worlds and desert spots are flooded with rains. 6

The bursting torrents (from the clouds) overspread the firmament with water, as milch cows yield milk and just as swift horses hasten to their journey's resting place, the glittering brooks run in various directions. 7

Come, O cloud bearing winds, from heaven, from mid-air, or from near at hand. Tarry not far away from us. 8

Let not the dust nuclei, nor the indefinite variation of heat and light, neither the motion of the earth, nor the wide-roving ocean hold you back. Let not the fully flowing river oppose you on your way. May the happiness of yours be ours. 9

My appreciations of the brilliant group of cloud-bearing winds, who have the strength of the latest chariots, and whose appearance is followed by good rains. 10

॥ १३ ॥ शर्धंशर्धं व एषां व्रातंव्रातं गणंगणं सुशस्तिभिः । अनु क्रामेम धीतिभिः ॥११॥
कस्मा अद्य सुजाताय गातहव्याय प्र ययुः । एना यामेन मरुतः ॥१२॥
येन तोकाय तनयाय धान्यं बीजं वहध्वे अक्षितम् ।
अस्मभ्यं तद्धत्तन यद्व ईमहे राधो विश्वायु सौभगम् ॥१३॥

śárdham-śardham va eshām vrātam-vrātam ganám-ganam susastíbhih | ánu krāmema dhītíbhih || 11 || kásmā adyá sújātāya rātáhavyāya prá yayuh | enā yámena marútah || 12 || yéna tokáya tánayāya dhānyàm bíjam váhadhve ákshitam | asmábhyam tád dhattana yád va ímahe rádho visvāyu saúbhagam || 13 ||

अतीयाम निदस्तिरः स्वस्तिभिर्हित्वावद्यमरातीः ।
वृष्टी शं योरप उस्रिय भेषजं स्याम मरुतः सह ॥१४॥
सुदेवः समहासति सुवीरो नरो मरुतः स मर्त्यः । यं त्रायध्वे स्याम ते ॥१५॥
स्तुहि भोजान्स्तुवतो अस्य यामनि रणन्गावो न यवसे ।
यतः पूर्वो इव सख्युरुत्तरो गिरा गृणीहि कामिनः ॥१६॥

átīyāma nidás tiráh svastíbhir hitvávadyám árātīh | vrishtví sám yór ápa usrí bheshajám syáma marutah sahá || 14 || sudevāh samahāsati suvíro naro marutah sá mártyah | yám trāyadhve syáma té || 15 || stuhí bhojān stuvató asya yámani ránan gávo ná yávase | yatáh pūrvāñ iva sákhīñr ánu hvaya girá grinīhi kāmínah || 16 ||

With praises and holy hymns, may we follow and greet your moving army unit by unit, troop by troop and band by band. 11

To what nobly-born and oblation-giving worshipper are the clouds proceeding on this course today. 12

With the same grace that you bestow imperishable grain-seed upon the sons or grandsons, may you bestow it upon us, that for we implore of you the life-sustaining auspicious bliss. 13

O cloud-bearing winds, may we overcome our crooked and reviling adversaries, dispelling evils, with goodwill. And may we through rain be blessed with unmixed happiness, water, cattle, and curative herbs. 14

O leading cloud-bearing winds, verily that mortal shall be favoured by the divine powers, and blessed with progeny, whom you protect. May we also be graced with that blessing. 15

Praise the givers of enjoyment, at the holy place of worshipper, for they delight in pious praise just as cows enjoy the barley-husk. So let them come close to you, as if your old friends; praise them with songs, as they love adoration. 16

(५४) चतुष्पञ्चाशं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्यात्रेयः श्यावाश्व ऋषिः । मरुतो देवताः । (१-१३, १५) प्रथमादित्रयोदशर्चौ पञ्चदश्याश्च जगती, (१४) चतुर्दश्याश्च त्रिष्टुप छन्दसी ॥

॥१४॥ प्र शर्धाय मारुताय स्वभानव इमां वाचमनजा पर्वतच्युते ।
धर्मस्तुभे दिव आ पृष्ठयज्वने द्युम्नश्रवसे महि नृम्णमर्चत ॥१॥
प्र वो मरुतस्तविषा उदन्यवो वयोवृधो अश्वयुजः परिज्रयः ।
सं विद्युता दधति वाशति त्रितः स्वरन्त्यापोऽवना परिज्रयः ॥२॥
विद्युन्महसो नरो अश्मदिद्यवो वातत्विषो मरुतः पर्वतच्युतः ।
अब्दया चिन्मुहुरा ह्रादुनीवृतः स्तनयदमा रभसा उदोजसः ॥३॥

54.

Prá śardhāya mārutāya svábhānava imắm vácam anajā parvatacyúte | gharmastúbhe divá ấ prishṭhayájvane dyumnáśravase máhi nṛimṇám arcata || 1 || prá vo marutas taviśhá udanyávo vayovṛídho aśvayújaḥ párijrayaḥ | sám vidyútā dádhati vấśati tritáḥ sváranty ấpo 'vánā párijrayaḥ || 2 || vidyúnmahaso náro áśmadidyavo vấtatvisho marútaḥ parvatacyútaḥ | abdayấ cin múhur ấ hrādunīvṛíta stanáyadamā rabhasá údojasaḥ || 3 ||

व्यृक्तून्रुद्रा व्यहानि शिक्वसो व्यन्तरिक्षं वि रजांसि धूतयः ।
वि यदज्राँ अजथ नावं ईं यथा वि दुर्गाणि मरुतो नाह रिष्यथ ॥४॥
तद्वीर्यं वो मरुतो महित्वनं दीर्घं तंतान सूर्यो न योजनम् ।
एता न यामे अगृभीनशोचिषोऽनेश्वदुं यन्नयोतना गिरिम् ॥५॥

vy àktűn rudrā vy áhāni śikvaso vy àntárikṣhaṃ ví rájāṅsi dhūtayaḥ | ví yád ájrāṅ ájatha náva īṃ yathā ví durgáṇi maruto náha rishyatha || 4 || tád vīryàṃ vo maruto mahitvanáṃ dīrghám tatāna sűryo ná yójanaṃ | étā ná yáme ágṛibhītaśocishó 'naśvadāṃ yán ny áyātanā girím || 5 ||

54

Offer praise to the group of the cloud-bearing winds, who are self-irradiating, who can cast the mountains down. May you present liberal oblations to the illustrious divine winds, who absorb the heat; to those who come from the sky, for sacred acts; and to the givers of abundant food. 1

O cloud-bearing winds, your troops are rich in water; they are strengtheners of life, and are your strong bonds; they shed water and augment food, and are harnessed with steads (waves) that wander far and spread everywhere. Combined with lightning, the triple-group (of wind, cloud and lightning) roars aloud, and the circumambient waters fall upon the earth. 2

The clouds appear gleaning with lightning; they are leaders (of rain) armed with adamantine weapons, blazing with the wind and are the over-throwers of mountains; they further are the repeated distributors of water and wielders of the thunder-bolt. Roaring in concert, they send rain, and are of exceeding strength. 3

O powerful cosmic winds, you terribly upset nights and days, you violently shake the firmament and the worlds. You toss the clouds like ships on the sea and you throw down the strongholds of enemy. But, O vital principles you even then do no harm. 4

Your glory, O cloud-winds, is spread far and wide like the sun extending his radiance. Even without hopes, you travel fast on your courses with unbounded lustre, you cleave those clouds which withhold water. 5

॥१५॥ अभ्राजि शर्धो मरुतो यदर्णसं मोषथा वृक्षं कपनेव वेधसः ।
अध स्मा नो अरमतिं सजोषसश्चक्षुरिव यन्तमनु नेषथा सुगम् ॥६॥
न स जीयते मरुतो न हन्यते न स्रेधति न व्यथते न रिष्यति ।
नास्य राय उप दस्यन्ति नोतय ऋषिं वा यं राजानं वा सुषूदथ ॥७॥

ábhrāji śárdho maruto yád arṇasám móshathā vrikshám kapanéva vedhasaḥ | ádha smā no arámatiṃ sajoshasas cákshur iva yántam ánu neshathā sugám || 6 || ná sá jīyate maruto ná hanyate ná sredhati ná vyathate ná rishyati | násya ráya úpa dasyanti nótáya ríshiṃ vā yáṃ rājānaṃ vā súshūdatha || 7 ||

niyútvanto grāmajíto yáthā náro 'ryamáṇo ná marútaḥ kabandhínaḥ | pínvanty útsaṃ yád ináso ásvaran vy ùndanti prithivíṃ mádhvo ándhasā || 8 || pravátvatīyám prithiví marúdbhyaḥ pravátvatī dyaúr bhavati prayádbhyaḥ | pravátvatīḥ pathyā antárikshyāḥ pravátvantaḥ párvatā jīrádānavaḥ || 9 || yán marutaḥ sabharasaḥ svarṇaraḥ sűrya údite mádathā divo naraḥ | ná vó 'śvāḥ śrathayantáha sísrataḥ sadyó asyádhvanaḥ pārám aśnutha || 10 ||

O cloud-bearing winds, dispensers of rain, your strength is manifested, when, you shake the water-laden clouds, and make them loose the shower. Conjointly propitiated, may you conduct us by an easy path leading to prosperity, as the eye guides the way. 6

The sage, or the sovereign, whom you, O divine wind, direct, is never overcome nor slain. He does not perish, nor suffers pain, nor undergoes injury, nor are his riches or his safety imperilled. 7

These lords of speedy waves, over-comers of multitudes, leaders (of rites), radiant as the ordainers, are the dispensers of water. These loud-sounding sovereign lords fill the clouds, and moisten the earth with sweet watery sustenance. 8

This earth becomes widely extended for the cloud-bearing winds, the heaven becomes spacious for the spreading clouds. The paths of the mid-space become wide extended to provide way to their course. The expanding clouds quickly bestow (their gifts). 9

O clouds of combined strength, leaders and divine guides to the goal of happiness, you are delighted, when the sun has risen up. Then may your rapid waves know no relaxation, but quickly reach the limits of this road. 10

॥१६॥ अंसेषु व ऋष्टयः पत्सु खादयो वक्षःसु रुक्मा मरुतो रथे शुभः ।
अग्निभ्राजसो विद्युतो गभस्त्योः शिप्राः शीर्षसु वितता हिरण्ययीः ॥११॥
तं नाकमर्यो अगृभीतशोचिषं रुशत्पिप्पलं मरुतो वि धूनुथ ।
समच्यन्त वृजनात्तित्विषन्त यत्स्वरन्ति घोषं विततमृतायवः ॥१२॥
युष्मादत्तस्य मरुतो विचेतसो रायः स्याम रथ्यो३ वयस्वतः ।
न यो युच्छति तिष्यो३ यथा दिवो३ ऽस्मे रारन्त मरुतः सहस्रिणम् ॥१३॥

áṅseshu va ṛishṭáyaḥ patsú khādáyo vákshassu rukmā́ maruto ráthe ṣúbhaḥ | agníbhrājaso vidyúto gábhastyoḥ ṣípráḥ ṣīrshásu vítatā hiraṇyáyīḥ || 11 || tám nā́kam aryó ágṛibhītaṣocishaṃ rúṣat píppalam maruto ví dhūnutha | sám acyanta vṛijánātitvishanta yát sváranti ghóshaṃ vítatam ṛitāyávaḥ || 12 || yushmádattasya maruto vicetaso rāyáḥ syāma rathyò váyasvataḥ | ná yó yúchati tishyò yáthā divò 'smé rāranta marutaḥ sahasríṇam || 13 ||

यूयं रयिं मरुतः स्पार्हवीरं यूयमृषिमवथ सामविप्रम् ।
यूयमर्वन्तं भरताय वाजं यूयं धत्थ राजानं श्रुष्टिमन्तम् ॥१४॥
तद्वो यामि द्रविणं सद्यऊतयो येना स्वर्णं ततनाम नृभिः ।
इदं सु मे मरुतो हर्यता वचो यस्य तरेम तरसा शतं हिमाः ॥१५॥

yūyáṃ rayím maruta spārhávīraṃ yūyám ṛíshim avatha sámavipram | yūyám árvantam bharatáya vájaṃ yūyáṃ dhattha rájānaṃ ṣrushṭimántam || 14 || tád vo yāmi dráviṇaṃ sadyaūtayo yénā svàr ṇá tatánāma nṛíṅr abhí | idáṃ sú me maruto haryatā váco yásya tárema tárasā ṣatáṃ hímāḥ || 15 ||

Lances gleam, O clouds, upon your shoulders, anklets on your feet, golden chains are on your breasts, and purity shines in your chariots, lightnings blazing with fire glow in your hands, and golden tiaras are laid upon your heads. 11

O clouds, when moving, you shake the vault of splendid heaven beyond conception, and stir the bright water. When you combine your energies and shine brilliantly, and when purposing to send forth the rain you utter aloud shout. 12

O most wise cloud-bearing winds, may we, be the drivers of the car of riches, full of life, that have been bestowed by you. Let that wealth in thousands dwell with us, which never vanishes like the sun or the *tisya* constellation (eighth lunar mansion) in the sky. 13

You bestow, O clouds, wealth and enviable posterity; you offer protection to the Seer, learned in the chanting of verses. You grant vitality and nutrition to the enlightened priests; you provide prosperity to a prince even. 14

Therefore do I solicit wealth of you, from those who are prompt to grant protection, whereby we may multiply our descendants, as the sun spreads wide his rays. Be propitiated O divine clouds, and accept graciously this hymn of mine, so that by the efficacy whereof, may we pass over hundred winters. 15

(५५) पञ्चपञ्चाशं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्यात्रेयः स्यावाश्व ऋषिः । मरुतो देवता । (१-९) प्रथमादिनवर्चौ जगत्यौ, (१०) दशम्याश्च त्रिष्टुप् छन्दसी ॥

॥१॥ प्रयज्यवो मरुतो भ्राजदृष्टयो बृहद्वयो दधिरे रुक्मवक्षसः ।
ईर्यन्ते अश्वैः सुयमेभिरशुभिः शुभं यातामनु रथा अवृत्सत ॥१॥
स्वयं दधिध्वे तविषीं यथा विद बृहन्महान्त उर्विया वि राजथ ।
उतान्तरिक्षं ममिरे व्योजसा शुभं यातामनु रथा अवृत्सत ॥२॥
साकं जाताः सुभ्वः साकमुक्षिताः श्रिये चिदा प्रतरं वावृधुर्नरः ।
विरोकिणः सूर्यस्येव रश्मयः शुभं यातामनु रथा अवृत्सत ॥३॥

55.

Práyajyavo marúto bhrájadrishṭayo bṛihád váyo dadhire rukmávakshasaḥ | íyante áśvaiḥ suyámebhir āśúbhiḥ śúbhaṃ yātám ánu ráthā avṛitsata || 1 || svayáṃ dadhidhve táviśhīṃ yáthā vidá bṛihán mahānta urviyā́ ví rājatha | utántárikśham mamire vy ójasā śúbhaṃ yātám — || 2 || sākáṃ jātā́ḥ subhvàḥ sākám ukśhitā́ḥ śriyé cid á́ pratarā́ṃ vāvṛidhur náraḥ | virokíṇaḥ sū́ryasyeva raśmáyaḥ śúbhaṃ yātám — || 3 ||

आभूषेण्यं वो मरुतो महित्वनं दिदृक्षेण्यं सूर्यस्येव चक्षणम ।
उतो अस्माँ अमृतत्वे दधातन शुभं यातामनु रथा अवृत्सत ॥४॥
उदीरयथा मरुतः समुद्रतो यूयं वृष्टिं वर्षयथा पुरीषिणः ।
न वो दस्रा उप दस्यन्ति धेनवः शुभं यातामनु रथा अवृत्सत ॥५॥

ābhūśhéṇyaṃ vo maruto mahitvanáṃ didṛikśhéṇyaṃ sū́ryasyeva cákśhaṇam | utó asmā́ṅ amṛitatvé dadhātana śúbhaṃ yātám — || 4 || úd īrayathā marutaḥ samudratá́ó yūyáṃ vṛishṭíṃ varśhayathā purīśhiṇaḥ | ná́ vo dasrā úpa dasyanti dhenávaḥ śúbhaṃ yātám — || 5 ||

55

The adorable cloud-bearing winds, armed with bright lances and with their breasts adorned with gold rushing onwards hold vigorous existence. They move on swift, well-controlled horses. May their chariots incessantly move onward when they proceed for our welfare. 1

O clouds, you yourself maintain vigour according to your judgment. You shine most widely and majestically. You pervade the mid-air with your power. May their chariots incessantly move onward when they proceed for our welfare. 2

These simultaneously formed mighty clouds, co-dispensers of moisture, grow to great majesty. They are leaders, and resplendent, as the rays of the sun. May their chariots incessantly move onward when they proceed for our welfare. 3

Your mightiness, O clouds, deserves to be adorned. A visit to you is worthy to be longed for, for your beauty is like the orb of the sun. So, lead us with your aid to immortality. May their chariots incessantly move onward when they proceed for our welfare. 4

O cloud-bearing winds, you uplift waters from the ocean and charged with moisture, you shower down the rain. O destroyers of foes, your milch kine are never dry. May their chariots incessantly move onward, when they proceed for our welfare. 5

॥१८॥ यदश्वान्धूर्षु पृषतीरयुग्ध्वं हिरण्ययान्प्रत्यत्कां अमुग्ध्वम ।
विश्वा इत्स्पृधो मरुतो व्यस्थ शुभं यातामनु रथा अवृत्सत ॥६॥
न पर्वता न नद्यो वरन्त वो यत्राचिध्वं मरुतो गच्छथेदु तत् ।
उत द्यावापृथिवी याथना परि शुभं यातामनु रथा अवृत्सत ॥७॥
यत्पूर्व्यं मरुतो यच्च नूतनं यदुद्यते वसवो यच्च शस्यते ।
विश्वस्य तस्य भवथा नवेदसः शुभं यातामनु रथा अवृत्सत ॥८॥

yád áśvān dhūrshú pṛíshatīr áyugdhvaṃ hiraṇyáyān práty átkāṅ ámugdhvam | víśvā ít spṛídho maruto vy àsyatha śúbhaṃ yātám — || 6 || ná párvatā ná nadyò varanta vo yátrácidhvam maruto gáchathéd u tát | utá dyávāpṛithiví yāthanā pári śúbhaṃ yātám — || 7 || yát pūrvyám maruto yác ca nū́tanaṃ yád udyáte vasavo yác ca śasyáte | víśvasya tásya bhavathā návedasaḥ śúbhaṃ yātám — || 8 ||

मृळता नो मरुतो मा वधिष्टनास्मभ्यं शर्म बहुलं वि यन्तन ।
अधि स्तोत्रस्य सख्यस्य गातन शुभं यातामनु रथा अवृत्सत ॥९॥
यूयमस्मान्नयत वस्यो अच्छा निर्ऋतिभ्यो मरुतो गृणानाः ।
जुषध्वं नो हव्यदातिं यजत्रा वयं स्याम पतयो रयीणाम ॥१०॥

mṛiláta no maruto mā́ vadhishṭanāsmábhyaṃ śárma bahuláṃ ví yantana | ádhi stotrásya sakhyásya gātana śúbhaṃ yātám — || 9 || yūyám asmā́n nayata vásyo áchā nír aṅhatíbhyo maruto gṛiṇānáḥ | jushádhvaṃ no havyádātiṃ yajatrā vayáṃ syāma pátayo rayiṇā́m || 10 ||

When you yoke your spotted draught-animals (or tracting motors) to the poles of your chariots, you put your golden mantles on, O cloud-bearing winds, you disperse all hostile elements. May their chariots incessantly move onward when they proceed for our welfare. 6

Let not the mountains, let not the rivers keep you back; whither you resolve to go, O clouds, thither you proceed, and compass heaven and earth. May their chariots incessantly move onward when they proceed for our welfare. 7

O cloud-bearing winds, whatever is old, whatever is of recent time, whatever is recited, O Lords of comforts, whatever prayer is repeated, may you take cognizant of all that. May the chariots incessantly move onward when they proceed for our welfare. 8

Be gracious unto us, O cloud-bearing winds; harm us not, extend unto us uninterrupted happiness. May you pay due regards unto our friendship and our praise. May the chariots incessantly move onward when they proceed for our welfare. 9

May you, O cloud-bearing winds, propitiated by our praise, lead us to opulence. May you extricate us from sin. Accept, O adorable clouds, our offered oblation. And may we be the possessors of abundant riches. 10

(५६) षट्पञ्चाशं सूक्तम्

(१-६) नवचक्ष्यास्य सूक्तस्यात्रेयः श्यावाश्व ऋषिः । मरुतो देवताः । (१-२, ४-६, ८-९) प्रथमादितृती-यर्योक्तचोऽनुष्टुप्पादितचस्याष्टमीनवम्योश्च बृहती. (३ ७) तृतीयासप्तम्योश्च सतोबृहती छन्दसी ॥

॥१९॥

अग्ने शर्धन्तमा गणं पिष्टं रुक्मेभिरञ्जिभिः ।
विशो अद्य मरुतामव ह्वये दिवश्चिद्रोचनादधि ॥१॥
यथा चिन्मन्यसे हृदा तदिन्मे जग्मुराशसः ।
ये ते नेदिष्ठं हवनान्यागमन्तान्वर्ध भीममंहशः ॥२॥

56.

Ágne śárdhantam á gaṇám pishṭám rukmébhir añjíbhiḥ | víśo adyá marútām áva hvaye diváś cid rocanád ádhi ‖ 1 ‖ yáthā cin mányase hṛidá tád ín me jagmur āśásaḥ | yé te nédishṭham hávanāny āgáman tán vardha bhīmásaṃdṛiśaḥ ‖ 2 ‖

mīḷhúshmatīva pṛithiví párāhatā mádanty ety asmád á | ṛíksho ná vo marutaḥ śímīvān ámo dudhró gaúr iva bhīmayúḥ ‖ 3 ‖ ní yé riṇánty ójasā vṛithā gávo ná durdhúraḥ | áśmānaṃ cit svaryàm párvataṃ girím prá cyāvayanti yámabhiḥ ‖ 4 ‖ út tishṭha nūnám eshāṃ stómaiḥ sámukshitānām | marútām purutámam ápūrvyaṃ gávāṃ súrgam iva hvaye ‖ 5 ‖

56

O adorable God, I invoke the victorious group of divine impulses decorated with brilliant enlightenment, to descend today from the luminous realm of innermost consciousness. 1

In whatever manner you honour them in your heart, may they come to me as benefactors. May you strengthen those impulses, frustrating and fierce in the first appearance, who most promptly come to your invocations. 2

As persons on this earth ruled by powerful Lord, have recourse to him when oppressed, so comes the host of divine impulses clouds exulting to us. O impulses, your group, active as fire, is as difficult to be resisted as a formidable bull. 3

These, the divine impulses, who with mighty prowess over-throw evil ideas, like bulls difficult to be restrained, cause even the heavenly stone to shake,—may you shake the rocky mountains as these (impulses) rush on with speed. 4

Rise up, O divine impulses. Verily, by my praises, I invoke the mighty and unpreceded troop of these exalted group of impulses, strong like a herd of kine. 5

॥२०॥ युङ्ग्ध्वं ह्यरुषी रथे युङ्ग्ध्वं रथेषु रोहितः ।
युङ्ग्ध्वं हरी अजिरा धुरि वोळ्हवे वहिष्ठा धुरि वोळ्हवे ॥६॥
उत स्य वाज्यरुषस्तुविष्वणिरिह स्म धायि दर्शतः ।
मा वो यामेषु मरुतश्चिरं करत्प्र तं रथेषु चोदत ॥७॥
रथं नु मारुतं वयं श्रवस्युमा हुवामहे ।
आ यस्मिन्तस्थौ सुरणानि बिभ्रती सचा मरुत्सु रोदसी ॥८॥
तं वः शर्धं रथेशुभं त्वेषं पनस्युमा हुवे ।
यस्मिन्त्सुजाता सुभगा महीयते सचा मरुत्सु मीळ्हुषी ॥९॥

yuñgdhvám hy árushī ráthe yuñgdhvám rátheshu rohítaḥ | yuñgdhvám hárī ajirá dhurí vóḷhave váhishṭhā dhurí vóḷhave || 6 || utá syá vājy àrushás tuvishváṇir ihá sma dhāyi darśataḥ | má vo yámeshu marutas cirám karat prá tám rátheshu codata || 7 || rátham nú márutam vayám śravasyúm á huvāmahe | á yásmin tasthaú suráṇāni bíbhratī sácā marútsu rodasí || 8 || tám vaḥ śárdham ratheśúbham tveshám panasyúm á huve | yásmin sújātā subhágā mahīyáte sácā marútsu mīḷhushí || 9 ||

(५७) सप्तपञ्चाशं सूक्तम्

(१–८) अष्टर्चस्यारय सूक्तस्यात्रेय ऋषावाश्च ऋषिः । मरुतो देवता । (१–६) प्रथमादेपड्चा जगती (७–८) सप्तम्यष्टम्योश्च त्रिष्टुप् छन्दसी ॥

॥२१॥ आ रुद्रास इन्द्रवन्तः सजोषसो हिरण्यरथाः सुविताय गन्तन ।
इयं वो अस्मत्प्रति हर्यते मतिस्तृष्णजे न दिव उत्सो उदन्यवे ॥१॥

57.

Á rudrāsa índravantaḥ sajóshaso hiraṇyarathāḥ suvitáya gantana | iyám vo asmát práti haryate matís tṛishṇáje ná divá útsā udanyáve || 1 ||

Yoke the bright horses (pure and soothing motivations) to your chariot, yoke the red horses (active and pleasing motivations) to your chariot, yoke the swift pair of horses to bear the burthen; the strong bearing to bear the burthen. 6

And let not that horse bright-shining, loud-neighing, of graceful form, who has been yoked, delay you, O divine impulses, on your journey, may you urge him on in the chariot. 7

We invoke the glorious chariot, in which the supraconscious and outer most realms of human complex are mounted along with the divine impulses, bearing the delightful bliss. 8

I invoke that brilliant troop of yours in the chairot, adorable and graceful, amidst which the auspicious bliss-bestowing goddess of divine origin, is invoked with the divine impulses. 9

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Of one accord, with the resplendent sun, O cosmic vital principles, come borne on your golden chariot, for our prosperity. This praise is addressed to you, as unto one who is thirsty for water of heavenly springs. 1

वाशीमन्त ऋष्टिमन्तो मनीषिणः सुधन्वान इषुमन्तो निषङ्गिणः ।
स्वश्वाः स्थ सुरथाः पृश्निमातरः स्वायुधा मरुतो याथना शुभम् ॥२॥
धूनुथ द्यां पर्वतान्दाशुषे वसु नि वो वना जिहते यामनो भिया ।
कोपयथ पृथिवीं पृश्निमातरः शुभे यदुग्राः पृषतीरयुग्ध्वम् ॥३॥
वातत्विषो मरुतो वर्षनिर्णिजो यमा इव सुसदृशः सुपेशसः ।
पिशङ्गाश्वा अरुणाश्वा अरेपसः प्रत्वक्षसो महिना द्यौरिवोरवः ॥४॥
पुरुद्रप्सा अञ्जिमन्तः सुदानवस्त्वेषसंदृशो अनवभ्रराधसः ।
सुजातासो जनुषा रुक्मवक्षसो दिवो अर्का अमृतं नाम भेजिरे ॥५॥

vāśīmanta ṛishṭimánto manīshíṇaḥ sudhánvāna íshumanto nishaṅgíṇaḥ | svásvā stha suráthāḥ pṛiśnimātaraḥ svāyudhā́ maruto yāthanā́ śúbham || 2 || dhūnuthá dyā́m párvatān dāśúshe vásu ní vo vánā jihate yámano bhiyā́ | kopáyatha pṛithivím pṛiśnimātaraḥ śubhé yád ugrā́ḥ pṛíshatīr áyugdhvam || 3 || vā́tatvisho marúto varshánirṇijo yamā́ iva súsadṛiśaḥ supéśasaḥ | piśáṅgāśvā aruṇáśvā arepásaḥ prátvakshaso mahinā́ dyaúr ivorávaḥ || 4 || purudrapsā́ añjimántaḥ sudánavas tveshásaṃdṛiśo anavabhrárādhasaḥ | sujātáso janúshā rukmávakshaso divó arkā́ amṛítaṃ náma bhejire || 5 ||

॥२२॥ ऋष्टयो वो मरुतो अंसयोरधि सह ओजो बाह्वोर्वो बलं हितम् ।
नृम्णा शीर्षस्वायुधा रथेषु वो विश्वा वः श्रीरधि तनूषु पिपिशे ॥६॥
गोमदश्वावद्रथवत्सुवीरं चन्द्रवद्राधो मरुतो ददा नः ।
प्रशस्तिं नः कृणुत रुद्रियासो भक्षीय वोऽवसो दैव्यस्य ॥७॥

ṛishṭáyo vo maruto áṅsayor ádhi sáha ójo bāhvór vo bálaṃ hitám | nṛimṇā́ śīrshásv áyudhā rátheshu vo víśvā vaḥ śrír ádhi tanúshu pipiśe || 6 || gómad áśvāvad ráthavat suvíraṃ candrávad rā́dho maruto dadā naḥ | prā́śastiṃ naḥ kṛiṇuta rudriyāso bhakshīyá vó 'vaso daívyasya || 7 ||

O cloud-bearing winds, full of wisdom, armed with swords, with lances, with bows, with arrows, with quivers, you are well mounted and have handsome chariots; O sons of mid-air, you are well armed, come for our good. 2

You agitate the clouds in the sky. You give wealth to the donor of oblations. Through the fear of your approach the forests bow down. O sons of mid-air, you make earth tremble, when, for the purpose of sending water, you, fierce clouds, yoke your colourful chariots. 3

The cloud-bearing winds are brilliantly radiant and wrapped in their robes of rain water. They are charming like noble twins and of graceful form. They are masters of tawny and of ruddy horses, devoid of guile, destroyers of foes and vast in magnitude as the sky. 4

They (the cloud-bearing winds) are shedders of abundant showers, wearers of ornaments, munificent, of brilliant aspect, yielders of inexhaustible wealth, noble by birth, are adorned with gold upon their breast, singers of the sky, entitled to adoration, they enjoy their immortal fame. 5

Lances rest, O cloud-bearing winds, upon your shoulders. Strength of foe-destroying power rests in your arms and golden turbans are on your head. Your weapons are placed in your chariots and all glorious majesty is moulded on your bodies. 6

O cloud-bearing winds, bestow upon us affluence in cattle and steeds, in cars, treasure, and male descendants. O sons of cosmic principles, grant us high distinction. May I ever enjoy your divine favour and protection. 7

हये नरो मरुतो मृळता नस्तुविमघासो अमृता ऋतज्ञाः ।
सत्यश्रुतः कवयो युवानो बृहद्गिरयो बृहदुक्षमाणाः ॥८॥

hayé

náro máruto mṛiḷátā nas túvīmaghāso ámṛitā ṛítajñāḥ | sátyaśrutaḥ kávayo yúvāno bṛíhadgirayo bṛihád ukshámāṇāḥ || 8 ||

(५८) अष्टपञ्चाशं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्यात्रेयः श्यावाश्व ऋषिः । मरुतो देवताः । त्रिष्टुप् छन्दः ॥

॥२३॥ तमु नूनं तविषीमन्तमेषां स्तुषे गणं मारुतं नव्यसीनाम् ।
य आश्वश्वा अमवद्वहन्त उतेशिरे अमृतस्य स्वराजः ॥१॥
त्वेषं गणं नवसं खादिहस्तं धुनिव्रतं मायिनं दातिवारम् ।
मयोभुवो ये अमिता महित्वा वन्दस्व विप्र तुविराधसो नॄन् ॥२॥
आ वो यन्तूदवाहासो अद्य वृष्टिं ये विश्वे मरुतो जुनन्ति ।
अयं यो अग्निर्मरुतः समिद्ध एतं जुषध्वं कवयो युवानः ॥३॥
यूयं राजानमिर्यं जनाय विभ्वतष्टं जनयथा यजत्राः ।
युष्मदेति मुष्टिहा बाहुजूतो युष्मत्सदश्वो मरुतः सुवीरः ॥४॥

58.

Tám u nūnáṃ távishīmantam eshāṃ stushé gaṇám mārutaṃ návyasīnām | yá āśváśvā ámavad váhanta utéśire amṛítasya svarájaḥ || 1 || tveshám gaṇáṃ tavásaṃ khádihastaṃ dhúnivratam māyínaṃ dátivāram | mayobhúvo yé ámitā mahitvā́ vándasva vipra tuvirā́dhaso nṛín || 2 || á vo yantūdavāhā́so adyá vṛishṭím yé víśve marúto junánti | ayáṃ yó agnír marutaḥ sámiddha etáṃ jushadhvaṃ kavayo yuvānaḥ || 3 || yūyáṃ rā́jānam íryaṃ jánāya vibhvatashṭáṃ janayathā yajatrāḥ | yushmád eti mushṭihá bāhújūto yushmád sádaśvo marutaḥ suvíraḥ || 4 ||

O cloud-bearing winds, leaders of ceremonies, be propitious to us. You are infinitely opulent, immortal, be gracious to us. You are rich in treasures, renowned for truth, wise and young. You are greatly glorified and worshipped with copious oblations. 8

58

I glorify today that self-brilliant group of the adorable cosmic cloud-bearing winds, lords of swift moving forces, who pass along in strength, who are self-radiant, and maintain control over ambrosial rains. 1

O devotee, glorify extremely brilliant and powerful troop of clouds, decorated with hand-bracelets, and which is agitator and wise; whose individuals are conferers of wealth, bestowers of felicity, and whose greatness is unbounded. May you glorify these leaders. 2

May the universal divine winds, who impell the rain, come to you, today laden with water. They are very wise and ever-young. This fire, rain-bearing clouds, is newly-kindled; may it find favour with you. 3

O benevolent divine winds, with your blessings a son is born to the man, who would be a ruler and over-comer of adversaries or who would be skilled architect. From your blessings, comes a valiant descendant, strong-fisted (a boxer), mighty-armed; and by your grace, he becomes a possessor of excellent horses. 4

अरा इवेदचरमा अहेव प्रप्र जायन्ते अकवा महोभिः ।
पृश्नेः पुत्रा उपमासो रभिष्ठाः स्वया मत्या मरुतः सं मिमिक्षुः ॥५॥
यत्प्रायासिष्ट पृषतीभिरश्वैर्वीळुपविभिर्मरुतो रथेभिः ।
क्षोदन्त आपो रिणते वनान्यवास्रियो वृषभः क्रन्दतु द्यौः ॥६॥
प्रथिष्ट यामन्पृथिवी चिदेषां भरेव गर्भं स्वमिच्छवो धुः ।
वातान्ह्यश्वान्धुर्ययुयुज्रे वर्ष स्वेदं चक्रिरे रुद्रियासः ॥७॥
हये नरो मरुतो मृळता नस्तुविमघासो अमृता ऋतज्ञाः ।
सत्यश्रुतः कवयो युवानो बृहद्गिरयो बृहदुक्षमाणाः ॥८॥

arā́ ivéd ácaramā áheva prá-pra jāyante ákavā máhobhiḥ | pṛíṣneḥ putrā́ upamā́so rábhishṭhāḥ sváyā matyā́ marútaḥ sám mimikshuḥ || 5 || yát prāyāsishṭa pṛíshatībhir áśvair vīḷupavíbhir maruto ráthebhiḥ | kshódanta ā́po riṇaté vánāny ávosríyo vṛishabháḥ krandatu dyaúḥ || 6 || práthishṭa yā́man pṛithiví cid eshām bhárteva gárbham svám íc chávo dhuḥ | vā́tān hy áśvān dhury ā́yuyujré varshā́m svédam cakrire rudríyāsaḥ || 7 || hayé náro máruto — || 8 ||

(१-८) एकोनषष्टितमं सूक्तम्
(१-८) अष्टर्चस्यास्य सूक्तस्यात्रेय: स्यावाश्व ऋषिः । मरुतो देवता: । (१-७) प्रथमादिसप्तर्चौ जगतौ (८) अष्टम्याश्च त्रिष्टुप् छन्दसी ॥

॥ २४ ॥ प्र वः स्पळक्रन्त्सुविताय दावनेऽर्चा दिवे प्र पृथिव्या ऋतं भरे ।
उक्षन्ते अश्वान्तरुषन्त आ रजोऽनु स्वं भानुं श्रथयन्त अर्णवैः ॥१॥

59.

Prá va spáḷ akran suvitā́ya dāváne 'rcā́ divé prá pṛithivyā́ ṛitám bhare | ukshánte áśvān tárushanta ā́ rájo 'nu svám bhānúṃ śrathayante arṇavaíḥ || 1 ||

Like the spokes of a wheel, none of you are inferior to the rest, but equal in measure as days. These sons of mid-air are born off all alike. None is inferior in splendour, and all are rapid in speed; these divine winds pour rain of their own free will. 5

O divine winds, when you come with stout-axled cars drawn by coloured horses, the waters are disturbed, the forests are shattered: let the sky the showerer of rain thunder and pierced by the solar rays, may it send his roar downward. 6

On their approach the earth becomes capable of fertility, and they deposit water in her as their germ, as the husband generates the embryo of the child. They harness their vital horses' fleet as the wind. The clouds are offsprings of cosmic vita principles whose sweat becomes the rain. 7

O divine winds, the leading heroes, be gracious to us. You are infinitely opulent, immortal, law-abiding, renowned for truth, youthful poets, greatly glorified, and worshipped with profuse adorations. 8

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The priest glorifies you, O divine winds, for the good of the donor of the oblation. May he offer worship to the shining midspace and to the earth. They (the cloud-bearing winds) scatter the rapid rain and traverse the firmament. They extend far and wide their radiance up to the sea. 1

अमादेषां भियसा भूमिरेजति नौर्न पूर्णा क्षरति व्यथिर्यती ।
दूरेदृशो ये चितयन्त एमभिरन्तर्महे विदथे येतिरे नरः ॥२॥
गवामिव श्रियसे शृङ्गमुत्तमं सूर्यो न चक्षू रजसो विसर्जने ।
अत्या इव शुभ्वञ्चारवः स्थन मर्या इव श्रियसे चेतथा नरः ॥३॥
को वो महान्ति महतामुदश्नवत्कस्काव्या मरुतः को ह पौंस्या ।
यूयं ह भूमिं किरणं न रेजथ प्र यद्धरध्वे सुविताय दावने ॥४॥

ámād eshām bhivásā bhúmir ejati naúr ná pūrṇā́ ksharati vyáthir yatí | dūredṛíṣo yé citáyanta émabhir antár mahé vidáthe yetire náraḥ || 2 || gávām iva śriyáse śṛ́ṅgam uttamā́m sū́ryo ná cákshū rájaso visárjane | átyā iva subhvàṣ cárava sthana máryā iva śriyáse cetathā naraḥ || 3 || kó vo mahā́nti mahatā́m úd aśnavat kás kā́vyā marutaḥ kó ha paúṁsyā | yūyā́m ha bhúmim kiráṇam ná rejatha prá yád bhárādhve suvitā́ya dāváne || 4 ||

अश्वा इवेदरुषासः सबन्धवः शूरा इव प्रयुधः प्रोत युयुधुः ।
मर्या इव सुवृधो वावृधुर्नरः सूर्यस्य चक्षुः प्र मिनन्ति वृष्टिभिः ॥५॥
ते अज्येष्ठा अकनिष्ठास उद्भिदोऽमध्यमासो महसा वि वावृधुः ।
सुजातासो जनुषा पृश्निमातरो दिवो मर्या आ नो अच्छा जिगातन ॥६॥
वयो न ये श्रेणीः पप्तुरोजसान्तान्दिवो बृहतः सानुनस्परि ।
अश्वासः एषामुभये यथा विदुः प्र पर्वतस्य नभनूँरचुच्यवुः ॥७॥

áśvā ivéd arushā́saḥ sábandhavaḥ śū́rā iva prayúdhaḥ prótá yuyudhuḥ | máryā iva suvṛ́idho vāvṛidhur náraḥ sū́ryasya cákshuḥ prá minanti vṛishṭíbhiḥ || 5 || té ajyeshṭhā́ ákanishṭhāsa udbhídó 'madhyamāso máhasā ví vāvṛidhuḥ | sujātā́so janúshā pṛ́iśnimātaro divó máryā ā́ no áchā jigātana || 6 || váyo ná yé śréṇīḥ paptúr ójasāntān divó bṛihatáḥ sánunas pári | áśvāsa eshām ubháye yáthā vidúḥ prá párvatasya nabhanū́ṅr acucyavuḥ || 7 ||

The earth shakes and reels in terror at their onward rush as a crowded boat goes quivering. Visible from afar, they are recognized by their movements. The divine winds, heroes, pass between heaven and earth to the place of work and worship. 2

You bear, for your decoration, an excellent (diadem) like the horn of cattle. And like the sun. the eye (of day), dispell darkness. You are diligent, graceful, and rapid as horses, and you are conscious to earn glory like mortals. 3

O mighty divine winds, who may exalt the great mighty excellencies of you? Who may (offer you fitting) praises? Who may glorify your manly deeds? For, you verily make the earth tremble like a ray of light, when you confer the gift of rain for fertility. 4

Resplendent as steeds of one kindred, they engage in combat like valiant champions. Like prosperous men, they, the leaders, augment in strength and cover the eye of the sun with their showers. 5

None of them are older, not one the younger than the others, the destroyers of foes, none hold a middle rank, but all excell in glory. Noble by birth, having mid-space for your mother, may you, O divine wind, come from heaven to our presence, and be gracious to mankind. 6

Like birds of air, they flow with might in rows from heaven's high ridges to the borders of the sky. Their motivations cause the waters of the cloud to descend, as both mortals know. 7

मिमातु द्यौरदितिर्वीतये नः सं दानुचित्रा उषसो यतन्ताम् ।
आचुच्यवुर्दिव्यं कोशमेत ऋषे रुद्रस्य मरुतो गृणानाः ॥८॥

mí-
mātu dyaur áditir vītáye naḥ sám dánucitrā usháso yatantām | ácucyavur divyám kóṣam etá ṛíshe rudrásya marúto gṛiṇānāḥ || 8 ||

(३२) षष्टितम सूक्तम्

(१-८) अष्टर्चस्याप्य सूक्तस्यात्रेय स्यावाश्व ऋषि । मरुतोऽग्निमरुतो वा देवते (१-६) प्रथमाष्टर्चस्य त्रिष्टुप् (७-८) सप्तम्यष्टम्योश्चोष्णिक्चौश्च जगती छन्दसी ।

॥ २५ ॥ ईळे अग्निं स्ववसं नमोभिरिह प्रसत्तो वि चयत्कृतं नः ।
रथैरिव प्र भरे वाजयद्भिः प्रदक्षिणिन्मरुतां स्तोममृध्याम ॥ १ ॥
आ ये तस्थुः पृषतीषु श्रुतासु सुखेषु रुद्रा मरुतो रथेषु ।
वना चिदुग्रा जिहते नि वो भिया पृथिवी चिद्रेजते पर्वताश्चित ॥ २ ॥
पर्वताश्चिन्महि वृद्धो बिभाय दिवश्चिन्मानो रेजत स्वने वः ।
यत्क्रीळथ मरुत ऋष्टिमन्त आपो इव मध्येजो धवध्वे ॥ ३ ॥

60.

Íle agnim svavasam namobhir iha prasattó ví cayat kṛitám naḥ | ráthair iva prá bhare vājayádbhiḥ pradakshiṇín marútām stómam ṛidhyam || 1 || á yé tasthúḥ príshatīshu śrutásu sukheshu rudra maruto rátheshu | vánā cid ugrā jihate ní vo bhiyá pṛithiví cid rejate párvatas cit || 2 || párvatas cin máhi vṛiddhó bibhāya diváś cit sánu rejata svané vaḥ | yát krílatha maruta ṛishṭimánta ápa iva sadhryàñco dhavadhve || 3 ||

May the heaven and the earth yield rain for our sustenance; may the wonderfully bounties dawns toil for us glittering with moisture. May these sons of cosmic vitals, lauded by sages, send down the heavenly treasure. 8

60

I praise with reverence the gracious adorable Lord with hymns. May he, propitiated on this occasion, approve of our acts. May I be full of riches like a chariot full of precious treasures. May I divinely blessed exalt vital principles and thereby become prosperous. 1

O fierce divine winds, offsprings of cosmic vitality, (when you come) mounted, on aura of waves, drawn by speedy currents to the woods bow down in terror, and the earth, even the mountains, tremble. 2

The mountain, though vast and lofty, is alarmed at your roaring, and the summit of the firmament trembles, when, lance-armed cloud-bearing winds move sportingly. You rush along together like the waters. 3

वरा इवेद्रैवतासो हिरण्यैरभि स्वधाभिस्तन्वः पिपिश्रे ।
श्रिये श्रेयांसस्तवसो रथेषु सत्रा महांसि चक्रिरे तनूषु ॥४॥
अज्येष्ठासो अकनिष्ठास एते सं भ्रातरो वावृधुः सौभगाय ।
युवा पिता स्वपा रुद्र एषां सुदुघा पृश्निः सुदिना मरुद्भ्यः ॥५॥
यदुत्तमे मरुतो मध्यमे वा यद्वावमे सुभगासो दिवि ष्ठ ।
अतो नो रुद्रा उत वा न्वस्याग्ने वित्ताद्धविषो यद्यजाम ॥६॥

varā́ ivéd raivatā́so hiraṇyair abhí svadhā́bhis tanvàḥ pipiśre | śriyé śréyāṅsas taváso rátheshu sátrā máhāṅsi cakrire tanū́shu || 4 || ajyeshṭhā́so ákaniṣhṭhāsa eté sám bhrā́taro vāvṛidhuḥ saúbhagāya | yúvā pitā́ svápā rudrá eshā́m sudúghā pṛíśniḥ sudínā marúdbhyaḥ || 5 || yád uttamé maruto madhyamé vā yád vāvamé subhagāso diví shṭhá | áto no rudrā utá vā nv àsyágne vittā́d dhavísho yád yájāma || 6 ||

अग्निश्च यन्मरुतो विश्ववेदसो दिवो वर्ध्व उत्तरादधि ष्णुभिः ।
त मन्दसाना धुनयो रिशादसो वामं धत्त यजमानाय सुन्वते ॥७॥
अग्ने मरुद्भिः शुभयद्भिर्ऋक्वभिः सोमं पिब मन्दसानो गणश्रिभिः ।
पावकेभिर्विश्वमिन्वेभिरायुभिर्वैश्वानर प्रदिवा केतुना सजूः ॥८॥

agníṣ ca yán maruto viṣvavedaso divó váhadhva úttarād ádhi shṇúbhiḥ | té mandasānā́ dhúnayo riṣādaso vāmā́m dhatta yájamānāya sunvaté || 7 || ágne marúdbhiḥ ṣubháyadbhir ṛ́ikvabhiḥ sómam piba mandasānó gaṇaśrí́bhiḥ | pāvakébhir viṣvaminvébhir āyúbhir vaíṣvānara pradívā ketúnā sajū́ḥ || 8 ||

Like wealthy bridegrooms, who have decorated their persons with glittering golden ornaments, the noble and powerful cloud-bearing winds, seated together in their speedy chariots, set their splendours on their forms for ever. 4

Like brothers, of whom no one is elder, no one younger, they grow up together for their mutual prosperity. Their father, the cosmic vitality, is ever-youthful, doer of good deeds, and their mother, the midspace, who is easy to be milked, make their days favourable for their growth. 5

Auspicious cloud-bearing winds, may you come to us, whether you abide in the upper, the middle, or the lower heaven. O cosmic vital principles, come to us from thence; and O fire-divine, accept our homage offered to you today. 6

O divine winds, lords of all, since you and fire-divine abide above the summits of the upper region of the sky, may you, who cause your enemies to tremble, and who rejoice in destroying the adverse elements be pleased to bestow prosperity upon the dedicated workers and devotees. 7

Associated with cloud-bearing winds, gleaming, singing and gathering in groups, whilst purifying and animating the universe, O fire-divine, the universal leaders, the possessor of banner-like bright flames, may you accept our devotional love, with delight. 8

(६१) एकषष्टितमं सूक्तम्

(१–१९) एकोनविंशत्यृचस्यास्य सूक्तस्यात्रेयः श्यावाश्व ऋषिः । (१–४, ११–१६) प्रथमादिचतुर्ऋचां मेकादश्यादिषण्णाञ्च मरुतः, (५–८) पञ्चम्यादिचतसृणां तन्नामर्षिर्ग शर्शायसी, (९) नवम्या वैदश्विः पुरुमीळ्हः, (१०) दशम्या वैदश्विस्तरन्तः, (१७–१९) सप्तदश्यादितृचस्य च दाभ्यो रथवीतिर्देवताः । (१–४, ६–८, १०–२१) प्रथमादिचतुर्ऋचां षष्ठ्यादितृचस्य दशम्यादिद्वादशानाञ्च गायत्री, (५) पञ्चम्या अनुष्टुप्, (९) नवम्याश्च सतोबृहती छन्दांसि ॥

॥२६॥ के ष्ठा नरः श्रेष्ठतमा य एकैक आयय । परमस्याः परावतः ॥१॥
क्व१ वोऽश्वाः क्वा३ भीशवः कथं शेक कथा यय । पृष्ठे सदो नसोर्यमः ॥२॥
जघने चोद एषां वि सक्थानि नरो यमुः । पुत्रकृथे न जनयः ॥३॥
परा वीरास एतन मर्यासो भद्रजानयः । अग्नितपो यथासथ ॥४॥
सनत्साप्व्यं पशुमुत गव्यं शतावयम् ।
श्यावाश्वस्तुताय या दोर्वीरायोपबर्बृहत् ॥५॥

61.

Ké shṭhā naraḥ śréshṭhatamā yá éka-eka āyayá | paramásyāḥ parāvátaḥ || 1 || kvà vó 'śvāḥ kvábhīśavaḥ kathám ṣeka kathā́ yaya | prishṭhé śádo nasór yámaḥ || 2 || jagháne códa eshām ví sakthā́ni náro yamuḥ | putrakṛithé ná jánayaḥ || 3 || párā vīrāsa etana máryāso bhádrajānayaḥ | agnitápo yáthā́satha || 4 || sánat sā́śvyam paśúm utá gávyam śatávayam | śyāvā́śvastutāya yā́ dór vīráyopabárbṛihat || 5 ||

॥२७॥ उत त्वा स्त्री शर्शायसी पुंसो भवति वस्यसी । अदेवत्रादराधसः ॥६॥
वि या जानाति जसुरिं वि तृष्यन्तं वि कामिनम् । देवत्रा कृणुते मनः ॥७॥
उत घा नेमो अस्तुतः पुमाँ इति ब्रुवे पणिः । स वैरदेय इत्समः ॥८॥

utá tvā stṛ́ śáśīyasī puṅsó bhavati vásyasī | ádevatrād arādhásaḥ || 6 || ví yā́ jānā́ti jásurim ví tríshyantam ví kāmínam | devatrā́ kṛiṇuté mánaḥ || 7 || utá ghā némo ástutaḥ púmāṅ íti bruve paníḥ | sá vaíradeya ít samáḥ || 8 ||

61

Who are you, O most excellent leaders, that come one by one from a region exceedingly remote ? 1

Where are your horses ? Where are the reins ? What is your capability ? Where are you going ? Do you have the saddle on your back and the rein in your nostrils ? 2

The whip is laid upon their flanks. The rider forces them to spread their thighs apart, like women in bringing forth children. 3

O heroes, blazing, as if, with fire, since you are friendly to men and of noble birth, may you proceed far and wide on your mission. 4

She, (the Mother Nature), stretches her arms round the hero, who is accomplished with brown speedy horses and she, the same one, gives in wealth and vigour, and hundreds of cattles. 5

An accomplisher of praiseworthy deeds, may she be a woman, is more excellant than a man, who reverences not the God and does not offer wealth in charity. 6

For she discerns one who is weak and worn, one who thirsts and is in want and she sets her mind towards God. 7

And I proclaim that the man, her other half, the greedy, is not worthy of commendation until he also becomes equally liberal in munificient donations. 8

उत मेऽरपद्युवतिर्ममन्दुषी प्रति श्यावाय वर्तनिम् ।
वि रोहिता पुरुमीळ्हाय येमतुर्विप्राय दीर्घयशसे ॥९॥
यो मे धेनूनां शतं वैददश्विर्यथा ददत् । तरन्त इव मꣳहना ॥१०॥

utá
me 'rapad yuvatír mamandúshī práti syāváya vartaním |
ví róhitā purumīḷháya yematur víprāya dīrgháyasase || 9 ||
yó me dhenūnā́m satā́m vaídadasvir yáthā dádat | tarantá iva manhánā || 10 ||

॥२८॥ य ईं वहन्त आशुभिः पिबन्तो मदिरं मधु । अत्र श्रवाꣳसि दधिरे ॥११॥
येषां श्रियाधि रोदसी विभ्राजन्ते रथेष्वा । दिवि रुक्म इवोपरि ॥१२॥
युवा स मारुतो गणस्त्वेषरथो अनेद्यः । शुभंयावाप्रतिष्कुतः ॥१३॥
को वेद नूनमेषां यत्रा मदन्ति धूतयः । ऋतजाता अरेपसः ॥१४॥
यूयं मर्तं विपन्यवः प्रणेतार इत्था धिया । श्रोतारो यामहूतिषु ॥१५॥

yá īm váhanta āśúbhiḥ píbanto madirám mádhu | átra śrávāṅsi dadhire || 11 || yéshām śriyā́dhi ródasī vibhrā́jante rátheshv ā́ | diví rukmá ivopári || 12 || yúvā sá māruto ganás tvesháratho ánedyaḥ | śubhaṃyā́vāpratishkutaḥ || 13 || kó veda nūnám eshā́m yátrā mádanti dhū́tayaḥ | ṛitájātā arepásaḥ || 14 || yūyám mártaṃ vipanyavaḥ praṇetā́ra itthā́ dhiyā́ | śrótāro yā́mahūtishu || 15 ||

॥२९॥ ते नो वसूनि काम्या पुरुश्चन्द्रा रिशादसः । आ यज्ञियासो ववृत्तन ॥१६॥
एतं मे स्तोममूर्म्ये दाभ्र्याय परा वह । गिरो देवि रथीरिव ॥१७॥

té no vásūni kā́myā puruścandrā́ riśādasaḥ | ā́ yajñiyāso vavṛittana || 16 || etám me stómam ūrmye dārbhyā́ya párā vaha | gíro devi rathī́r iva || 17 ||

Young and affable, she divulges the path to me, the possessor of brown speedy horses and the two ruddy horses bear me to the widely reputed sage, who is valiant and renowned. 9

He (the widely reputed sage) the knower of the cosmic mystery, gives me hundreds of treasures, and like a swimmer, takes me across by his spacious boat. 10

These cloud-bearing winds are brought hither by swift horses like waves. They, drinking the inebriating elixir, attain high glory here. 11

They, by whose glory heaven and earth are over-spread, shine splendid in their aura of chariots like the radiant sun in the heaven above. 12

That band of cloud-bearing winds is ever young, riding in bright chariots, irreproachable, auspicious, supra-mobile and unobstructed and steady. 13

Who knows of a certainty where these intimidators of their foes live and rejoice ? They are born of the eternal law and are exempt from defects. 14

You are admirable guides to happiness of the man, who propitiates you by his pious deeds. You are quick in response to him, who cries for help. 15

You are destroyers of the malevolent, and are worshipful and abounding in bright wealth. May you bestow upon us the riches that we crave. 16

O goddess, the night, may you convey my praises to divine cloudy winds, who shower water as a charioteer conveys the contents of his vehicle to his destination. 17

उत मे वोचतादितिं सुतसोमे रथवीतौ । न कामो अप वेति मे ॥१८॥
एष क्षेति रथवीतिर्मघवा गोमतीरनु । पर्वतेष्वपश्रितः ॥१९॥

utá me vocatād íti sutásome ráthavītau | ná kámo ápa veti me || 18 || eshá ksheti ráthavītir maghávā gómatīr ánu | párvateshv ápaśritaḥ || 19 ||

॥ ६२ । द्विषष्टितमं सूक्तम्
(१-९) नवर्चस्यास्य सूक्तस्यात्रेय ऋतावृषिः । मित्रावरुणौ देवते । त्रिष्टुप् छन्दः ॥

॥३०॥ ऋतेनं ऋतमपिहितं ध्रुवं वां सूर्यस्य यत्र विमुचन्त्यश्वान् ।
दशं शता सह तस्थुस्तदेकं देवानां श्रेष्ठं वपुषामपश्यम् ॥१॥
तत्सु वां मित्रावरुणा महित्वमीर्मा तस्थुषीरहभिर्दुदुह्रे ।
विश्वाः पिन्वथः स्वसरस्य धेना अनु वामेकः पविरा ववर्त ॥२॥
अधारयतं पृथिवीमुत द्यां मित्रराजाना वरुणा महोभिः ।
वर्धयतमोषधीः पिन्वतं गा अव वृष्टिं सृजतं जीरदानू ॥३॥

62.

Riténa ṛitám ápihitaṃ dhruvám vāṃ sū́ryasya yátra vimucánty áśvān | dáśa śatā́ sahá tasthus tád ékaṃ devā́nāṃ śréshṭhaṃ vápushām apaśyam || 1 || tát sú vām mitrāvaruṇā mahitvám īrmā́ tasthúshīr áhabhir duduhre | víśvāḥ pinvathaḥ svásarasya dhénā ánu vām ékaḥ pavír ā́ vavarta || 2 || ádhārayatam pṛithivím utá dyā́m mítrarājānā varuṇā máhobhiḥ | vardháyatam óshadhīḥ pínvatam gā́ áva vṛishṭím śrijatam jīradānū || 3 ||

And when the devotional affection is presented, say on my behalf to the chariot-moving ones (cloud-winds) that my loving regards remain the same. 18

This opulent charioteer cloud still dwells upon the banks of the flooded river, and on the skirts of mountains far away. 19

62

I have beheld the stationary eternal orb of yours, the Sun, (the source eternal of cosmic energy and cosmic plasma), concealed by cosmic vapours; wherefrom the rays are released. A thousand rays abide together here. This is the most excellent of the embodied forms of Nature's bounties. 1

Exceeding is that your greatness, O Lord of cosmic energy and Lord of cosmic plasma, whereby the felly of the chariot of one amongst you two, the ever revolving, has, through (succeeding) days, milked forth the stationary waters. The felly of the other enables the chariot to go round perpetually. Thus both of you augment all the world-illumining rays of the self-revolving sun. 2

O splendorous Lord of light and Lord of plasma, by your energies, you uphold earth and heaven. O prompt benefactors, you cause the plants to flourish and give nourishment to the cattle. May you send down the rain. 3

आ वामश्वासः सुयुजो वहन्तु यतरश्मय उप यन्त्वर्वाक् ।
घृतस्य निर्णिगनु वर्तते वामुप सिन्धवः प्रदिवि क्षरन्ति ॥४॥
अनु श्रुतामतिं वर्धदुर्वीं बर्हिरिव यजुषा रक्षमाणा ।
नमस्वन्ता धृतदक्षाधि गर्ते मित्रासाथे वरुणेळास्वन्तः ॥५॥

ā́ vām áśvāsaḥ suyújo vahantu yatáraśmaya úpa yantv arvák | ghṛitásya nirṇíg ánu vartate vām úpa síndhavaḥ pradívi ksharanti || 4 || ánu śrutā́m amátiṃ várdhad urvím barhír iva yájushā rákshamāṇā | námasvantā dhṛitadakshā́dhi gárte mítrā́sāthe varuṇélāsv antáḥ || 5 ||

॥३१॥ अक्रविहस्ता सुकृते परस्पा यं त्रासाथे वरुणेळास्वन्तः ।
राजाना क्षत्रमहृणीयमाना सहस्रस्थूणं बिभृथः सह द्वौ ॥६॥
हिरण्यनिर्णिगयो अस्य स्थूणा वि भ्राजते दिव्यश्वाजनीव ।
भद्रे क्षेत्रे निमिता तिल्विले वा सनेम मध्वो अधिगर्त्यस्य ॥७॥
हिरण्यरूपमुषसो व्युष्टावयःस्थूणमुदिता सूर्यस्य ।
आ रोहथो वरुण मित्र गर्तमतश्चक्षाथे अदितिं दितिं च ॥८॥
यद्बर्हिष्ठं नातिविधे सुदानू अच्छिद्रं शर्म भुवनस्य गोपा ।
तेन नो मित्रावरुणावविष्टं सिषासन्तो जिगीवांसः स्याम ॥९॥

ákravihastā sukṛíte paraspā́ yáṃ trā́sāthe varuṇélāsv antáḥ | rā́jānā kshatrám áhṛiṇīyamānā sahásrasthūṇam bibhṛithaḥ sahá dvaú || 6 || híraṇyanirṇig áyo asya sthū́ṇā ví bhrājate divy àśvājanīva | bhadré kshétre nímitā tílvile vā sanéma mádhvo ádhigartyasya || 7 || híraṇyarūpam usháso vyùshṭāv áyasthūṇam úditā sū́ryasya | ā́ rohatho varuṇa mitra gártam átaś cakshāthe áditiṃ dítiṃ ca || 8 || yád bā́ṅhishṭham nátivídhe sudānū áchidraṃ śárma bhuvanasya gopā́ | téna no mitrāvaruṇāv avishṭaṃ síshāsanto jigīvā́ṅsaḥ syāma || 9 ||

May your well-harnessed horses bear you both hither, and with well-guided reins come down. The embodied form of water,—the clouds, follow you and the rivers flow to us as ever. 4

O Lord of light and plasma, with all your power and glory, you go on augmenting your reputation more and more, and you give protection to earth, just as the sacrifices are protected with veneration in verses. Abound in food and viands, may you ascend your chariots in the midst of the places of work and worship. 5

You are open-handed and benignant to the performer of pious acts. You protect him in all benevolent works. You two (Lord of energy and plasma), who are sovereigns, and free from wrath, uphold together a dominion based on thousand pillars. 6

Their chariot is adorned with gold; its pillars are of iron, and it glitters in heaven like lightning. The sacrificial altar has been established in an auspicious place along with all devotional requisites. May we share the meath that loads the car-seat. 7

At the break of dawn, at the rising of the sun, O Lord of light and Lord of plasma, ascend your golden-bodied, iron-pillared car, and thence behold the earth and its inhabitants. 8

O munificent Lord of light and Lord of plasma, protectors of the universe, it is up to you to grant us unobstructed and perfect felicity. May you, therefore, bless us with that felicity; may we be prosperous and ever confident of victory. 9

(६३) त्रिषष्टितमं सूक्तम्
(१-७) सप्तचस्यास्य सूक्तस्यात्रेयोऽर्चनाना ऋषिः । मित्रावरुणौ देवते । जगती छन्दः ॥

॥१॥ ऋतस्य गोपावधि तिष्ठथो रथं सत्यधर्माणा परमे व्योमनि ।
यमत्र मित्रावरुणावथो युवं तस्मै वृष्टिर्मधुमत्पिन्वते दिवः ॥१॥
सम्राजावस्य भुवनस्य राजथो मित्रावरुणा विदथे स्वर्दृशा ।
वृष्टिं वां राधो अमृतत्वमीमहे द्यावापृथिवी वि चरन्ति तन्यवः ॥२॥
सम्राजा उग्रा वृषभा दिवस्पती पृथिव्या मित्रावरुणा विचर्षणी ।
चित्रेभिरभ्रैरुप तिष्ठथो रवं द्यां वर्षयथो असुरस्य मायया ॥३॥
माया वां मित्रावरुणा दिवि श्रिता सूर्यो ज्योतिश्चरति चित्रमायुधम् ।
तमभ्रेण वृष्ट्या गूहथो दिवि पर्जन्य द्रप्सा मधुमन्त ईरते ॥४॥
रथं युञ्जते मरुतः शुभे सुखं शूरो न मित्रावरुणा गविष्टिषु ।
रजांसि चित्रा वि चरन्ति तन्यवो दिवः सम्राजा पयसा न उक्षतम् ॥५॥
वाचं सु मित्रावरुणाविरावतीं पर्जन्यश्चित्रां ववदीति त्विषीमतीम् ।
अभ्रा वसत मरुतः सु मायया द्यां वर्षयतमरुणामरेपसम् ॥६॥

63.

Ṛítasya gopāv ádhi tishṭhatho rátham sátyadharmāṇā paramé vyòmani | yám átra mitrāvaruṇāvatho yuvám tásmai vṛishṭír mádhumat pinvate diváḥ || 1 || samrājāv asyá bhúvanasya rājatho mítrāvaruṇā vidáthe svardṛíśā | vṛishṭím vāṃ rádho amṛitatvám īmahe dyávāpṛithiví ví caranti tanyávaḥ || 2 || samrājā ugrā́ vṛishabhā́ divás pátī pṛithivyā́ mitrā́váruṇā vícarshaṇī | citrébhir abhraír úpa tishṭhatho rávaṃ dyā́ṃ varshayatho ásurasya māyáyā || 3 || māyā́ vām mitrāvaruṇā diví śritā́ sū́ryo jyótiṣ carati citrám ā́yudham | tám abhréṇa vṛishṭyā́ gūhatho diví párjanya drapsā́ mádhumanta īrate || 4 || rátham yuñjate marútaḥ śubhé sukhám śū́ro ná mitrāvaruṇā gávishṭishu | rájāṅsi citrā́ ví caranti tanyávo diváḥ samrājā páyasā na ukshatam || 5 || vácaṃ sú mitrāvaruṇāv írāvatīm parjányaṣ citrā́m vadati tvíshīmatīm | abhrā́ vasata marútaḥ sú māyáyā dyā́ṃ varshayatam aruṇā́m arepásam || 6 ||

63

O guardians of eternal truth, and observers of truth, you stand firm in the lofty heaven. O Lord of light and Lord of bliss, whom you protect, to him the cloud sends down its sweet showers from the sky. 1

O Lord of light and bliss, imperial rulers of this world, your glory shines at the place of sacred dedication. You are the beholders of heaven. We ask of you the wealth of rain and immortality. Your radiations traverse all the realms of earth and heaven. 2

O Lord of light and bliss, imperial and mighty showerers, Lords of heaven and earth, beholders of the universe, you approach with variegated clouds to hear the sound of your praises, and cause the sky to send down rains by your well-planned mystic power. 3

O Lord of light and bliss, your device is manifested in heaven, when the sun, your wonderful weapon, moves in the firmament; him you invest in the sky with cloud and rain; and then O clouds, the sweet rain falls. 4

The cloud-bearing winds harness their easy-going chariot, O Lord of light and bliss, for the emission of water, as a hero harnesses his war-car. The fellies of their chariot traverse different spheres of sky to distribute the rain. May you, therefore, O supreme rulers, shed upon us water from heaven. 5

O Lord of light and bliss, the cloud, through your will, roars in mighty and wonderful voice, indicative of radiance, and announcing abundant food; the cloud-bearing winds thoroughly invest the clouds with their well-planned devices and along with them, you two cause the purple and spotless sky to send down rain. 6

धर्मणा मित्रावरुणा विपश्चिता व्रता रक्षेथे असुरस्य मायया ।
ऋतेन विश्वं भुवनं वि राजथः सूर्यमा धत्थो दिवि चित्र्यं रथम् ॥७॥

dhármaṇā mitrāvaruṇā vipaścitā vratā rakshethe ásurasya māyáyā | ṛiténa víśvam bhúvanam ví rājathaḥ sū́ryam ā́ dhattho diví cítryaṃ rátham || 7 ||

(६४) चतुःषष्टितमं सूक्तम्

(१-७) सप्तर्चस्याम्य सूक्तस्यात्रेयोऽर्चनाना ऋषिः । मित्रावरुणौ देवते । (१-६) प्रथमादिषडृचामनुष्टुप्, (७) सप्तम्याश्च पङ्क्तिश्छन्दसी ॥

वरुणं वो रिशादसमृचा मित्रं हवामहे । परि व्रजेव बाह्वोर्जगन्वांसा स्वर्णरम् ॥१॥
ता बाहवा सुचेतुना प्र यन्तमस्मा अर्चते । शेवं हि जार्यं वां विश्वासु क्षासु जोगुवे ॥२॥
यन्नूनमश्यां गतिं मित्रस्य यायां पथा । अस्य प्रियस्य शर्मण्यहिंसानस्य सश्चिरे ॥३॥
युवाभ्यां मित्रावरुणोपमं धेयामृचा । यद्ध क्षये मघोनां स्तोतॄणां च स्पूर्धसे ॥४॥
आ नो मित्र सुदीतिभिर्वरुणश्च सधस्थ आ । स्वे क्षये मघोनां सखीनां च वृधसे ॥५॥

64.

Váruṇaṃ vo riṣádasam ṛicā́ mitráṃ havāmahe | pári vrajéva bāhvór jaganvā́ṃsā svàrṇaram || 1 || tā́ bāhávā sucetúnā prá yantam asmā árcate | ṣévaṃ hí jāryàṃ vāṃ víśvāsu kshā́su jóguve || 2 || yán nūnám aśyā́ṃ gátim mitrásya yāyām pathā́ | ásya priyásya ṣármaṇy áhiṁsānasya sasṣire || 3 || yuvábhyām mitrāvaruṇopamā́ṃ dheyām ṛicā́ | yā́d dha kshā́ye maghónāṃ stotṛīṇā́ṃ ca spūrdháse || 4 || ā́ no mitra sudītíbhir váruṇaś ca sadhástha ā́ | své kshā́ye maghónāṃ sákhīnāṃ ca vṛidháse || 5 ||

O Sapient Lord of light and bliss, by your law, you afford protection to your sacred determinations, and with the help of vital devices, and law and order you illumine the entire universe, you as well sustain the refulgent vehicle, in the sky. 7

64

We invoke you, O Lord of light and bliss, the dispeller of darkness, with this hymn, you encompass round the entire realm of light, as if with penfold of your arms. 1

May you stretch out your arms with loving kindness unto this man who adores you. I shall also be singing forth your glory and liberality in all lands. 2

That I may now move in the right direction, may I proceed by the path shown by the Lord, the divine friend of all; for every one gets protection under the charge of this affectionate friend who harms us not. 3

May I, through my devotion, obtain from you, O Lord of light and bliss, such enviable wealth, that is found in the homes of rich and devout people. 4

Come, O Lord of light; Come O Lord of bliss, with your fair splendour to our assembly, and augment the prosperity of the affluent devotee and of those who are your friends in their respective spheres. 5

युवं नो येषु वरुण क्षत्रं बृहच्च बिभृथः । उरु णो वाजसातये कृतं राये स्वस्तये ॥६॥
उच्छन्त्यां मे यजता देवक्षत्रे रुशद्गवि ।
सुतं सोमं न हस्तिभिर्ग पद्भिर्धावतं नरा बिभ्रतावर्चनानसम् ॥७॥

yuvám no yéshu varuṇa kshatrám bṛihác ca bibhṛithāḥ | urú ṇo vājasātaye kṛitám rāyé svastáye || 6 || uchántyām me yajatā devákshatre rúśadgavi | sutám sómam ná hastíbhir á padbhír dhāvatam narā bíbhratāv arcanānasam || 7 ||

(६५) पञ्चषष्टितमं सूक्तम्

(१–६) पङ्क्तिश्चरस्यास्य सूक्तस्यात्रेयो गातहव्य ऋषिः । मित्रावरुणौ देवते । (१–५) प्रथमादिपञ्चर्चामनुष्टुप् .
(६) षष्ठ्याश्च पङ्क्तिश्छन्दसी ॥

॥३॥ यश्चिकेत स सुक्रतुर्देवत्रा स ब्रवीतु नः । वरुणो यस्य दर्शतो मित्रो वा वनते गिरः ॥१॥
ता हि श्रेष्ठवर्चसा राजाना दीर्घश्रुत्तमा । ता सत्पती ऋतावृधा ऋतावाना जनेजने ॥२॥
ता वामियानोऽवसे पूर्वा उप ब्रुवे सचा । स्वश्वासः सु चेतुना वाजाँ अभि प्र दावने ॥३॥
मित्रो अंहोश्चिदादुरु क्षयाय गातुं वनते । मित्रस्य हि प्रतूर्वतः सुमतिरस्ति विधतः ॥४॥

65.

Yáś cikéta sá sukrátur devatrā́ sá bravītu naḥ | váruṇo yásya darśató mitró vā vánate gíraḥ || 1 || tā́ hí śréshṭhavarcasā rā́jānā dīrghaśrúttamā | tā́ sátpatī ṛitāvṛ́idha ṛitā́vānā jáne-jane || 2 || tā́ vām iyānó 'vase pū́rvā úpa bruve sácā | sváśvāsaḥ sú cetúnā vā́jāṅ̃ abhí prá dāváne || 3 || mitró aṅhóś cid ā́d urú kshā́yāya gātúṃ vanate | mitrásya hí pratū́rvataḥ sumatír ásti vidhatáḥ || 4 ||

O Lord of light and bliss, may you bring us strength and abundant food in response of our those praises, which we offer. May you be largely bountiful to us in strength, prosperity, and well-being. 6

When morning flashes, may you, O holy ones, hasten to come at the realm, where bright rays shine, propitious to worshipper. May you come with your speedy legs here to my place of divine worship, where devotional love is being expressed. 7

65

He who knows Him is really the performer of noble deeds. Let him communicate that knowledge to us in the assembly of learned people. His praise songs alone are accepted by Lord of bliss and Lord of light. 1

The twin-Lord (the Lord of light and bliss) is verily excelling in radiance, the royal-pair, who hears (our prayers) from greatest distances Lord of the virtuous, strengthener of eternal laws and preserver of truth in each individual man. 2

O eternal twin-divine, approaching you, I invoke you together for protection. Possessed of good speed, we call on you to give us strength. 3

Lord of light grants occasions and assistance for improvement to the sinful even. For verily he, who performs worship and struggles with ignorance, obtains favour from this Lord of light. 4

वयं मित्रस्यावसि स्याम सप्रथस्तमे । अनेहसस्त्वोतयः सत्रा वरुणशेषसः ॥५॥
युवं मित्रेमं जनं यतथः सं च नयथः ।
मा मघोनः परि ख्यतं मो अस्माकमृषीणां गोपीथे न उरुष्यतम् ॥६॥

vayám mitrásyāvasi syāma sapráthastame | anehásas tvótayaḥ satrā́ váruṇaseshasaḥ || 5 || yuvám mitremáṃ jánaṃ yátathaḥ sáṃ ca nayathaḥ | mā́ maghónaḥ pári khyatam mó asmā́kam ṛíshīṇāṃ gopīthé na urushyatam || 6 ||

(६६) षट्षष्टितमं सूक्तम्

(१-६) षड्ऋचस्यास्य सूक्तस्यात्रेयो रातहव्य ऋषिः । मित्रावरुणौ देवते । अनुष्टुप् छन्दः ॥

॥४॥ आ चिकितान सुक्रतू देवौ मर्त रिशादसा । वरुणाय ऋतपेशसे दधीत प्रयसे महे ॥१॥
ता हि क्षत्रमविहुतं सम्यगसुर्यमाशाते । अधा व्रतेव मानुषं स्वर्ण धायि दर्शतम् ॥२॥
ता वामेषे रथानामुर्वीं गव्यूतिमेषाम् । रातहव्यस्य सुष्टुतिं दधृक्स्तोमैर्मनामहे ॥३॥
अधा हि काव्या युवं दक्षस्य पूर्भिरद्भुता । नि केतुना जनानां चिकेथे पूतदक्षसा ॥४॥

66.

Á cikitāna sukrátū devaú marta riṣádasā | váruṇāya ṛitápeṣase dadhītá práyase mahé || 1 || tā́ hí kshatrám ávihrutaṃ samyág asuryàm āśāte | ádha vratéva mā́nushaṃ svàr ṇá dhāyi darṣatám || 2 || tā́ vām éshe ráthānām urvíṃ gávyūtim eshām | rātáhavyasya sushṭutíṃ dadhṛík stómair manāmahe || 3 || ádhā hí kávyā yuvā́ṃ dákshasya pūrbhír adbhutā | ní ketúnā jánānāṃ cikéthe pūtadakshasā || 4 ||

May we ever remain under the blissful Lord's shelter that extends to utmost distance. May we, the sons of blissful Lord, ever remain unmenaced and be guarded by your care. 5

May you, O Lord of light and bliss, urge this man on and to one end direct his ways of life. Deny us not when we are rich, and those of us who are the sons of seers. May you protect us in the presenting of the homage. 6

66

O wise sage, adore this twin-Lord, the performer of noble deeds and the destroyer of foes. May you offer homage to the mighty Lord of bliss, the same as the Lord of light for his delight. 1

For the twin-Lord possesses irresistible evil-subduing strength, in full perfection, and therefore the holy worship, the fire-altar, has been established among men and has been made beautiful as the sun in the sky. 2

We glorify you the twin-Lord (of light and bliss), that your chariots may travel to long distances in front of ours, blessing the pious prayers of the offerer of homage through his hymns. 3

Now, O adorable and wonderful twin-Lord, propitiated by the former praises of your worshipper, O possessor of pure vigour, approve the praises of these devotees with favour. 4

तद्दृतं पृथिवि बृहच्छ्रवश्च ऋषीणाम् । व्रयमानावरं पृथ्वति क्षरन्ति यामभिः ॥५॥
आ यद्वामीयचक्षसा मित्र वयं च सूरयः । व्यचिष्ठे बहुपाय्ये यतेमहि स्वराज्ये ॥६॥

tád
ṛitám pṛithivi bṛihác chravaéshá ṛíshīṇām | jrayasānáv áram
pṛithv áti ksharanti yámabhiḥ ‖ 5 ‖ á yád vām īyacakshasā
mítra vayám ca sūráyaḥ | vyácishṭhe bahupā́yye yátemahi
svarā́jye ‖ 6 ‖

(६७) सप्तषष्टितमं सूक्तम्
(१–५) पञ्चर्चस्याम्य सूक्तस्यात्रेयो यजत ऋषिः । मित्रावरुणौ देवते । अनुष्टुप् छन्दः ॥

॥५॥ बळित्था देव निष्कृतमादित्या यजतं बृहत् । वरुण मित्रार्यमन्वर्षिष्ठं क्षत्रमाशाथे ॥१॥
आ यद्योनिं हिरण्ययं वरुण मित्र सदथः । धर्तारा चर्षणीनां यन्तं सुम्नं रिशादसा ॥२॥
विश्वे हि विश्ववेदसो वरुणो मित्रो अर्यमा । व्रता पदेव सश्चिरे पान्ति मर्त्यं रिषः ॥३॥
ते हि सत्या ऋतस्पृश ऋतावानो जनेजने । सुनीथासः सुदानवोंहोश्चिदुरुचक्रयः ॥४॥
को नु वां मित्रास्तुतो वरुणो वा तनूनाम् । तत्सु वामेषते मतिरत्रिभ्य एषते मतिः ॥५॥

67.

Bál itthā́ deva nishkṛitám ā́dityā yajatám bṛihát | vá-
ruṇa mítráryaman várshishṭham kshatrám āśāthe ‖ 1 ‖ á
yád yónim hiraṇyáyam váruṇa mítra sádathaḥ | dhartā́rā
carshaṇīnā́m yantám sumnám riśādasā ‖ 2 ‖ víśve hí viśvá-
vedaso váruṇo mitró aryamā́ | vratā́ padéva saścire pánti
mártyam riśáḥ ‖ 3 ‖ té hí satyā́ ṛitaspṛíśa ṛitávāno jáne
-jane | sunīthā́saḥ sudánavo 'ṅhóś cid urucákrayaḥ ‖ 4 ‖ kó
nú vām mitrā́stuto váruṇo vā tanū́nām | tát sú vām éshate
matír átribhya éshate matíḥ ‖ 5 ‖

O earth, this is a sublime law that you reward the sages, who toil for fame. The wide-spreading twin-divine powers are here. They come with ample and over-flowing water. 5

We and the devout invoke you, O far-seeing Lord of light and bliss, we strive to reach the realm you rule, which is spacious and well-protected. 6

67

O divine forces of infinity, light, sun, ocean and law, it is true that you have obtained super-most, adorable, vast and exceeding strength, set apart for you. 1

When, O twin-Lord of light and bliss, supporter of men, destroyer of evils, you are in your brilliant causal form, you bring perfect happiness. 2

The triple-Lord, of the functions of enlightenment, of bliss and of the maintenance of universal order is possessed of omniscience. He supervises all our sacred activities, as if functioning in His diverse offices and protects the worshipper from the malignant. 3

Verily, He in his triple functions is an embodiment of truth, ordainer of law and order, protector of holy rites among men. He is leader, liberal donor, and deliverer from distress. 4

In which function of yours, O twin-Lord of light and bliss, your merit not our praise. Therefore our thoughts always tend towards you,—the thoughts of even the sages, above three-fold miseries. 5

(६८) अष्टषष्टितमं सूक्तम्
(१-५) पञ्चर्चस्याम्य सूक्तस्यात्रेयो यजत ऋषिः । मित्रावरुणौ देवते । गायत्री छन्दः ॥

॥६॥ प्र वो मित्राय गायत वरुणाय विपा गिरा । महिक्षत्रावृतं बृहत् ॥१॥
सम्राजा या घृतयोनी मित्रश्चोभा वरुणश्च । देवा देवेषु प्रशस्ता ॥२॥
ता नः शक्तं पार्थिवस्य महो रायो दिव्यस्य । महि वां क्षत्रं देवेषु ॥३॥
ऋतमृतेन सपन्तेषिरं दक्षमाशाते । अद्रुहा देवौ वर्धेते ॥४॥
वृष्टिद्यावा रीत्यापेषस्पती दानुमत्याः । बृहन्तं गर्तमाशाते ॥५॥

68.

Prá vo mitráya gāyata váruṇāya vipā́ girā́ | máhikshatrāv ṛitám bṛihát || 1 || samrájā yā́ ghṛitáyonī mitrā́ṣ cobhā́ várṇaṇaṣ ca | devā́ devéshu praśastā́ || 2 || tā́ naḥ śaktam pā́rthivasya mahó rāyó divyásya | máhi vāṃ kshatrā́ṃ devéshu || 3 || ṛitám ṛiténa sápanteshirā́ṃ dáksham āśāte | adrúhā devaú vardhete || 4 || vṛishṭídyāvā rītyā́peshás pátī dā́numatyāḥ | bṛihántaṃ gártam āśāte || 5 ||

(६९) एकोनसप्ततितमं सूक्तम्
(१-४) चतुर्ऋचस्याम्य सूक्तस्यात्रेय ऊर्ध्वकृष्किर्ऋषिः । मित्रावरुणौ देवते । त्रिष्टुप् छन्दः ॥

॥७॥ त्री रोचना वरुण त्रीँरुत द्यून्त्रीणि मित्र धारयथो रजाँसि ।
वावृधानावमतिं क्षत्रियस्यानु व्रतं रक्षमाणावजुर्यम् ॥१॥
इरावतीर्वरुण धेनवो वां मधुमद्वां सिन्धवो मित्र दुह्रे ।
त्रयस्तस्थुर्वृषभासस्तिसृणां धिषणानां रेतोधा वि द्युमन्तः ॥२॥

69.

Trí rocaná varuṇa trī́ṃr utá dyūn tríṇi mitra dhārayatho rájāṅsi | vāvṛidhānā́v amátiṃ kshatríyasyā́nu vratáṃ rákshamāṇāv ajuryám || 1 || írāvatīr varuṇa dhenávo vām mádhumad vāṃ síndhavo mitra duhre | tráyas tasthur vṛishabhā́sas tisṛiṇā́ṃ dhisháṇānāṃ retodhā́ ví dyumántaḥ || 2 ||

68

Sing loud an inspired song to the twin-Lord of light and bliss. O mighty Lord, you are Truth, you are Great. 1

The twin-Lord of light and bliss, is a sovereign ruler, original source of water, and eminently divine among Nature's forces. 2

He, the twin-Lord is able to grant us great terrestrial and celestial riches. Great is your might, O Lord, among Nature's bounties. 3

Carefully tending eternal truth with truth, He attains His vigorous might. The twin-Lord enhances His power, devoid of guile. 4

With raining sky and streaming rivers, the twin-Lord of sustenance, and granter of gifts, occupies His sovereign position. 5

69

O Lord of light and bliss, you uphold the three realms of light, the three heavens, the three regions of the earth, augmenting the force of the vigorous resplendent sun and guarding the order that lasts for ever. 1

O Lord of light and bliss, the cows are full of milk through your command; the rivers yield sweet water through your will, and there through you stand in the three world-spheres, three showerers, potent with genial moisture and splendid in their brightness. 2

प्रातर्देवीमदितिं जोहवीमि मध्यन्दिन उदिता सूर्यस्य ।
रायो मित्रावरुणा सर्वतातेळे तोकाय तनयाय शं योः ॥३॥
या धर्तारा रजसो रोचनस्योतादित्या दिव्या पार्थिवस्य ।
न वां देवा अमृता आ मिनन्ति व्रतानि मित्रावरुणा ध्रुवाणि ॥४॥

prātár devím áditim johavīmi madhyámdina úditā súryasya | rāyé mitrāvaruṇā sarvátātéḷe tokáya tánayāya śáṃ yóḥ || 3 || yá dhartárā rájaso rocanásyotádityá divyá párthivasya | ná vāṃ devá amṛíta á minanti vratáni mitrāvaruṇā dhruvāṇi || 4 ||

(७०) सप्ततितमं सूक्तम्

(१–४) चतुर्ऋचस्यास्य सूक्तस्यात्रेय पुरुश्चिक्रिर्ऋषिः । मित्रावरुणौ देवते । गायत्री छन्दः ॥

पुरूरुणा चिद्ध्यस्त्यवो नूनं वां वरुण । मित्र वंसि वां सुमतिम् ॥१॥
ता वां सम्यगद्रुक्षाणेषमश्याम धायसे । वयं ते रुद्रा स्याम ॥२॥
पातं नो रुद्रा पायुभिरुत त्रायेथां सुत्रात्रा । तुर्याम दस्यून्तनूभिः ॥३॥
मा कस्याद्भुतक्रतू यक्षं भुजेमा तनूभिः । मा शेषसा मा तनसा ॥४॥

70.

Purūrúṇā cid dhy ásty ávo nūnáṃ vāṃ varuṇa | mítra váṅsi vāṃ sumatím || 1 || tá vāṃ samyág adruhvāṇésham aṣyāma dháyase | vayáṃ té rudrā syāma || 2 || pātáṃ no rudrā pāyúbhir utá trāyethāṃ sutrātrá | turyáma dásyūn tanúbhiḥ || 3 || má kásyādbhutakratū yakshám bhujemā tanúbhiḥ | má śéshasā má tánasā || 4 ||

I invoke the divine and bright infinite at dawn, and at mid-day, when the sun is high. I worship you, O Lord of light and bliss, at all seasons, for the sake of riches, progeny, prosperity and happiness. 3

I worship you, the luminous twin-divine, upholder of the celestial and terrestrial world, and the immortal Lord of light and bliss, who never impairs his everlasting statutes. 4

70

O Lord of light and bliss, your protection extends far and wide. May I obtain your kind favour. 1

O benignant twin-Lord, may we obtain food from you for our sustenance. May we ever remain in your grace, O cosmic vital powers. 2

Protect us with your protections, preserve us with kind preservation. May we with our physical strength overcome the wicked. 3

O the twin-Lord, the worker of wondrous deeds, let us not depend upon the charity of any one else; may we, our sons and grandsons, all rely on our own efforts. 4

(७१) एकसप्ततितमं सूक्तम्

(१–३) तृचस्यास्य सूक्तस्यात्रेयो बाहृवृक्त ऋषिः । मित्रावरुणौ देवते । गायत्री छन्दः ॥

॥१॥ आ नो॑ गन्तं रिशादसा॒ वरु॑ण मित्र॒ बर्हणा॑ । उपे॒मं चारु॒मध्व॑रम् ॥१॥
विश्वे॑भ्य॒ हि प्रचे॑तसा॒ वरु॑ण मित्र॒ राज॑थः । ई॒शाना॑ पिप्यतं॒ धिय॑ः ॥२॥
उप॑ नः सु॒तमा ग॑तं॒ वरु॑ण मित्र॒ दा॒शुषः॑ । अ॒स्य सोम॑स्य॒ पी॒तये॑ ॥३॥

71.

Á no gantaṃ riṣādasā váruṇa mítra barháṇā | úpemáṃ cárum adhvarám || 1 || víśvasya hí pracetasā váruṇa mítra rájathaḥ | īśānā́ pipyataṃ dhíyaḥ || 2 || upá naḥ sutám á gataṃ váruṇa mítra dāśúshaḥ | asya sómasya pītáye || 3 ||

(७२) द्विसप्ततितमं सूक्तम्

(१–३) तृचस्यास्य सूक्तस्यात्रेयो बाहृवृक्त ऋषिः । मित्रावरुणौ देवते । उष्णिक् छन्दः ॥

॥१२॥ आ मि॒त्रे वरु॑णे व॒यं गी॒र्भिर्जु॒हुमो॑ अत्रि॒वत् । नि ब॒र्हिषि॑ सदतं॒ सोम॑पीतये ॥१॥
व्र॒तेन॑ स्थो ध्रुवक्षे॒मा धर्म॑णा यातयज्जना । नि ब॒र्हिषि॑ सदतं॒ सोम॑पीतये ॥२॥
मि॒त्रश्च॑ नो॒ वरु॑णश्च जु॒षेतां॑ यज्ञमि॒ष्टये॑ । नि ब॒र्हिषि॑ सदतां॒ सोम॑पीतये ॥३॥

72.

Á mitré váruṇe vayáṃ gīrbhír juhumo atrivát | ní barhíshi sadataṃ sómapitaye || 1 || vraténa stho dhruvákshemā dhármaṇā yātayájjanā | ní barhíshi — || 2 || mitráś ca no váruṇaś ca jushétaṃ yajñám ishṭáye | ní barhíshi sadatāṃ sómapītaye || 3 ||

71

O twin-Lord of light and bliss, scatterer of foes, destroyer of enemies, come to this our accessible sacrifice. 1

Sagacious twin-Lord of light and bliss, you reion over all; may you bestow fulness, O Lord, to our intellects. 2

Come, O Lord of light and bliss, to our effused libation, to cherish devotional love of the offerer. 3

72

We invoke Lord of light and bliss with hymns, like our threefold-free sages. May you enshrine our heart and accept our devotional love. 1

O inspirer of people, you are steady in your undertakings. May you enshrine our heart and accept our devotional love. 2

May Lord of light and bliss, accept and bless our worship for the fulfilment of our wishes, and enshrine our hearts and accept our devotional love. 3

[अथ षष्ठोऽनुवाकः ॥] (७३) त्रिसप्ततितमं सूक्तम्

(१–१०) दशर्चस्याम्य सूक्तस्यात्रेयः पौर ऋषिः । अश्विनौ देवते । अनुष्टुप् छन्दः ॥

॥११॥ यदद्य स्थः परावति यदर्वावत्यश्विना । यद्वा पुरू पुरुभुजा यदन्तरिक्ष आ गतम् ॥१॥
इह त्या पुरुभूतमा पुरू दंसांसि बिभ्रता । वरस्या याम्यध्रिगू हुवे तुविष्टमा भुजे ॥२॥
ईर्मान्यद्वपुषे वपुश्चक्रं रथस्य येमथुः । पर्यन्या नाहुषा युगा महा रजांसि दीयथः ॥३॥
तद्दु वामेना कृतं विश्वा यद्वामनु ष्टवे । नानाजातावरेपसा समस्मे बन्धुमेयथुः ॥४॥
आ यद्वां सूर्या रथं तिष्ठद्रघुष्यदं सदा । परि वामरुषा वयो घृणा वरन्त आतपः ॥५॥

73

Yád adyá sthāḥ parāváti yád arvāváty aśvinā | yád vā purú purubhujā yád antáriksha ấ gatam || 1 || ihá tyấ purubhútamā purú dáṅsāṅsi bíbhratā | varasyá yāmy ádhrigū huvé tuvíshṭamā bhujé || 2 || īrmányad vápushe vápuṣ cakrám ráthasya yemathuḥ | páry anyá náhushā yugấ mahnấ rájāṅsi dīyathaḥ || 3 || tád ū shú vām enấ kṛitám víśvā yád vām ánu shṭáve | nánā jātáv arepásā sám asmé bándhum éyathuḥ || 4 || á yád vāṃ sūryấ ráthaṃ tíshṭhad raghushyádaṃ sádā | pári vām arushấ váyo ghṛiṇấ varanta ātápaḥ || 5 ||

॥१२॥ युवोरत्रिश्चिकेतति नरा सुम्नेन चेतसा ।
घर्मं यद्वामरेपसं नासत्यास्ना भुरण्यति ॥६॥
उग्रो वां ककुहो ययिः शृण्वे यामेषु संतनिः ।
यद्वां दंसोभिरश्विनात्रिर्नगव्वर्तति ॥७॥

yuvór átriṣ ciketati nárā sumnéna cétasā | gharmáṃ yád vām arepásaṃ násatyāsnā bhuraṇyáti || 6 || ugró vāṃ kakuhó yayíḥ śriṇvé yámeshu saṃtaníḥ | yád vāṃ dáṅsobhir aśvinátrir narāvavártati || 7 ||

73

Whether, O twin-divines, sustainers of many, you are at present far remote or near at hand, or whether you are (roaming) in many places, or are in mid-air, may you please come here. 1

I invoke you for protection, hither, O widely-spread out ones, accomplisher of many great acts, most excellent, irresistible; and the mightiest. 2

You have fixed one luminious wheel of your car, the sun, for illumination while with the other you revolve in the spheres to regulate the time measure, for reckoning the age of men. 3

O the universally accepted twins, may my praise, recited to extol you be agreeable as offered. And may you, who are severally born, and are spotless show brotherly spirit to us. 4

When dawn, the daughter of the sun, ascends your rapidly-moving vehicle, then bright-waving, red-bird-like resplendent rays encompass you. 5

The three-fold free sage extols your benevolence with delightful attitude, O ever-true leaders, since through his praise of you, he fully comprehends the meaningfulness of the innocuous nature of this heat. 6

Your strong, lofty, swift and ever-progressing beams are ever since renowned to help us in all our benevolent works. O twin-divines, the best guides you ever rescue the three-fold free person by your acts. 7

मध्व॑ ऊ॒ षु मधू॑युवा॒ रुद्रा सि॑षक्ति पिप्यु॒षी ।
यत्स॑मु॒द्राति॒ पर्॑षथः॒ पक्वाः॑ पृक्षो॑ भरन्त वाम् ॥८॥
स॒त्यमि॒द्वा उ॑ अश्विना यु॒वामा॑हुर्मयो॒भुवा॑ ।
ता या॑मन्यामहू॒तमा॒ यामन्ना॑ मृ॒ळ॒यत्त॑मा ॥९॥
इ॒मा ब्रह्मा॑णि॒ वर्ध॑नाश्वि॒भ्यां स॑न्तु॒ शंत॑मा ।
या तक्षा॑म॒ रथाँ॑ इ॒वावो॑चाम बृ॒हन्न॑मः ॥१०॥

mádhva ū shú madhū-yuvā rúdrā síshakti pipyúshī | yát samudráti párshathaḥ pakváḥ príksho bharanta vām || 8 || satyám íd vá u aṣvinā yuvám āhur mayobhúvā | tá yáman yāmahūtamā yámann á mṛilayáttamā || 9 || imá bráhmāṇi várdhanāṣvíbhyām santu ṣámtamā | yá tákshāma ráthāṅ ivávocama bṛihán námaḥ || 10 ||

(७४) चतुःसप्ततितमं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्यात्रेयः पौर ऋषिः । अश्विनौ देवते । अनुष्टुप् छन्दः ॥

॥ १३॥

कू॒ष्ठो दे॒वावश्वि॒नाद्या दि॒वो म॑नाव॒सू ।
तच्छ्रे॑वथो वृषण्वसू अत्रि॒र्वामा॑ विवासति ॥१॥
कुह॒ त्या कुह॒ नु श्रु॒ता दि॒वि दे॒वा ना॑सत्या ।
कस्मि॒न्ना य॑तथो॒ जने॒ को वां॒ न॒दीना॑ सचा ॥२॥

74.

Kúshṭho devāv aṣvinādyá divó manāvasū | tác chravatho vṛishaṇvasū átrir vām á vivāsati || 1 || kúha tyá kúha nú ṣrutá diví devá násatyā | kásminn á yatatho jáne kó vāṃ nadínāṃ sácā || 2 ||

O cosmic vital principles, lovers of dedicated devotion our exhilarating sweet prayers wait on you, when you traverse the limits of the firmament, and our prepared viands of the sacrifice support you. 8

O twin-divines, truly they call you the bestowers of happiness. May you be, when earnestly invoked, most prompt to hear and be gracious at our sacrifice. 9

May these praises exalting the twin-divines, be most pleasing to them. These praises are fashioned by us like a designed vehicle and we recite them aloud with fervent adoration. 10

74

O kind hearted twin-divines, who have today come from heaven upon the earth. O liberal showerers, the fully-detached sage invites you to come; may you listen to him. 1

Where is the pair of reputed divine, ever-true ones (the twin-divines)? Where are they heard of in heaven? To what worshipper do you strive to come? Who of your suppliants is with you? 2

कं याथः कं ह गच्छथः कमच्छा युञ्जाथे रथम् ।
कस्य ब्रह्माणि रण्यथो वयं वामुश्मसीष्टये ॥३॥
पौरं चिच्छ्रुदृतं पौरे पौराय जिन्वथः ।
यदीं गृभीततातये सिंहमिव द्रुहस्पदे ॥४॥
प्र च्यवानाज्जुजुरुषो वव्रिमत्कं न मुञ्चथः ।
युवा यदी कृथः पुनरा कामंमृण्वे वध्वः ॥५॥

kám yāthaḥ kám ha gachathaḥ **kám** áchā yuñjāthe rátham | kásya bráhmāṇi raṇyatho vayáṃ vām uṣmasīshṭáye || 3 || paurám cid dhy ùdaprútam **paúra** paurāya jínvathaḥ | yád īṃ gṛibhītátātaye siṅhám **iva** druhás padé || 4 || prá cyávānāj jujurúsho vavrím átkaṃ ná muñcathaḥ | yúva yádī kṛitháḥ púnar á kámam ṛiṇve **vadhvàḥ** || 5 ||

॥२४॥

अस्ति हि वामिह स्तोता स्मसि वां सन्दृष्टौ श्रिये ।
नू श्रुतं म आ गतमवोभिर्वाजिनीवसू ॥६॥
को वामद्य पुरूणामा वव्ने मर्त्यानाम् ।
को विप्रो विप्रवाहसा को यज्ञैर्वाजिनीवसू ॥७॥
आ वां रथो रथानां येष्ठो यात्वश्विना ।
पुरू चिदस्मयुस्तिर आङ्गूषो मर्त्येष्वा ॥८॥

ásti hí vām ihá stotá smási vāṃ saṃdṛíṣi ṣriyé | **nú** ṣrutám ma á gatam ávobhir vājinīvasū || 6 || kó vām **adyá purūṇắm** á vavne mártyānām | kó vípro vipravāhasā **kó yajñaír** vājinīvasū || 7 || á vāṃ rátho ráthānāṃ yéshṭho **yātv aṣvinā** | purú cid asmayús tirá āṅgūshó mártyeshv á || 8 ||

Whom do you visit? Whom do you approach? To go to whom do you harness your car? By whose prayers are you pleased? We are anxious for your arrival. 3

O twin-divines, the citizen, may you send to the city-seers, the clouds, fully-loaded with water. May you drive them to him who is engaged in sacred acts, as hunters chase a lion in a forest. 4

You the twin-surgeons and physicians, are capable of stripping off like a cuirass the aged skins from the worn-out bodies of a decrepit devotee and rejuvenating him to attractive features alluring to ladies. 5

Here is the devotee, who glorifies you both. May we ever remain in your presence to attain prosperity, O rich in food and wealth. May you hear our prayers and come hither with your protections. 6

O twin-divines, affluent in food, and adored by enlightened, who among many mortals, has been wise to propitiate you the best? Who offers reverence to you with full faith and who propitiates you by sacrifice. 7

May your swift vehicle come hither well-disposed to us, O twin-divines the discomfiter of numerous adversaries and glorified among men. 8

शमू षु वां मधुयुवास्माकमस्तु चर्कृतिः ।
अर्वाचीना विचेतसा विभिः श्येनेव दीयतम ॥९॥
अश्विना यद्ध कर्हि चिच्छ्रुष्टिं यातमिमं हवम ।
वस्वीरू षु वां भुजः पृञ्चन्ति सु वां पृचः ॥१०॥

śám ū shú vām madhūyuvāsmákam astu carkṛitíḥ | arvācīná vicetasā vibhiḥ syenéva dīyatam || 9 || áśvinā yád dha kárhi cic chuśrūyátam imáṃ hávam | vásvīr ū shú vām bhújaḥ priñcánti sú vām pṛícaḥ || 10 ||

(७५) पञ्चसप्ततितमं सूक्तम्

(१-५) वसुश्रुतस्यार्ष्य अत्रेर्ऋष्याश्रेयोऽवयुरार्षिः । अश्विनौ देवते । पङ्क्तिश्छन्दः ॥

॥१५॥

प्रति प्रियतमं रथं वृषणं वसुवाहनम ।
स्तोता वामश्विनावृषिः स्तोमेन प्रति भूषति माध्वी मम श्रुतं हवम ॥१॥
अत्यायातमश्विना तिरो विश्वा अहं सना ।
दस्रा हिरण्यवर्तनी सुपेशसा सिन्धुवाहसा माध्वी मम श्रुतं हवम ॥२॥
आ नो रत्नानि बिभ्रतावश्विना गच्छतं युवम ।
रुद्रा हिरण्यवर्तनी जुषाणा वाजिनीवसू माध्वी मम श्रुतं हवम ॥३॥
सुष्टुभो वां वृषण्वसू रथे वाणीच्याहिता ।
उत वां ककुहो मृगः पृक्षः कृणोति वापुषो माध्वी मम श्रुतं हवम ॥४॥

75.

Práti priyátamaṃ ráthaṃ vṛíshaṇaṃ vasuvāhanam | stotá vām aśvināv ṛíshi stómena práti bhūshati mádhvī máma śrutaṃ hávam || 1 || atyāyātam aśvinā tiró víśvā ahám sánā | dásra híraṇyavartanī súshumnā síndhuvāhasā mádhvī máma — || 2 || á no rátnāni bíbhratāv áśvinā gáchataṃ yuvám | rúdrā híraṇyavartanī jūshāṇā vājinīvasū mádhvī máma — || 3 || sushṭúbho vāṃ vṛishaṇvasū ráthe vāṇīcy áhitā | utá vāṃ kakuhó mṛigáḥ pṛíkshaḥ kṛiṇoti vāpushó mádhvī máma — || 4 ||

May our repeated adoration of you two, O lovers of homage, be conducive to us and bring happiness. May you, exceeding in wisdom, descend hitherward with fast moving wings, swift as a falcon. 9

O twin-divines, wherever you may be, hear this invocation. The excellent sacrificial offerings, mixed and prepared are for you. 10

75

The sage, your worshipper, graces with praises your beloved chariot, which is the showerer of benefits, and granter of wealth. O lovers of sweetness, hear my invocation. 1

Passing by others, come, O twin-divines, hither, so that I may ever overcome all obstructions. O destroyers of adversaries, possessors of golden chariot, distributors of wealth, and propellers of rivers, O lovers of sweetness, hear my invocation. 2

O terrible twin-divines, possessors of golden chariot, rich in store of wealth, may you come to us rejoicing and bringing precious treasures. O lovers of sweetness, hear my invocation. 3

O showerers of wealth, the praise of your worshipper is addressed to your chariot. This sincere devoted distinguished seeker, of good physique, offers sacrificial food to you as well. O lovers of sweetness, hear my invocation. 4

बोधिन्मनसा रथ्येषिरा हवनश्रुता ।
विभिष्यवानमश्विना नि यामो अद्वयाविनं माध्वी मम श्रुतं हवम् ॥५॥

bodhínmanasā rathyèshirá havanaśrútā | víbhiṣ cyávānam aśvinā ní yātho ádvayāvinam mádhvī máma — ॥ 5 ॥

॥१६॥ आ वां नरा मनोयुजोऽश्वासः प्रुषितप्सवः ।
वयो वहन्तु पीतये सह सुम्नेभिरश्विना माध्वी मम श्रुतं हवम् ॥६॥
अश्विनावेह गच्छतं नासत्या मा वि वेनतम् ।
तिरश्चिदर्यया परि वर्तिर्यातमदाभ्या माध्वी मम श्रुतं हवम् ॥७॥

á vām narā manoyújo 'śvāsaḥ prushitápsavaḥ | váyo vahantu pītáye sahá sumnébhir aśvinā mádhvī máma — ॥ 6 ॥ áśvināv éhá gachatam nāsatyā má ví venatam | tiráś cid aryayá pári vartír yātam adābhyā mádhvī máma — ॥ 7 ॥

अस्मिन्यज्ञे अदाभ्या जरितारं शुभस्पती ।
अवस्युमश्विना युवं गृणन्तमुप भूषथो माध्वी मम श्रुतं हवम् ॥८॥
अभूदुषा रुशत्पशुरग्निरधाय्यृत्वियः ।
अयोजि वां वृषण्वसू रथो दस्रावमर्त्यो माध्वी मम श्रुतं हवम् ॥९॥

asmín yajñé adābhyā jaritáram śubhas patī | avasyúm aśvinā yuvám gṛiṇántam úpa bhūshatho mádhvī máma — ॥ 8 ॥ ábhūd ushá rúśatpaśur ágnír adhāyy ṛitvíyaḥ | áyoji vām vṛishaṇvasū rátho dasrāv ámartyo mádhvī máma — ॥ 9 ॥

O twin-divines, swift-moving, watchful in spirit, listeners to invocations, may you, borne in cars, hasten with your steeds to the single-purposed inquisitive seer. O lovers of sweetness, hear my invocation. 5

O twin-divines, leaders, may your horses, harnessed at will, of wondrous beauty, and of rapid course, bring you hither with good gifts to accept devotional love. O lovers of sweetness, hear my invocation. 6

O ever-true, invincible, twin-divines, lovers of sweetness, come here, be not unpropitious. May you come from hidden regions to the place of worship. O lovers of sweetness, hear my invocation. 7

O invincible twin-divines, inspirers of benevolent deeds and thoughts, may you come and stand at this sacrifice, by the side of the singer, who longs for his protection, and lauds you both. O lovers of sweetness, hear my invocation. 8

The dawn has come, the fire ritual of the season, blazing with the oblation, has been placed upon the altar. O showerers of wealth and subduers of foes, your immortal chariot has been harnessed. O lovers of sweetness, hear my invocation. 9

(७६) षटसप्ततितमं सूक्तम्

(१-५) पञ्चर्चस्याग्य सूक्तस्य भौमोऽत्रिर्ऋषिः । अश्विनौ देवते । त्रिष्टुप् छन्दः ॥

॥१७॥ आ भात्यग्निरुषसामनीकमुद्विप्राणां देवया वाचो अस्थुः ।
अर्वाञ्चा नूनं रथ्येह यातं पीपिवांसमश्विना घर्ममच्छ ॥१॥
न संस्कृतं प्र मिमीतो गमिष्ठान्ति नूनमश्विनोपस्तुतेह ।
दिवोभिपित्वेऽवसागमिष्ठा प्रत्यवर्तिं दाशुषे शंभविष्ठा ॥२॥
उता यातं संगवे प्रातरह्नो मध्यन्दिन उदिता सूर्यस्य ।
दिवा नक्तमवसा शंतमेन नेदानीं पीतिरश्विना ततान ॥३॥

76.

Ā bhāty agnír ushásām ánīkam úd víprāṇām devayá váco asthuḥ | arváñcā nūnáṃ rathyehá yātam pīpiváṅsam aśvinā gharmám ácha || 1 || ná saṃskṛitáṃ prá minīto gámishṭhānti nūnám aśvínopastutehá | dívābhipitvé 'vasāgamishṭhā práty ávartiṃ dāśúshe śámbhavishṭhā || 2 || utá yātaṃ saṃgavé prātár áhno madhyáṃdina úditā súryasya | dívā náktam ávasā śáṃtamena nédánīm pītír aśvínā tatāna || 3 ||

इदं हि वां प्रदिवि स्थानमोक इमे गृहा अश्विनेदं दुरोणम् ।
आ नो दिवो बृहतः पर्वतादद्भ्यो यातमिषमूर्जं वहन्ता ॥४॥
समश्विनोर्वसा नूतनेन मयोभुवा सुप्रणीती गमेम ।
आ नो रयिं वहतमोत वीरगा विश्वान्यमृता सौभगानि ॥५॥

idáṃ hí vām pradívi sthánam óka imé gṛihá aśvine-dáṃ duroṇám | á no divó bṛihatáḥ párvatād ádbhyó yātam ísham úrjaṃ váhantā || 4 || sám aśvínor -- || 5 ||

76

The fire-divine (or the sun) lights up the face of the dawns. The devout singers have started chanting pious their sacred hymns. Therefore, O twin-divines, Lords of the chariot, descending, come hither to bless and in our full-fledged sacrifice. 1

They harm not our well-accomplished sacrifice. O twin-divines, may you now come most quickly, and be glorified on this occasion. May you be present at the opening of the day, and at its close and provide protections against destitution. May you be prompt to bestow happiness upon the donor of the offering. 2

Whether you come at the milking time of the cattle, at the dawn of day, or at noon, when the sun is high, or by day or by night, come with felicitous protection. The recitation not only now, the twin-divines have always been welcome to the draught of devotional offers. 3

This home, O twin-divines, is your ancient abode; these are your mansions, this has been your dwelling. May you come from the vast firmament, overspread by clouds loaded with water, bringing to us food and strength. 4

May we be united with the twin-divines by their heartening protection, which is the source of happiness and guide to progress. May you bestow upon us, O immortals, wealth, posterity, and all auspicious things. 5

(७७) सप्तसप्ततितमं सूक्तम्

(१-५) पञ्चचत्वार्यस्य सूक्तस्य भौमोऽत्रिऋषिः । अश्विनौ देवते । त्रिष्टुप् छन्दः ॥

॥१८॥ प्रातर्यावाणा प्रथमा यजध्वं पुरा गृध्रादररुषः पिबातः ।
प्रातर्हि यज्ञमश्विना दधाते प्र शंसन्ति कवयः पूर्वभाजः ॥१॥
प्रातर्यजध्वमश्विना हिनोत न सायमस्ति देवया अजुष्टम ।
उतान्यो अस्मद्यजते वि चावः पूर्वःपूर्वो यजमानो वनीयान ॥२॥
हिरण्यत्वङ्मधुवर्णो घृतस्नुः पृक्षो वहन्ना रथो वर्तते वाम ।
मनोजवा अश्विना वातरंहा येनातियाथो दुरितानि विश्वा ॥३॥

77.

Prātaryávāṇā prathamā́ yajadhvam purā́ gṛídhrād árarushaḥ pibātaḥ | prātár hí yajñám aśvínā dadhā́te prá śaṁsanti kaváyaḥ pūrvabhā́jaḥ || 1 || prātár yajadhvam aśvínā hinota ná sā́yam asti devayā́ ájushṭam | utā́nyó asmád yajate ví cā́vaḥ pū́rvaḥ-pūrvo yájamāno vánīyān || 2 || hiraṇyatvaṅ mádhuvarṇo ghṛitā́snuḥ pṛíksho váhann ā́ rátho vartate vām | mánojavā aśvinā vā́taraṁhā yénātiyāthó duritā́ni víśvā || 3 ||

यो भूयिष्ठं नासत्याभ्यां विवेष चनिष्ठं पित्वो ररते विभागे ।
स तोकमस्य पीपरच्छमीभिरनूर्ध्वभासः सदमित्तुतुर्यात् ॥४॥
समश्विनोरवसा नूतनेन मयोभुवा सुप्रणीती गमेम ।
आ नो रयिं वहतमोत वीराना विश्वान्यमृता सौभगानि ॥५॥

yó bhúyishṭhaṃ nā́satyābhyāṃ vivésha cánishṭham pitvó rárate vibhāgé | sá tokám asya pīparac chámībhir ánūrdhvabhāsaḥ sádam ít tuturyāt || 4 || sám aśvínor -- || 5 ||

77

Adore the two (the twin-divines), the first to come at early dawn. Let them relish the drink before the other greedy withholders get it, for the twin-divines verily claim the morning homage. The ancient sages extol them before the break of day. 1

Adore the twin-divines, at early dawn and offer them these oblations; the evening is not the time for adoring these divines, it is unacceptable to them. Beside ourselves, if another propitiates them, the worshipper, who is foremost would be most highly favoured. 2

O twin-divines, plated with gold, honey-tinted, water-shedding, laden with food, quick in speed as thought, rapid as the tempest, such a chariot of yours approaches wherewith you travel over all obstacles and obstructions. 3

He, who serves most often the ever-true twin-divines, gives to them the sweetest food at the offerings, and supplements all this with his dedicated works, secures, by his such actions, the welfare of his son, and he always has the advantage over them who enkindle no sacred fires. 4

May we be united with the twin-divines, and be blessed by their special protection, which is the source of happiness and the guide to progress. May you bestow upon us, O immortals, wealth and all auspicious things. 5

(७८) अष्टसप्ततितमं सूक्तम्

(१-९) नवर्चस्याम्य सूक्तस्यार्चयः सप्तवध्रिर्ऋषिः । अश्विनौ देवते । (१-३) प्रथमादितृचस्योष्णिक्, (४) चतुर्थ्या ऋचस्त्रिष्टुप्, (५-९) पञ्चम्यादिपञ्चानामनुष्टुप छन्दांसि ॥

॥१९॥ अश्विनावेह गच्छतं नासत्या मा वि वेनतम् । हंसाविव पततमा सुताँ उप ॥१॥
अश्विना हरिणाविव गौराविवानु यवसम् । हंसाविव पततमा सुताँ उप ॥२॥
अश्विना वाजिनीवसू जुषेथां यज्ञमिष्टये । हंसाविव पततमा सुताँ उप ॥३॥
अत्रिर्यद्वामवरोहन्नृबीसमजोहवीन्नाधमानेव योषा ।
श्येनस्य चिज्जवसा नूतनेनागच्छतमश्विना शंतमेन ॥४॥

78.

Áśvināv éhá gachatam nāsatyā má ví venatam | haṁsáv iva patatam á sutáṁ úpa || 1 || áśvinā hariṇáv iva gauráv ivánu yávasam | haṁsáv iva — || 2 || áśvinā vājinīvasū jushéthām yajñám ishṭáye | haṁsáv iva — || 3 || átrir yád vām avaróhann ṛibísam ájohavīn nádhamāneva yóshā | śyenásya cij jávasā nūtanenágachatam aśvinā śáṁtamena || 4 ||

॥२०॥ वि जिहीष्व वनस्पते योनिः सूष्यन्त्या इव ।
श्रुतं मे अश्विना हवं सप्तवध्रिं च मुञ्चतम् ॥५॥
भीताय नाधमानाय ऋषये सप्तवध्रये ।
मायाभिरश्विना युवं वृक्षं सं च वि चाचथः ॥६॥
यथा वातः पुष्करिणीं समिङ्गयति सर्वतः ।
एवा ते गर्भ एजतु निरेतु दशमास्यः ॥७॥

ví jihīshva vanaspate yónih sūshyantyā iva | śrutám me aśvinā hávam saptávadhrim ca muñcatam || 5 || bhītáya nádhamānāya ríshaye saptávadhraye | māyábhir aśvinā yuvám vrikshám sám ca ví cācathah || 6 || yáthā vátah pushkarínīm samiṅgáyati sarvátah | evá te gárbha ejatu niraítu dáśamāsyah || 7 ||

78

O twin-divines, come hither to us. O ever-true, be not ill-disposed. Descend like a pair of swans to cherish our devotional love. 1

Like a pair of deer, O twin-divines, like a pair of wild cattle on fresh pasture, like a pair of swans, descend to cherish our devotional love. 2

O twin-divines, rich in nourishment, may you associate with us in our benevolent deeds for prosperity. May you descend like a pair of swans to cherish our devotional love. 3

When a sagacious person, escaping by your assistance from the dark cavern of Nescience, entreats you, like a wailing woman, you come to him with the most fresh and auspicious rapidity of the falcon. 4

Open, O Lord of plants, like the womb of a parturient female, and O twin-divines, hear my invocation, and release the person from the clutches of sinful impulses of seven organs (five sense organs and mind and intellect). 5

O twin-divines, by your devices rent up the tree of darkness and shatter for the liberation of the terrified, imploring seer, who is in the gripe of sinful impulses of seven organs. 6

As the wind ruffles the pool of lotus on every side, so may your womb be stimulated, and the conception of ten months come forth. 7

यथा वातो यथा वनं यथा समुद्र एजति ।
एवा त्वं दशमास्य सहावेहि जरायुणा ॥८॥
दश मासाञ्छशयानः कुमारो अधि मातरि ।
निरैतु जीवो अक्षतो जीवो जीवन्त्या अधि ॥९॥

yáthā váto yáthā vánaṃ yáthā samudrá éjati | evá tvám daśamāsya sahávehi jaráyuṇā || 8 || dáśa mā́sāñ chaśayānáḥ kumāró ádhi mātári | niraítu jīvó ákshato jīvó jīvántyā ádhi || 9 ||

(७९.) एकोनाशीतितमं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्यात्रेयः सत्यश्रवा ऋषिः । उषा देवता । पङ्क्तिश्छन्दः ॥

॥२१॥ महे नो अद्य बोधयोषो राये दिवित्मती ।
यथा चिन्नो अबोधयः सत्यश्रवसि वाय्ये सुजाते अश्वसूनृते ॥१॥
या सुनीथे शौचद्रथे व्यौच्छो दुहितर्दिवः ।
सा व्युच्छ सहीयसि सत्यश्रवसि वाय्ये सुजाते अश्वसूनृते ॥२॥
सा नो अद्याभरद्वसुव्युच्छा दुहितर्दिवः ।
यो व्यौच्छः सहीयसि सत्यश्रवसि वाय्ये सुजाते अश्वसूनृते ॥३॥
अभि ये त्वा विभावरि स्तोमैर्गृणन्ति वह्नयः ।
मघैर्मघोनि सुश्रियो दामन्वन्तः सुराधसः सुजाते अश्वसूनृते ॥४॥

79.

Mahé no adyá bodhayósho rāyé divítmatī | yáthā cin no ábodhayaḥ satyáśravasi vāyyé sújāte áśvasūnṛite || 1 || yā́ sunīthé śaucadrathé vy aúcho duhitar divaḥ | sā́ vy ùcha sáhīyasi satyáśravasi v. s. á. || 2 || sā́ no adyábharád-vasur vy ùchā duhitar divaḥ | yó vy aúchaḥ sáhīyasi satyáśravasi — || 3 || abhí yé tvā vibhāvari stómair gṛiṇánti váhnayaḥ | maghaír maghoni suśríyo dámanvantaḥ surātáyaḥ sújāte áśvasūnṛite || 4 ||

As the wind, as the wood, as the ocean are agitated, so also may you, a gestation of ten months, invested with the uterine membrance, descend. 8

May the child, who has reposed for ten months in the bosom of his mother, come forth, alive, unharmed, living, form a living parent. 9

79

O radiant dawn, awaken us today for ample riches in like manner, as you have awakened us in days of old, O dawn, nobly born and one sincerely praised for the gift of vigour, may you be kind to people, who are seekers of truth and weavers of knowledge. 1

O dear daughter of heaven, who awakens men treading on right path and who are pure-hearted, nobly-born, and one sincerely praised for the gift of vigour. May you be kind to people, who are seekers of truth and weavers of knowledge. 2

O daughter of heaven, bestower of opulence, awaken us today, O nobly-born and one sincerely praised for the gift of vigour, may you be kind to people who are seekers of truth and weavers of knowledge. 3

O bounteous dawn, bestower of wealth, nobly-born goddess, and one sincerely praised for the gift of vigour, those devotees, who offer homage and praise you with sacred hymns, become prosperous with affluence. 4

यच्चिद्धि ते गणा इमे छदयन्ति मघत्तये ।
परि चिद्वष्टयो दधुर्ददतो राधो अह्रयं सुजाते अश्वसूनृते ॥५॥

yác cid dhí te gaṇā́ imé chadáyanti maghā́ttaye | pári cid váshṭayo dadhur dádato rā́dho áhrayaṃ sújāte áśvasūnṛite || 5 ||

॥२२॥ एषु धा वीरवद्यश उषो मघोनि सूरिषु ।
ये नो राधांस्यह्रया मघवानो अरासत सुजाते अश्वसूनृते ॥६॥
तेभ्यो द्युम्नं बृहद्यश उषो मघोन्या वह ।
ये नो राधांस्यश्व्या गव्या भजन्त सूर्यः सुजाते अश्वसूनृते ॥७॥
उत नो गोमतीरिष आ वहा दुहितर्दिवः ।
साकं सूर्यस्य रश्मिभिः शुक्रैः शोचद्भिरर्चिभिः सुजाते अश्वसूनृते ॥८॥

aíshu dhā vīrávad yáśa úsho maghoni sūríshu | yé no rā́dhāṅsy áhrayā maghávāno árāsata sújāte áśvasūnṛite || 6 || tébhyo dyumnám bṛihád yáśa úsho maghony á vaha | yé no rā́dhāṅsy áśvyā gavyā́ bhájanta sūráyaḥ sújāte áśvasūnṛite || 7 || utá no gómatīr ísha á vahā duhitar divaḥ | sākáṃ sū́ryasya raśmíbhiḥ śukraíḥ śócadbhir arcíbhiḥ sújāte áśvasūnṛite || 8 ||

व्युच्छा दुहितर्दिवो मा चिरं तनुथा अपः ।
नेत्त्वा स्तेनं यथा रिपुं तपाति सूरो अर्चिषा सुजाते अश्वसूनृते ॥९॥
एतावद्वेदुषस्त्वं भूयो वा दातुमर्हसि ।
या स्तोतृभ्यो विभावर्युच्छन्ती न प्रमीयसे सुजाते अश्वसूनृते ॥१०॥

vy ùchā duhitar divo má cirám tanuthā ápaḥ | nét tvā stenáṃ yáthā ripúṃ tápāti sū́ro arcíshā sújāte áśvasūnṛite || 9 || etávad véd ushas tvám bhū́yo vā dátum arhasi | yā́ stotṛíbhyo vibhāvary uchántī ná pramíyase sújāte áśvasūnṛite || 10 ||

O nobly-born goddess, and one sincerely praised for the gift of vigour, those worshippers, who applaud you for wealth, obtain ever-lasting riches, and liberally give it to others. 5

O affluent, nobly-born goddess, and one sincerely praised for the gift of vigour, bestow upon these devout adorers food and posterity, so that, they, the opulent, may without hesitation give liberally their ever lasting riches to us. 6

O affluent dawn, nobly-born, and sincerely praised for the gift of vigour, bring wealth and abundant food to those, who are liberal givers, and bestow upon us riches of horses and cattle. 7

O daughter of heaven, nobly-born, and sincerely praised for the gift of vigour, bring us food and cattle, and come along with the pure, shining, and refulgent rays of the sun. 8

O dawn, the daughter of heaven, nobly-born, and sincerely praised for the gift of vigour, may you shine forth; please delay not our sacred rite, and let not the sun with fervent heat scorch you as one punishes a thief, or subdues an enemy. 9

O dawn, nobly-born and praised for the gift of vigour, you give whatever indeed has been solicited, and even more. You are radiant one always dawning upon your admirers and have never been cruel to them. 10

(८०) अशीतितमं सूक्तम्

(१-६) षड्चस्यास्य सूक्तस्यात्रेयः सत्यश्रवा ऋषिः । उषा देवता । त्रिष्टुप् छन्दः ॥

॥२३॥ द्युतद्यामानं बृहतीमृतेन ऋतावरीमरुणप्सुं विभातीम् ।
देवीमुषसं स्वरावहन्तीं प्रति विप्रासो मतिभिर्जरन्ते ॥१॥
एषा जनं दर्शता बोधयन्ती सुगान्पथः कृण्वती यात्यग्रे ।
बृहद्रथा बृहती विश्वमिन्वोषा ज्योतिर्यच्छत्यग्रे अह्नाम् ॥२॥
एषा गोभिररुणेभिर्युजानास्रेधन्ती रयिमप्रायु चक्रे ।
पथो रदन्ती सुविताय देवी पुरुष्टुता विश्ववारा वि भाति ॥३॥
एषा व्येनी भवति द्विबर्हा आविष्कृण्वाना तन्वं पुरस्तात् ।
ऋतस्य पन्थामन्वेति साधु प्रजानतीव न दिशो मिनाति ॥४॥
एषा शुभ्रा न तन्वो विदानोर्ध्वेव स्नाती दृशये नो अस्थात ।
अप द्वेषो बाधमाना तमांस्युषा दिवो दुहिता ज्योतिषागात् ॥५॥
एषा प्रतीची दुहिता दिवो नॄन्योषेव भद्रा नि रिणीते अप्सः ।
व्यूर्ण्वती दाशुषे वार्याणि पुनर्ज्योतिर्युवतिः पूर्वथाकः ॥६॥

80.

Dyutádyāmānam bṛihatím ṛiténa ṛitávarīm aruṇápsum vibhātím | devím ushásam svàr āváhantīm práti víprāso matíbhir jarante || 1 || eshá jánam darṣatá bodháyantī sugán patháḥ kṛiṇvatí yāty ágre | bṛihadrathá bṛihatí viṣvaminvóshá jyótir yachaty ágre áhnām || 2 || eshá góbhir aruṇébhir yujānásredhantī rayím áprāyu cakre | pathó rádantī suvitáya devī purushṭutá viṣvávārā ví bhāti || 3 || eshá vyènī bhavati dvibárhā āvishkṛiṇvānā tanvàm purástāt | ṛitásya pánthām ánv eti sādhú prajānatíva ná díṣo mināti || 4 || eshá ṣubhrá ná tanvò vidānórdhvéva snātí dṛiṣáye no asthāt | ápa dvésho bádhamānā támāṅsy ushá divó duhitá jyótishāgāt || 5 || eshá pratīcí duhitá divó nṛín yósheva bhadrá ní riṇīte ápsaḥ | vyūrṇvatī dāṣúshe váryāṇi púnar jyótir yuvatíḥ pūrváthākaḥ || 6 ||

80

Wise devotees welcome with hymns the divine dawn, who brings sun-light. She is sublime and follows with earnest truthfulness the eternal order. She illuminates all the parameters of space and time, whilst she is tinted with purple-pink and is refulgent. 1

The lovely dawn awakens men, and precedes the sun, making the pathways easy to be travelled. Riding in a spacious chariot, vastly expanding everywhere, she diffuses splendour at the day's beginning. 2

Harnessing the red rays to her car, unwearied, she brings perpetual riches. Praised by all and cherished by everyone, she shines, manifesting the paths that lead to happiness. 3

Lucidly white, she occupies two regions (the upper and the middle firmament), and displays her form from the east. She closely follows the path assigned by Nature's order, and with her perfect awareness, she never fails in appearing in the right quarters. 4

Exhibiting her person like a well-attired damsel, she stands before our eyes, inclining like a woman just out of the bath. Dispersing the dark glooms, the dawn, the daughter of heaven comes to us with radiance. 5

The daughter of heaven, the dawn, tending to the west, puts forth her beauty like a well-dressed woman, bestowing precious treasures upon the offerer of adoration. She, ever youthful, brings back the light as she has been doing for all times. 6

(८१) एकाशीतितमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्यात्रेयः श्यावाश्व ऋषिः । सविता देवता । जगती छन्दः ।

॥२४॥ युञ्जते मन उत युञ्जते धियो विप्रा विप्रस्य बृहतो विपश्चितः ।
वि होत्रा दधे वयुनाविदेक इन्महि देवस्य सवितुः परिष्टुतिः ॥१॥
विश्वा रूपाणि प्रति मुञ्चते कविः प्रासावीद्भद्रं द्विपदे चतुष्पदे ।
वि नाकमख्यत्सविता वरेण्योऽनु प्रयाणमुषसो वि राजति ॥२॥
यस्य प्रयाणमन्वन्य इद्ययुर्देवा देवस्य महिमानमोजसा ।
यः पार्थिवानि विममे स एतशो रजांसि देवः सविता महित्वना ॥३॥

81.

Yuñjáte mána utá yuñjate dhíyo víprā víprasya bṛiható vipaścítaḥ | ví hótrā dadhe vayunāvíd éka ín mahí devásya savitúḥ párishṭutiḥ || 1 || víśvā rūpáṇi práti muñcate kavíḥ prásāvīd bhadrám dvipáde cátushpade | ví nákam akhyat savitā váreṇyó 'nu prayáṇam usháso ví rājati || 2 || yásya prayáṇam ánv anyá íd yayúr devá devásya mahimánam ójasā | yáḥ párthivāni vimamé sá étaśo rájāṅsi deváḥ savitā mahitvaná || 3 ||

उत यासि सवितस्त्रीणि रोचनोत सूर्यस्य रश्मिभिः समुच्यसि ।
उत रात्रीमुभयतः पर्यसे उत मित्रो भवसि देव धर्मभिः ॥४॥
उतेशिषे प्रसवस्य त्वमेक इदुत पूषा भवसि देव यामभिः ।
उतेदं विश्वं भुवनं वि राजसि श्यावाश्वस्ते सवितः स्तोममानशे ॥५॥

utá yāsi savitas tríṇi rocanótá súryasya raśmíbhiḥ sám ucyasi | utá rátrīm ubhayátaḥ párīyasa utá mitró bhavasi deva dhármabhiḥ || 4 || utéśishe prasavásya tvám éka íd utá pūshā́ bhavasi deva yámabhiḥ | utédáṃ víśvam bhúvanam ví rājasi śyāvāśvas te savita stómam ānaśe || 5 ||

81

The wise yogins concentrate their minds; and concentrate their thoughts as well in the Supreme Reality, which is omnipresent, great and omniscient. He alone, knowing their functions, assigns to the sense organs their respective tasks. Verily, great is the glory of the divine creator. 1

The wise creator, the Supreme Enlightenment, arrays himself in all forms. He brings forth what is good for biped and quadruped. The adorable creator illumines the heaven's high vault and continues to shine even after the departure of the Dawn (the first flashes of the inner conscience). 2

He is divine and resplendent; from Him alone the other gods, the sense organs, proceed to receive their majesty with power. He verily by His greatness has measured out the terrestrial regions. 3

You either traverse, O creator, the three regions (mental, vital and physical), or combine in one the entire radiations from the Sun of the innermost realms; and you pass between the night on either side. O divine creator, you are the Supreme measure of all through your benevolent actions. 4

You alone rule over the actions of living beings; you are nourisher. O divine creator on your own accord, you are sovereign over the whole world. The most intellectual and active devotee offers you praise, O creator. 5

(८२) द्व्यशीतितमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्यात्रेयः स्यावाश्व ऋषिः । सविता देवता । (१) प्रथमर्चोऽनुष्टुप्, (२-९) द्वितीयाद्यष्टानाञ्च गायत्री छन्दसी ॥

॥२५॥ तत्सवितुर्वृणीमहे वयं देवस्य भोजनम् । श्रेष्ठं सर्वधातमं तुरं भगस्य धीमहि ॥१॥
अस्य हि स्वयशस्तरं सवितुः कच्चन प्रियम् । न मिनन्ति स्वराज्यम् ॥२॥
स हि रत्नानि दाशुषे सुवाति सविता भगः । तं भागं चित्रमीमहे ॥३॥
अद्या नो देव सवितः प्रजावत्सावीः सौभगम् । परा दुःष्वप्न्यं सुव ॥४॥
विश्वानि देव सवितर्दुरितानि परा सुव । यद्भद्रं तन्न आ सुव ॥५॥

82.

Tát savitúr vṛiṇīmahe vayáṃ devásya bhójanam | śréshṭhaṃ sarvadhátamaṃ túram bhágasya dhīmahi || 1 || ásya hí sváyaśastaraṃ savitúḥ kác caná priyám | ná mināntí svarā́jyam || 2 || sá hí rátnāni dāśúshe suvāti savitā́ bhágaḥ | tám bhāgáṃ citrám īmahe || 3 || adyā́ no deva savitaḥ prajā́vat sāvīḥ saúbhagam | párā dushvápnyaṃ suva || 4 || víśvāni deva savitar duritā́ni párā suva | yád bhadráṃ tán na ā́ suva || 5 ||

॥२६॥ अनागसो अदितये देवस्य सवितुः सवे । विश्वा वामानि धीमहि ॥६॥
आ विश्वदेवं सत्पतिं सूक्तैरद्या वृणीमहे । सत्यसवं सवितारम् ॥७॥
य इमे उभे अहनी पुर एत्यप्रयुच्छन् । स्वाधीर्देवः सविता ॥८॥
य इमा विश्वा जातान्याश्रावयति श्लोकेन । प्र च सुवाति सविता ॥९॥

ánāgaso áditaye devásya savitúḥ savé | víśvā vāmā́ni dhīmahi || 6 || ā́ viśvádevaṃ sátpatiṃ sūktaír adyā́ vṛiṇīmahe | satyásavaṃ savitā́ram || 7 || yá imé ubhé áhanī purá éty áprayuchan | svādhír deváḥ savitā́ || 8 || yá imā́ víśvā jātā́ny āśrāváyati ślókena | prá ca suvāti savitā́ || 9 ||

82

We adore the excellent glory of the divine creator. May we receive from the gracious Lord that glory which is excellent, all-sustaining and victorious over adversities. 1

No one can impair the supremacy of this creator, who is most glorious and loved by all. 2

That creator Lord, who is gracious too, shall bestow precious treasure on the dedicated devotee. We implore to obtain our due portion from Him. 3

Grant us today, O divine creator, affluence and progeny, and drive away the painful dreams. 4

Remove from us, O divine creator all the ills and evils and bestow upon us that, what is good and beneficial. 5

Let us be free from sin towards that Mother of Infinity in the realm of the divine creator; may we obtain all lovely riches from Him. 6

We glorify today with hymns the illuminator of all, the protector of the good, the embodiment of eternal truth, and the supreme creator. 7

We glorify the divine object of meditation, the creator, who is ever vigilant, and precedes both the night of dissolution and the day of creation. 8

The one who reveals His knowledge through the sacred hymns to all the living beings, and inspires them with life in this Creator. 9

(८३) त्र्यशीतितमं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य भौमोऽत्रिर्ऋषिः । पर्जन्यो देवता । (१, ५-८, १०) प्रथमर्चः पञ्चम्यादि-चतसृणां दशम्याश्च त्रिष्टुप् . (२-४) द्वितीयादितृचस्य जगती. (९) नवम्याश्चानुष्टुप् छन्दांसि ॥

॥२७॥ अच्छा॑ वद॒ तव॑सं॒ गी॒र्भिरा॒भिः स्तु॒हि प॒र्जन्यं॑ नम॒सा वि॑वास । कनि॑क्रदद्वृष॒भो जी॒रदा॑नू॒ रेतो॑ दधा॒त्योष॑धीषु॒ गर्भ॑म् ॥१॥ वि वृ॒क्षान् ह॑न्त्यु॒त ह॑न्ति र॒क्षसो॒ विश्वं॒ बिभा॑य॒ भुव॑नं म॒हाव॑धात् । उ॒तानॉगा ईषते वृ॒ष्ण्यावॉ॒ यत्प॒र्जन्यः॑ स्त॒नय॒न् हन्ति॑ दु॒ष्कृ॑तः ॥२॥ र॒थीव॑ कशया॒श्वाँ॑ अभिक्षि॒पन्नावि॑र्दू॒तान्कृ॑णुते वर्ष्या॒३॒॑ अह॑ । दू॒रात्सिं॒हस्य॑ स्त॒नथा॒ उदी॑रते॒ यत्प॒र्जन्यः॑ कृ॒णुते॑ वर्ष्य॒॑ नभः॑ ॥३॥

83.

Áchā vada tavásaṃ gīrbhír ābhí stuhí parjányaṃ námasā́ vivāsa | kánikradad vṛishabhó jīrádānū réto dadhāty óshadhīshu gárbham || 1 || ví vṛikshā́n hanty utá hanti rakshāso víśvam bibhāya bhúvanam mahā́vadhāt | utā́nāgā́ īshate vṛíshṇyāvato yát parjánya stanáyan hánti dushkṛítaḥ || 2 || rathíva kaśayā́śvāṅ abhikshipánn āvír dūtā́n kṛiṇute varshyā́ṅ áha | dūrā́t siṅhásya stanáthā úd īrate yát parjányaḥ kṛiṇuté varshyàṃ nábhaḥ || 3 ||

प्र वा॒ता वा॑न्ति पतयन्ति विद्यु॒त उदोष॑धीर्जिहते॒ पिन्व॑ते॒ स्वः॑ । इरा॒ विश्व॑स्मै॒ भुव॑नाय जायते॒ यत्प॒र्जन्यः॑ पृथि॒वीं रे॒तसाव॑ति ॥४॥ यस्य॑ व्र॒ते पृ॑थि॒वी न॑न्नमीति॒ यस्य॑ व्र॒ते श॒फव॑ज्जर्भु॒रीति॑ । यस्य॑ व्र॒त ओष॑धीर्वि॒श्वरू॑पाः॒ स नः॑ पर्जन्य॒ महि॒ शर्म॑ यच्छ ॥५॥

prá vā́tā vánti patáyanti vidyúta úd óshadhīr jíhate pínvate svàḥ | írā víśvasmai bhúvanāya jāyate yát parjányaḥ pṛithivíṃ rétasā́vati || 4 || yásya vraté pṛithiví nánnamīti yásya vraté śaphávaj járbhurīti | yásya vratá óshadhīr viśvárūpāḥ sá naḥ parjanya máhi śárma yacha || 5 ||

83

I address the mighty cloud, with these invocations; I praise him with adoration. I worship him with reverence, who is the thunderer, the showerer, the bountiful, and who lays, in the plants, the seed for germination. 1

He strikes down the trees, he destroys the wickeds, he terrifies the whole world, by his mighty weapon. Even the tender-hearted innocent shudders at the appearance of the thundering cloud, smiting the wicked. 2

As a charioteer, urges the horses with his whip, so the cloud speedens the rain, and the entire sky is covered with water, and all the space resounds with the roar of a lion. 3

The winds burst forth, the lightnings flash, the plants shoot up, and the firmament is covered to the full. The food springs in abundance for all creatures when the cloud fertilizes the soil with showers. 4

O cloud, under your supremacy the earth grows fertile; under your regime, all creatures thrive; and at your behest, plants assume all colours; may you grant happiness and prosperity. 5

॥२८॥ दिवो नो वृष्टिं मरुतो ररीध्वं प्र पिन्वत वृष्णो अश्वस्य धाराः ।
अर्वाङेतेन स्तनयित्नुनेह्यपो निषिञ्चन्नसुरः पिता नः ॥६॥
अभि क्रन्द स्तनय गर्भमा धा उदन्वता परि दीया रथेन ।
दृतिं सु कर्ष विषितं न्यञ्चं समा भवन्तूद्वतो निपादाः ॥७॥
महान्तं कोशमुदचा नि षिञ्च स्यन्दन्तां कुल्या विषिताः पुरस्तात् ।
घृतेन द्यावापृथिवी व्युन्धि सुप्रपाणं भवत्वघ्न्याभ्यः ॥८॥
यत्पर्जन्य कनिक्रदत्स्तनयन् हंसि दुष्कृतः ।
प्रतीदं विश्वं मोदते यत्किं च पृथिव्यामधि ॥९॥
अवर्षीर्वर्षमुदु षू गृभायाकर्धन्वान्यत्येतवा उ ।
अजीजन ओषधीर्भोजनाय कमुत प्रजाभ्योऽविदो मनीषाम् ॥१०॥

divó no vṛishṭím maruto rarīdhvam prá pinvata vṛíshṇo áśvasya dhárāḥ | arvāñ eténa stanayitnúnéhy apó nishiñcánn ásuraḥ pitā́ naḥ || 6 || abhí kranda stanáya gárbham ā́ dhā udanvátā pári dīyā ráthena | dṛítim sú karsha víshitam nyàñcam samā́ bhavantūdváto nipādáḥ || 7 || mahā́ntam kóśam úd acā ní shiñca syándantām kulyā́ víshitāḥ purástāt | ghṛiténa dyā́vāprithivī́ vy ùndhi suprapā́nám bhavatv aghnyā́bhyaḥ || 8 || yát parjanya kánikradat stanáyan háṅsi dushkṛítaḥ | prátīdám víśvam modate yát kím ca pṛithivyā́m ádhi || 9 || ávarshīr varshám úd u shú gṛibhāvā́kar dhánvāny átyetavā́ u | ájījana óshadhīr bhójanāya kám utá prajā́bhyo 'vido manīshā́m || 10 ||

(८४) चतुरशीतितमं सूक्तम्

(१–३) नृचक्ष्यास्य सूक्तस्य भौमोऽत्रिर्ऋषिः । पृथिवी देवता । अनुष्टुप् छन्दः ॥

॥२९॥ बळित्था पर्वतानां खिद्रं बिभर्षि पृथिवि ।
प्र या भूमिं प्रवत्वति महा जिनोषि महिनि ॥१॥

84.

Bál itthā́ párvatānām khidrám bibharshi pṛithivi | prá yá bhū́mim pravatvati mahnā́ jinóshi mahini || 1 ||

Send down for us, O divine winds, the rain from heaven. Let the showers of fertility descend in torrents from the speedy clouds. Come down with thunder, O cloud, sprinkling water; you verily are our protector. 6

May you cry aloud and impregnate the plants. May you traverse the sky with your water-laden chariot and draw open the tight-fastened, downward turned water-bags, and may the high and low places be made level. 7

May you lift up the mighty treasury, pour down its contents, let the rivers flow unimpeded forward. May you saturate with water both heaven and earth, and let there be abundant bererage for the cattle. 8

When, O clouds, sounding loud and thundering, you destroy the wicked, this universe and all that is upon the earth regoices. 9

You have poured down sufficiently; now withhold the rain. You have made the deserts very much fed for utilization. You have given birth to plants for man's nourishment. Verily you have obtained laudation from all living creatures. 10

84

O firmament verily you sustain the rending tools of the clouds and give delight to the earth, with your might and greatness. 1

स्तोमासस्त्वा विचारिणि प्रति ष्टोभन्त्यक्तुभिः ।
प्र या वाजं न हेषन्तं पेरुमस्यस्यर्जुनि ॥२॥
दृळ्हा चिद्या वनस्पतीन्क्ष्मया दर्धर्ष्योजसा ।
यत्ते अभ्रस्य विद्युतो दिवो वर्षन्ति वृष्टयः ॥३॥

stómāsas
tvā vicāriṇi práti shṭobhanty aktúbhiḥ | prá yā́ vā́jaṃ ná héshantaṃ perúm ásyasy arjuni || 2 || dṛiḷhā́ cid yā́ vánaspátīn kshmayā́ dárdharshy ójasā | yát te abhrásya vidyúto divó várshanti vṛishṭáyaḥ || 3 ||

(८५) पञ्चाशीतितम सूक्तम

(१–८) अष्टर्चस्याग्नेय सूक्तस्य भौमोऽत्रिऋषि । वरुणो देवता । त्रिष्टुप छन्दः ॥

॥३०॥ प्र सम्राजे बृहदर्चा गभीरं ब्रह्म प्रियं वरुणाय श्रुताय ।
वि यो जघान शमितेव चर्मोपस्तिरे पृथिवीं सूर्याय ॥१॥
वनेषु व्यन्तरिक्षं ततान वाजमर्वत्सु पय उस्रियासु ।
हृत्सु क्रतुं वरुणो अप्स्वग्निं दिवि सूर्यमदधात्सोममद्रौ ॥२॥
नीचीनबारं वरुणः कबन्धं प्र ससर्ज गोदसी अन्तरिक्षम् ।
तेन विश्वस्य भुवनस्य राजा यवं न वृष्टिर्व्युनत्ति भूम ॥३॥

85.

Prá samrāje bṛihád arcā gabhīrám bráhma priyáṃ váruṇāya śrutā́ya | ví yó jaghā́na śamitéva cármopastíre pṛithivīṃ súryāya || 1 || váneshu vy àntárikshaṃ tatāna vā́jam árvatsu páya usríyāsu | hṛitsú krátuṃ váruṇo apsv àgníṃ diví súryam adadhāt sómam ádrau || 2 || nīcínabāraṃ váruṇaḥ kávandham prá sasarja ródasī antárikshaṃ | téna víśvasya bhúvanasya rā́jā yávaṃ ná vṛishṭír vy ùnatti bhūma || 3 ||

O wanderer in various ways, your worshippers praise you with sacred songs; O bright-hued, you drive the swollen cloud like a neighing horse. 2

When showers pour down from the clouds in the shining sky, you sustain the forest-trees with your solid rocks and mighty strength. 3

85

May you offer a sublime, solemn and loving prayer to the great and imperial sovereign Virtuous Lord, who spreads the firmament as a bed for the sun, like a hunter spreading out the skin of the dead. 1

He extends the firmament over the tree-tops, puts vigour in horses, milk in kine, devotion in hearts, fire in the waters, the sun in heaven and herbs on mountains. 2

The Virtuous Lord open the clouds and set free the water to flow downward, for the sake of heaven, the earth and the mid-region. Thence He becomes the supreme monarch of all the world, watering the soil as the rain bedews the barley. 3

उनत्ति भूमिं पृथिवीमुत द्यां यदा दुग्धं वरुणो वष्ट्यादित् ।
समभ्रेण वसत पर्वतासस्तविषीयन्तः श्रथयन्त वीराः ॥४॥
इमामू ष्वासुरस्य श्रुतस्य महीं मायां वरुणस्य प्र वोचम् ।
मानेनेव तस्थिवाँ अन्तरिक्षे वि यो ममे पृथिवीं सूर्येण ॥५॥

unátti bhúmim prithivím utá dyám yadá dugdhám váruno vásshty ád ít | sám abhréna vasata párvatāsas tavishīyántaḥ srathayanta vīrāḥ | 4 || imám ū shv ásurásya srutásya mahím māyám váruṇasya prá vocam | máneneva tasthiván antárikshe ví yó mamé prithivím sűryeṇa || 5 ||

इमामू नु कवितमस्य मायां महीं देवस्य नकिरा दधर्ष ।
एकं यदुद्ना न पृणन्त्येनीरासिञ्चन्तीरवनयः समुद्रम् ॥६॥
अर्यम्यं वरुण मित्र्यं वा सख्यं वा सदमिद्भ्रातरं वा ।
वेशं वा नित्यं वरुणारणं वा यत्सीमागश्चकृमा शिश्रथस्तत् ॥७॥
कितवासो यद्रिरिपुर्न दीवि यद्वा घा सत्यमुत यन्न विद्म ।
सर्वा ता वि ष्य शिथिरेव देवाधा ते स्याम वरुण प्रियासः ॥८॥

imám ū nú kavítamasya mayám mahím devásya nákir á dadharsha | ékam yád udná ná prinánty énīr āsiñcántīr avánayaḥ samudrám || 6 || aryamyàm varuṇa mitryàm vā sákhāyam vā sádam íd bhrátaram vā | veśám vā nítyam varuṇāraṇam vā yát sim ágas cakrimá śisráthas tát || 7 || kitavāso yád riripúr ná dīví yád vā ghā satyám utá yán ná vidmá | sárvā tá ví shya śithiréva devádhā te syāma varuṇa priyāsaḥ || 8 ||

When the most virtuous Lord is pleased to grant milk, He moistens the sky, the land and earth. Thereupon the mountains clothe their summits with the rain clouds and the vital winds, exulting in their strength, compel the clouds to release water. 4

I declare this great marvelous accomplishment of the renowned and virtuous Lord, who abiding in the mid-space has meted the firmament by the sun as if by a measure. 5

No one can counteract the device of the most sagacious divine Lord, whereby with all their floods, the lucid rivers would never be able to fill even one sea, wherein they have been pouring their waters so long. 6

O most Virtuous Lord, if we have even sinned against a benefactor, or a friend, a comrade, a host, a brother, or neighbour or a stranger, may you remove that stigma from us. 7

If like gamesters, who cheat at play, we have done a wrong, knowingly or without knowledge, then may you, O Virtuous Lord, cast all these sins away like loosened fetters so that we become dear to you. 8

(८६) षड्शीतितम सूक्तम्

(१-६) षड्चस्यास्य सूक्तस्य भौमोऽत्रिऋषिः । इन्द्राग्नी देवते । (१-५) प्रथमादिपञ्चर्चामनुष्टुप् (६) षष्ठ्याश्च विराट्पूर्वा छन्दसी ॥

(६) इन्द्राग्नी यमवथ उभा वाजेषु मर्त्यम् ।
दृळ्हा चित्स प्र भेदति द्युम्ना वाणीरिव त्रितः ॥ 1 ॥
या पृतनासु दुष्टरा या वाजेषु श्रवाय्या ।
या पञ्च चर्षणीरभीन्द्राग्नी ता हवामहे ॥ 2 ॥
तयोरिदमवच्छवस्तिग्मा दिद्युन्मघोनोः ।
प्रति द्रुणा गभस्त्योर्गवां वृत्रघ्न एषते ॥ 3 ॥

86.

Indrāgnī yám ávatha ubhá vájeshu mártyam | dṛiḷhá cit sá prá bhedati dyumná váṇīr iva tritáḥ || 1 || yá pṛitanāsu dushṭárā yá vájeshu śravāyya | yá páñca carshaṇír abhīndragnī tá havamahe || 2 || táyor íd ámavac chávas tigmá didyún maghónoḥ | práti drúṇā gábhastyor gávāṃ vṛitraghná éshate || 3 ||

ता वामेषे रथानामिन्द्राग्ना हवामहे ।
पतीं तुरस्य राधसो विद्वांसा गिर्वणस्तमा ॥ 4 ॥
ता वृधन्तावनु द्यून्मर्ताय देवावदभा ।
अहन्ता चित्पुरो दधेऽथेव देवावर्वते ॥ 5 ॥
एवेन्द्राग्निभ्यामहावि हव्यं शूष्यं घृतं न पूतमद्रिभिः ।
ता सूरिषु श्रवो बृहद्रयिं गृणत्सु दिधृतमिषं गृणत्सु दिधृतम ॥ 6 ॥

tá vām éshe ráthānām indrāgní havāmahe | páti turasya rádhaso vidváṃsā gírvaṇastamā || 4 || tá vṛidhántāv ánu dyún mártaya devāv adábhā | árhantā cit puró dadhé 'ṅseva devāv árvate || 5 || evéndrāgnibhyām áhāvi havyáṃ śūshyàṃ ghṛitáṃ ná pūtám ádribhiḥ | tá sūríshu śrávo bṛihad rayíṃ gṛiṇátsu didhṛitam íshaṃ gṛiṇátsu didhṛitam || 6 ||

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The mortal man, whom you O twin-Lord of celestial and Terrestrial fires, help in the conflict of life, breaks through even the strongly guarded treasures of adversaries as the speech of the sage of three-fold virtues. 1

We invoke the Twin-lord of celestial and Terrestrial fires, who is irrestible at the time of strife of life and worthy to be renowned in frays and protects the five classes of people. 2

Overpowering is His strength; and bright and sharp is the weapon in the hands of that bounteous Lord. He goes with speed as if on a chariot for the destruction of evil and recovery of the lost wisdom. 3

We invoke you to the battle of life, O twin-Lord of celestial and terrestrial fires, the all-knowing, the one most deserving of adorations and master of quick-coming wealth. 4

O invincible, spotless Twin-lord of celestial and Terrestrial fires, who inspires mortal men to grow every day, I pay tribute to you O the shining ones for the sake of obtaining vigour. 5

The invigorating homage of devotional love, sweet as the elixir extracted by the grinding stones, and pure as butter, has been offered to the twin-Lord of celestial and Terrestrial fires. May He grant fame and ample wealth to the enlightened and dedicated devotees and food to those who sing His praise. 6

(८७) सप्ताशीतितमं सूक्तम्

(१–९) नवर्चस्यास्य सूक्तस्यावेय एवयामरुद्ऋषिः । मरुतो देवताः । अनिजगती छन्दः ॥

॥ ७७ ॥ प्र वो॑ महे॒ मन॑यो यन्तु विष्णवे॒ मरु॑त्वते गिरि॒जा ए॑वया॒मरु॑त् ।
प्र शर्धा॑य॒ प्रय॑ज्यवे सु॒खाद॑ये त॒वसे॒ भन्द॑दिष्टये॒ धुनि॑व्रताय॒ शव॑से ॥१॥
प्र ये जा॒ता म॑हि॒ना ये च॒ नु स्वय॑ं प्र वि॒द्मना॑ ब्रुव॒ते ए॑वया॒मरु॑त् ।
कृ॒त्वा तद्दो मरु॒तो नाधृ॑षे॒ शवो॑ दा॒ना म॒ह्ना तदे॑षा॒मधृ॑ष्टासो॒ नाद्र॑यः ॥२॥
प्र ये दि॒वो बृ॑ह॒तः शृ॒ण्विरे॑ गि॒रा सु॒शुक्का॑नः सु॒भ्व॑ ए॒वया॒मरु॑त् ।
न येषा॒मिरी॑ स॒धस्थ॒ ईष्ट॒ आँ अ॒ग्नयो॒ न स्व॑वि॒द्युत॒: प्र स्प॑न्द्रासो॒ धुनी॑नाम् ॥३॥

87.

Prá vo mahé matáyo yantu víshṇave marútvate girijá evayámarut | prá sárdhāya práyajyave sukhādáye tavase bhandádishṭaye dhúnivratāya sávase ‖ 1 ‖ prá yé jātá mahinā yé ca nú svayám prá vidmánā bruváta evayámarut | krátvā tád vo maruto nádhṛishe sávo dānā́ mahnā́ tád eshām ádhṛishṭāso nádrayaḥ 2 ‖ prá yé divó bṛihataḥ śṛiṇviré girá susúkvanaḥ subhvà evayámarut | ná yéshām íri sadhástha íshṭa áñ agnáyo ná svávidyutaḥ prá syandráso dhúnīnām ‖ 3 ‖

स चक्रमे महतो निरुरुक्रमः समानस्मात्सदस एवया॒मरु॑त् ।
यदायु॑क्त त्मना॒ स्वादधि॒ ष्णुभि॒र्विष्प॑र्धसो॒ विम॑हसो॒ जिगा॑ति॒ शेव॑धौ॒ नृभिः॑ ॥४॥
स्व॒नो न यो॒ऽमवा॑न्रेजय॒द्वृषा॑ त्वे॒षो यया॒र्न्वि॒ष ए॑वया॒मरु॑त् ।
येना॒ सह॑न्त क्रु॒क्षत॒ स्वरो॑चिषः स्थार॒श्मानो॑ हिर॒ण्यया॑: स्वायु॒धास॑ इ॒ष्मिण॑: ॥५॥

sá cakrame maható nír urukramáḥ samānásmāt sádasa evayámarut | yadáyukta tmánā svā́d ádhi shṇúbhir víshpardhaso vímahaso jígāti śévṛidho nṛíbhiḥ ‖ 4 ‖ svanó ná vó 'mavān rejayad vṛishā́ tveshó yayís tavishá evayámarut | yéna sáhanta ṛiñjáta svárocisha sthā́raśmāno hiraṇyáyāḥ svāyudhā́sa ishmíṇaḥ ‖ 5 ‖

87

May the praises recited by the dexterous mortal reach to the all-pervading Lord, associated with vital principles. He is strong, adorable, brilliantly-adorned, vigorous, praise-loving, who rushes on with joy to scatter dark evil forces. 1

The dexterous mortal glorifies those vital forces which are manifested with greatness and appear speedily and spontaneously with the knowledge. O vital principles, your infinite liberality is beyond comprehension. You look unmoveable and stable like mountains. 2

The dexterous mortal glorifies those clouds with praise, who, while descending from vast midspace look brilliant and happy; and who hear our invocation. No one can yoke them and disturb in their commonhome. They, like self-radiant fires, are impellers of rivers. 3

When the dexterous mortal of vital energy harnesses his own chariot with rapid horses at his residence, the rain-shedding clouds, emulous, vigorous and conferers of happiness, sally forth from their spacious common dwelling space. 4

Let not the tremendous roar of your approach, which is mighty, the announcer of rain, the shedder of light diffusive and loud, shudder the dexterous mortal of vital energy. O clouds, you are victorious, self-luminous, decked with gold, well-equipped with weapons and provider of food, and such as you are, you always successfully accomplish your functions. 5

३४॥ अपारो वो महिमा वृद्धशवसस्त्वेषं शवोऽवत्वेवयामरुत् ।
स्थातारो हि प्रसितौ संदृशि स्थन ते न उरुष्यता निदः शुशुक्वांसो नाग्नयः ॥६॥
ते रुद्रासः सुमखा अग्नयो यथा तुविद्युम्ना अवन्त्वेवयामरुत् ।
दीर्घं पृथु पप्रथे सद्म पार्थिवं येषामज्मेष्वा महः शर्धास्यद्भुतैनसाम् ॥७॥
अदेषो नो मरुतो गातुमेतन श्रोता हवं जरितुरेवयामरुत् ।
विष्णोर्महः समन्यवो युयोतन स्मद्रथ्योऽ न दंसनाप द्वेषांसि सनुतः ॥८॥
गन्ता नो यज्ञं यज्ञियाः सुशमि श्रोता हवमरुश एवयामरुत ।
ज्येष्ठासो न पर्वतासो व्योमनि यूयं तस्य प्रचेतसः स्यात दुर्धर्तवो निदः ॥९॥

apāró vo mahimá vriddhaṣavasas tveshám ṣávo 'vatv evayámarut | sthátāro hí prásitau samdríṣi sthána té na urushyata nidáḥ ṣuṣukvánso nágnáyaḥ || 6 || té rudrásaḥ sumakha agnáyo yathā tuvidyumná avantv evayámarut | dīrghám pṛithú paprathe sádma párthivaṃ yéshām ájmeshv á maháḥ ṣárdhāṅsy ádbhutainasām || 7 || adveshó no maruto gātúm étana ṣrótā hávam jaritúr evayámarut | víshṇor maháḥ samanyavo yuyotana smád rathyò ná daṅsánápa dvéshāṅsi sanutáḥ || 8 || gántā no yajñám yajñiyāḥ suṣámi ṣrótā hávam arakshá evayámarut | jyéshṭhāso ná párvatāso vyòmani yūyám tásya pracetasaḥ syáta durdhártavo nidáḥ || 9 ||

O possessor of vast strength, may your unbounded greatness, and brilliant vigour protect the dexterous mortal, for obviously you help in the time of trouble and save us from shame and insult. You are in your glory like the glowing fire. 6

May these cosmic vital principles, worthy of worship, and resplendent like fire, protect the dexterous mortal. It is through them that this etheral dwelling has been extended and made spacious and luminous. They are free from faults and manifest mighty energies when they proceed at the time of confrontations. 7

O vital principles, free of enmity, come to our place of chanting hymns and hear the prayers of the devout dexterous mortal. O brave divines, may you who are the associates and devotees of all-pervading Lord, drive away like warriors seated on chariots, our hidden foes with your valour. 8

O adorable vital principles, come to our sacred worship with grace and hear the invocation of unprotected dexterous mortal. You as formidable as lofty mountains for defence. O profoundly wise ones, may you strike the wicked impulses without compassions. 9

NOTES

Book IV : Hymns 1—58

Book V : Hymns 1—87

चतुर्थं मण्डलम् : सूक्तानि १—५८

पञ्चम मण्डलम् : सूक्तानि १—८७

NOTES ON BOOK IV

Hymn-1

1. **Samanyavah devasah** —learned people, accompanying temper (मन्युना क्रोधेन सह वर्त्तमानः विद्वांस —*Daya.*); emulous gods, gods vieing with (स्पर्धमानाः इन्द्रादयो देवाः —*Sayana*: समन्यव.—मन्युः स्पर्धा, तया सह वर्त्तमाना); Nature's bounties, vieing with each other.

Compare the morphic nature of the first three verses of this hymn with the hymn I. 127 to I. 138: their metres are long as *asti, atijagati, dhrti, atisakvari, atidhrti*, or *atyasti*, at the end of the last line in each verse, there is a repetition of three or four words. It is difficult to say whether there is a deliberate, pure or even a partially modified sense in these repetitions.

4. The verse occurs as Yv. XXI. 3.

5. See also Yv. XXI. 4; *av vaksua*, come to (संगच्छस्व —*Daya.*); destroy (अवयज, विनाशयेत्यर्थ—*Sayana*).

Varunam┘**Varuna-krtam** (वरुणकृत) – a disease inflicted by Varuna (जलोदरादिरोगं or dropsy)—*Sayana*. Dayananda translates *varunam* as, to a venerable teacher or preceptor (श्रेष्ठमध्यापकमुपदेशक वा).

7. **Janimani,** जनिमानि = जन्मानि ; three births of *agni*, as *fire* on the earth, *vayu* or lightning in the midspace, and *surya* in heaven. See Rv I, 95. 3; X. 45.1

8. **Hiranya-rathah**, one with shining or attractive form, one whose chariot or character is similar to that of the sun (तेजोमय रमणीय स्वरूपम्सूर्य इव रथो व्यवहारो यस्य स.—*Daya.*); one with golden chariot—*Sayana.*

Ramsu-jihvah, one with beautiful flame (*Sayana*) or one with charming speech (*Daya.*).

Rohidasvah, one with red horses or red fast moving vehicles (रोहिता रक्तादि गुणविशिष्टा अग्न्यादयोऽश्वा आशुगामिनो यस्य स.—*Daya.*).

10. अच्छा=अच्छ (a Vedic usage); आभिमुख्येन—*Sayana.*

11. **Budhne**=in the midspace (*Daya.*), rajasah. of the group of worlds (लोकसमूहस्य—*Daya.*; but of the midspace—अन्तरिक्षस्य—*Sayana*). Sayana translates *budhne* as in the root, or on the earth (बुध्ने मूले पृथिव्यां).

Nilhe, नीले=नीडे, गृहे=in the house, in the nest; in the sky (नीले निलये नभसि; also नीले कुलायभूतेऽन्तरिक्षे वैद्युताग्नि रूपेण वर्तमानं त्वा—in verse 12.—*Sayana*

Vṛsabhasya, of the sun; of the showerer (*Daya.*); of the clouds (*Sayana*).

13. **Asmakam pitarah,** of our forefathers; of our protectors or guardians. According to Sayana, here is a reference to *angirasah,* the first discoverers of fire by attrition, or the fire-technicians in general.

16. **Te manvata prathamam nama dhenoh**—they first comprehended the name of *dhenu,* speech (धेनोः वाण्याः—*Daya.*; वाचः सम्बन्धि—*Sayana*), name or नाम is स्तुतिसाधक शब्दमात्र mere sound as the means of praise. The passage is also supposed to refer to the ancient nomenclature of cattle as uttered by *Angirasas*: तेऽङ्गिरस प्रथम पुरातन नाम एहि सुरभि गुग्गुलगन्धिनीति धेनोर्नामधेय मन्यत उच्चारयामासुः।

Trih-sapta, 3×7=21; 21 Vedic metres extending from the Gayatri of 24 syllables to one of 104 syllables, (21 jewels stolen by Panis, मातृभूम्या स्वभूतानि पणिभिरपहृतानि त्रि सप्त रत्नानि विन्दन्—*Sayana*).

20. See Yv. XXXIII. 16; *Aditi,* continuous interspace अखण्डमन्तरिक्षम्—*Daya.*; the earth, the support of all — विश्वेषा देवानामदितिर्मूम्यादीनां. आधारभूत इति यावत्—*Sayana.*

Hymn-2

1. **Martyesu,** among the mortal (मर्त्येषु मरणधर्मेषु—*Daya.*); or among mortal sense-organs (वागादीन्द्रियेषु निहितः—*Sayana*); agni in man becomes the speech; —अग्निर्वागभूत्वा मुखं प्राविशत्—*Ait. Up.* II. 4.

3. **Antariyase yusmansca devan visa a ca marttan,** thou goest between you, the gods and men; this probably refers to *Agni*; he goes to men to receive the oblations and then to gods (Nature's bounties), of whom he is one, to bear it to them.

4. **Aryamanam,** to a judge, न्यायाधीशं; *varunam,* to a venerable, श्रेष्ठगुणं; *mitram,* to a friend, सखायम्; *Indra—Visnu,* lightning and *sutratman,* सूत्रात्मन्, *marutah,* to wind or air, *Asvinaw,* pair of sun and moon (*Daya.*).

6. **Tatapate,** ततपते, O, the protector of the extensive, ततानां विस्तृतानां पालक (*Daya.*); burns or heats with a load of wood-fuel, ततपते काष्ठभारेण तापयति (*Sayana*).

Hemyavan, one who relates to *hemya; hema*=water (Nigh. I. 12) —हेम्न्युदके भवारात्रिविद्यते यस्य (*Daya.*); स्वर्णनिर्मित कक्षावान्, having a girth made of gold (*Sayana*).

Dosa—in the night.

11. **Cittim acittim cinavat,** may the sage (Agni) distinguish that which is to be known; चित्ति=ज्ञातव्यं पण्यं, the virtue worth knowing;—कृतचयानां क्रियां; or चित्ति=ज्ञानं knowledge; अचित्तिं अज्ञानं or nescience=अकृतचयनां क्रियां (*Daya.*).

15. **Divasputra angiraso bhavema,** may we, O Angirasa, be the sons of heaven or may we, the sons of heaven, be *Angirasas.*

Angirasas bhavema, possessed of a superior power.

(**Angirasas** are known as the sons of *Aditya;*—that which was his seed was first manifested as *Aditya,* thence in succession, those which were the cinders became the *angirasas*: अङ्गिरसामादित्यपुत्रत्वमेवमाम्नायते—"तस्य यद्रेतमः प्रथममुददीप्यत तदसावादित्योऽभवत्" इत्युपक्रम्य—'येऽङ्गारा आसंस्तेऽङ्गिरसोऽभवन्—Ait. Br. III. 34).

According to Dayananda, sons of enlightenment or light, like vital breaths (प्रकाशस्य तनयः प्राणा इव).

Adrim rujema dhaninam, this according to the tradition alludes to the rock in which the cows were hidden. *Adri* is also cloud (Nigh.I.10) or a cloud-like adversary (मेघमिव शत्रुम् —*Daya.*).

16. See Yv. XIX. 69; अधा=अथ (निपातस्य चेति दीर्घः)

Ksama, the earth (Nigh. I.1)

17. जनिमा=जनिम=जन्म, janma, of the birth.

Gavyam, with *go* or with speech (गोमयं वाङ्मयम्).

18. **Ayutheva ksumati pasvah akhyat devanam yaj-janima anti,** lit. like a herd in food—possessing animals, he has said to the gods that which birth is nigh (*Wilson*); or herd of cattle in a well-stored stall, (To Sayana, *janima* is go—Sangham, or herd of cattle); *Yutha*, army (सैन्यानीव—*Daya.*)

Urvasih, of widely pervading ones (बहुव्यापिकाः—*Daya.*); progeny (प्रजाः—*Sayana*).

Sayana refers to Nir. V.13. *Urvasi* is a naiad (so called because she pervades wide regions (उरु+√अश्; to pervade), or she pervades by means of thighs (उरु+√अश् to pervade); or her desire is great (उरु+√वश् to desire).

Akṛpran, were made able (कल्पन्ते—*Daya.*; ताभिरानीताभिर्गोभिः वलूताः समर्था अभवन्—*Sayana*).

(The *urvasi* has nothing to do with the current pauranik legend of the birth of an *apsara* of the name from the thigh of Narayana.)

Hymn-3

1. **Pura tanayitnoh acittat**; lit. before the unconsciousness of the thunderbolt; implying a state of unconsciousness, or death as sudden as if the work of the thunderbolt (*tanayitnoh*—विद्युतः—*Daya.*; अशनिः ह्यास्मिकः—*Sayana*; *acittat*—अविद्यमानं चित्तं यत्र तस्मात्—*Daya.*; नि विद्यते चित्तं यस्मिन् तदचित्तम्। चित्तोपलक्षित सर्वेन्द्रियोपसंहारो मरणमिति यावत्। तस्मान्मरणात्—*Sayana.*)

2. **Jayeva patya usati suvasah**—See Ṛv. I. 124.7; IV. 3.2; X. 71, 4; 91.13; Nir. I.19; III.5); cf जायापतिमिव वाससा, Av. XVIII. 2.51—as a wife attached to her husband puts on elegant garments (हृद्या स्त्रीव स्वामिने कामयमाना शोभनवस्त्रालकृता—*Daya.*).

The beautiful usage of this analogy is in reference to *speech*, X. 71.4; 5, as given in Nir. I.19. चक्रमा = चक्रम a Vedic license (संहितायामिति दीर्घः).

5. **Agah**, fault (अपराधम्—*Daya.*; तत् पापम्—*Sayana*).

6. **Nṛghne rudraya,** to the man-destroying *Rudra,* to the destroyer of the sin—committing men, i.e. of wicked ones; नृणां पापकृतां हन्त्रे —*Sayana.*

7. **Sarave**—to the one, destroyer of the wicked (दुष्टानां हिंसकाय—*Daya.*; शरवे, शृणाति पक्त्वा शोषधीरिति शरः शरत् संवत्सरः, यद्वा, हिंसिका निर्ऋतिः—*Sayana*). Saru (शरु) means *Nirṛti* the female personification of evil.

The word *Nirṛti* is also used in masculine (Taittiriya Yajus, I. 2.11), meaning an evil spirit disturbing sacrifice.

10. **Pṛsni,** the sun (*Sayana*); midspace (*Daya.*); sky (*Nigh.* I. 4)

11. **Svar abhavat jate agnau,** the sun was manifest as *agni* was engendered.

16. **Nivacana kavyani,** ever to-be-recited poems (नितरामुच्यन्तेऽर्था यैस्तानि कविभिर्निमितानि, the poems with extensive or deep meanings—*Daya.*).

Hymn-4

For verses 1, 14, and 15 see Nir. VI. 12; V. 15 and III. 21 respectively.

1. **Raja-iva ama-van ibhena**—in this phrase *ibhena* (इभेन)=by fearless (host), गतभयेन or=by an elephant (हस्तिना); *ama* van (अमऽवान्)= strong one (बलवान्); also a minister (अमात्य) or an associate; or sickness, inflicting it on the foe.

May thy powerful throng extensive. Powerful throng (पाजः) is so called from being maintained (√पाल्).

Prasitih (प्रसितिः) is so called from being fastened (प्र—√सि); noose or net. Go like a king who is accompanied by his ministers, or who is the terror of his enemies, or who is followed by his own attendants, i.e. retinue, well-nourished with food, or (riding) a fearless elephant. Hastening after the net with speed: the word (तूष्वी) is a synonym of quick; it is derived from √तॄ (to pass over), or from √त्वर् to hurry.

Thou shootest, transfix the fiends with darts that burn, or enflame or crush down most fiercely. (Nir. VI.12).

Tṛsvim, towards one who is thirsty (पिपासिताम्—*Daya.*), the one who is speedy or in hurry (तृषु=क्षिप्र=quick; Nigh. II.15; it is derived from √तॄ, to pass over, or from √ त्वर, to hurry; तरतेर्वा त्वरतेर्वा—Nir. VI. 12).

Prasitim, bondage (बन्धनम्—*Daya.*); net-thread (प्रसितिः प्रसहनात्तन्तुर्वा जालं वा); a trained or well-equipped army (प्रकृष्टां सेनाम्—*Sayana*).

2. See Yv. XIII.10.

3. See Yv. XIII.11.

Spasah, touching (rays); *prati-spasah,* opposing rays (परबाधकान् रश्मीन् चारान्—*Sayana*; *visṛja,* to direct against.

Spasah etc. may also mean *caran,* चारान् or spies, sent to discriminate between true and false (सत्यानृत विवेकार्थं—*Sayana*).

4. **Aratim,** to the enemy (शत्रुं—*Daya.*); one who annuls or prevents our donation (अरातिमदानं वा कुरुते—*Sayana*); one who makes a gift no gift.

5. **Jamim-ajamim,** whether kindred or allied, (बन्धुमबन्धुम्—*Sayana*; whether enjoying or non-enjoying भोगमभोगम्—*Daya.*); or repeated or not repeated (पुनरुक्तमपुनरुक्तम्—*Mahidhara*); or repeatedly chastized or not chastized (पुनस्पुनस्ताडितमताडितं वा—*Mahidhara*). See Yv. XIII.13.

6. **Ivate brahmane**—for the one who knows the Veda, and is well-versed in knowledge (विद्याव्याप्ताय वेदविदे—*Daya.*); a Brahman coming quickly—*Wilson.* (cf. ईवते गमनवर्ते कल्याणहेतुभूतागमनाय; ब्रह्मणे परिवृढाय—*Sayana*).

Aryah vi durah abhi dyaut, shines upon his door or dwelling; also the worshipper specially shines over his house (अर्यः कर्मणामनुष्ठाता सः यजमानो दुरो गृहानभिविद्यौत् विशेषेण द्योतते—*Sayana*).

8. **Su-asvah tva su-rathah,** good horses and good chariots. Sayana regards the phrase as metaphorical for, may we, being with sons and grandsons, and the like worship thee (उपलक्षणमेतत् । पुत्रपौत्रादिभिः सहिताः सन्तः त्वाम्, मर्जयेम् अलंकुर्याम्—*Sayana*).

9. **Kridantah**, practising for efficiency in defence sciences and war technique (धनुर्वेद विद्याशिक्षणाय युद्धाय शस्त्राभ्यासं कुर्वन्तः—*Daya.*); playing and enjoying the company of children and grand-children in family (स्वे स्वे गृहे पुत्रपौत्रादिभिः सह सक्रीडमानाः—*Sayana*). Compare with कीलन्तौ पुत्रैर्नप्तृभिर्मोदमानौ स्व गृहे, X.85.42.

11. **Gotamat**, from *gauh* (गौरिति स्तोतृनाम—Nigh. III.16), i.e. from the one who praises the superb knowledge (अतिशयेन गौ. सकलविद्यास्तोता तस्मात् —*Daya.*).

13. **Payavah**, the protectors (रक्षकाः—*Daya.* and *Sayana*).

Mamateyam, one with egoism, attachment and the like (ममभावो ममता तस्या इदम्—*Daya.*; one born of Mamata (ममता). For Mamateya, see I.147.3; 158.6; and IV.4.13. Sayana refers to an allusion to the well-known filthy legend of the birth of Dirghatamas, who in this verse is said to have recovered his sight by worshipping Agni.

14. **Anusthuya Krnuhi ahrayana,**—*ahrayana* (अह्रयाण) means one whose car does not bring shame to him. "Make it presently O (Agni) whose car does not bring shame (Nir.V.15). We have a similar word *hara-yana* (हर-याण), meaning, one whose car is moving constantly (VIII.25.22).

15. **Aya to agne samidha vidhema,** *aya* (अया) and *ena* (एना, with this) are synonyms of reference, "With this faggot, we worship thee, O Agni. Here it (अया) is in the feminine gender. *Ena* (एना, with this) is in neuter gender as in एना वो अग्नि (with this, to us, O Agni—VII.16.1). See Nir. III.21.

Hymn-5

For verse 7, see Nir. VI.18.

2. **Svadhavan**, an affluent person with plenty of food etc. (बहुवन्नाद्यैश्वर्य्यः—*Daya.*; स्वधावान् अस्मद् दत्तेन हविर्लक्षणेनान्नेन तद्वान् सन्—*Sayana.*).

3. **Dvi-barhah,** filling both; the elderly one, with learning and humility both (द्वाभ्यां विद्याविनयाभ्यां वृद्धः—*Daya.*); one who fills both the positions, middle and the best (द्विबर्हाः द्वयोर्मध्यमोत्तमयोः स्थानयोः परिवृढः—*Sayana*).

Apagulham, secret or mysterious (गुप्तम् — *Daya.*; अत्यन्तरहस्यम्— *Sayana*).

Manisam=ज्ञातव्यम्, what is to be known (*Sayana*, who connects it with साम, *Sama*);=intellect (प्रज्ञाम्—*Daya.*).

5. **Anṛtah,** अनृताः, मानससत्यरहिताः false in thought—*Sayana*); false in speech.

Asatyah, असत्याः (false in speech, वाचिक सत्यरहितामनसा वाचाग्निमभजमानाः —*Sayana*; false in behaviour, असत्याचरणाः—*Daya.*).

Idam padam ajanata gabhiram, creates the deep abyss (*Daya.*); *gabhiram padam* is अगाधं नरक स्थानम्—a deep abyss of hell (*Sayana*).

6. **Sapta dhatu,** the seven elements, the seven sorts of animals ग्राम्यारण्य भेदेन सप्तप्रकारम्/सप्तग्राम्याः पशवः सप्तारण्याः—TS. VII.2.2.1). Dayananda interprets as the seven metals, gold etc., the Yajurveda (XVIII.13) enumerates six metals: हिरण्यं, अयः, श्यामं, लोहं, सीसं and त्रपु, to which silver may also be added to make seven; the Veda also refers to five tame animals: cow, horse, goat, sheep and man.

7. **Sasasya carman adhin prsneh,** above the immovable heaven or midspace (*prsni*=midspace—*Daya*). *Sasasya* is the sleeping one स्वपत.—*Daya.*).

Agre rupa arupitam jabaru, here *jabaru* (जबारु) means one who grows with speed, or who grows causing others to decay, or who grows swallowing (darkness or juice), i.e., the Sun—जबारु जवमानरोहि, जरमाणरोहि वा; जरमाणरोहीति वा, जवमानरोहीति वा—Nir.VI.17.

The Sun was placed on high in the beginning of creation (जबारु जवमानमारुढम्, i.e. the sun.—*Daya.*).

Sayana interprets तमित् as तमेव वैश्वानरं द्युस्थानम्, i.e. the *Vaisvanara,* which is fire, lightning, and the sun, all the three in three regions— अग्निविद्युदादित्यात्मत्रयोऽपि मतभेदेन वैश्वानर शब्दाभिधेयाः।

The Nirukta (VII.23) regards the Vaisvanara as the sun: वैश्वानरो यतते सूर्येण (Rv.I.98.1).

9. **Maham anikam,** lit. assemblage of the great *maham* (महाम्= महताम्; here त has been dropped as the Vedic licence—*Daya.*).

This refers to the solar orb; अनीकं समूहरूपं सूर्यमण्डलं वैश्वानर एवेति शेषः—*Sayana*). अनीकं सैन्यमिव, an assemblage like an army (*Daya.*).

10. **Prayatasya,** assiduous (perhaps the assiduous performer, or the *Vaisvanara* active in the form of the *ahavaniya* fire and the rest (*Sayana*).

15. **Ksitir na raya puruvaro adyaut,** shines like a man with opulence (राया अश्वादिधनेन, क्षितिर्न राजादिरिव—raya=raja (king); or=wealth of cattle and treasure—*Sayana.*

Hymn-6

1. ऊँ षु णो=ऊँ इति—सु+नः (उ वितर्के, सु शोभने, नः अस्माकम्)।

Vishvam abhi asi manma, prevalent over all that is desirable (*Wilson*).

Manma, spiritual knowledge (विज्ञानम्—*Daya.*); desirable wealth of foes (मन्म मननीयं शत्रूणां धनम्—*Sayana*).

Abhi asi, thou conquerest (अभि भवसि—*Sayana*).

3. **Ghṛtaci,** night (Nigh. I.7).

4. **Trivistyaeti** goes in the sky (आकाशे—*Daya.*, thrice circumambulates, त्रिरावृत्य—*Sayana*); cf. विष्टप् (नभ इति) Nigh. I.4.

(त्रिविष्टि—त्रिरावृत्य, परि—एति, त्रिर्हि पर्यग्निः क्रियते — Agni goes round, having thrice returned; or Agni is thrice made around, implying that the fire is thrice circumambulated—*Sayana*).

7. **Na matara-pitara nu cid istau,** whose parents need not urge (*Wilson*) अधा=अध=अथ, after this (*Daya.*).

8. **Svasarah dvih yam panca,** ten (2×5) sisters or fingers. (द्विवारं पंचाङ्गुलयः—*Daya.*); the fingers employed in producing fire by attrition.

Usarbudham (उषर्बुधम्). to the one who is cognizant in the dawn (य उषसि बुध्यते तम्—*Daya.*; females awaking him at dawn (उषसि बुध्यमानम्—*Sayana*).

10. **Syenasah,** horses moving with the speed of hawk (श्येनः पक्षीव सद्यो गन्तारोऽश्वाः—*Daya.*; अश्वा इव—*Sayana*).

Duvasanasah, attendants (परिचारका.—*Daya.*; परिचरणीयाः—*Sayana*).

11. **Akari brahma,** the prayer has been composed (ब्रह्म=स्तोत्रम्; अकारि=स्माभिः कृतम्—*Sayana*); अकारि=क्रियते; ब्रह्म=महद्धनम्, collected a large sum—*Daya.*).

Hymn-7

For verses 3 and 8, see Nir. III.20 and VI.17 respectively.

1. See Yv. III.15 (according to the ritualists, *agni* here intended is the *Ahavantya* which is kindled before the *Daksina.*

Apnavanah, one having children and grand-children (पुत्रपौत्रादियुक्ताः —*Daya.*); name of a *rsi* or seer of the family of Bhṛgu (*Sayana*); also *putravantah,* or having children, an epithet of Bhṛgus (*Mahidhara*).

3. **Pasyanto dyamiva stṛbhih,** looking at the sky with stars, as it were. In this phrase, stars are known to be *stṛbhih* (स्तृभिः) since they are scattered in the sky (तीर्णानीव); *ṛksa* (ऋक्षाः) are also stars as in "they are placed on high" (Ṛv. I.24.10), since they appear to be raised up (उदीर्णानीव). See Nir. III.20.

4. **Dutam vivasvatah,** messenger from the sun (विवस्वान्=the sun, —*Daya.*); messenger of the man, or worshipper, or yajamana (विवस्वन्त इति मनुष्यनाम Nigh. II.8); विवस्वतः मनुष्यस्य यजमानस्य—*Sayana.*

5. **Sapta dhamabhih,**=सप्तभिः धामभिः ; *Saptabhih,* by seven vital breaths—*Daya.*; सप्तभिः तेजोभिः युक्तम् accompanied by seven bright ones —*Sayana.*

6. **Vitam asritam,** loved yet unapproached (*Wilson*); वीतं व्याप्तम्; अभितं=अभेवितम्—*Daya.*

Kucid-arthinam, seeking oblations from any quarters; क्वचित् बहवोऽर्था विद्यन्ते यस्मिंस्तम्, pertaining to one, possessing great affluency —*Daya.*

Hymn-8

8. **Ati ksipreva vidhyati,** entirely obviate the removable ills (क्षिप्रेव क्षेप्याण्येव विनाशयितुमर्हाणि, दुरितानीति शेषः । अतिविध्यति=अतिविध्यतु अतिशयेन नाशयतु —*Sayana*).

Duta iyase pradiva uranah—uranah (उराणः) means making abundant,—"from days of yore, thou art employed as a messenger, making (the small) abundant. (Nir. VI.17.)

Hymn-9

3. **Hota and pota,** two of the sixteen priests (*hotṛ* and *potṛ*); **also** होता=दाता donor; पोता=पवित्रकर्ता, the purifier. (*Daya.*)

4. **Uta gnah agnir adhvaryu,**—here *gna*, is *devapatni*, the wife of *deva*, as if (agni worships the wives of the gods at the sacrifice, *gna* is going; it may designate the *adhvaryu*,

> ग्नाः देवपत्नीर्यजति, यष्टा भवतीत्यर्थः । ग्ना
> गच्छन् अध्वर्युर्भवति । उतो अपि च सोऽग्निः —*Sayana.*

5. **Upavakta,** preceptor of preceptors (*Daya.*); the director of the ritual, i.e. the priest who pronounces the formulae of sacrifice; he is often the Brahma (ब्रह्मा) or the *sadasya* (सदस्य), directing what is to be done (*Wilson*).

8. See Yv. III.36.

दूलभः=दुःउदभः=one which is damaged with difficulty (*Daya.*).

Hymn-10

1. See Yv. XV.44.

Agne tam adva asvam, perhaps, Agni is the bearer of oblations as a horse is of burthens (वोढारमश्वमिव तथा हविषो वाहकम्—*Sayana*). The text is elliptical (*Wilson*).

2,3. See Yv. XV. 45-46.

3. भवा=भव (अत्र द्वयचोतस्तिङ इति दीर्घः)

8. **No nabhih sadane,** नाभिः is the centre of gravity of body (मध्याङ्गम्—*Daya.*); नाभि.=बन्धनम्, binding or fastening; सदने=देवानां स्थाने, in the place of gods; सस्मिन्नूधन् (*sasmin udhan*)=सर्वस्मिन् यज्ञे in every sacrifice (*Sayana*), *udhan*=आढ्ये, धनाढ्ये, the treasury. (*Daya.*)

Hymn-11

1. **Suryasya upake,** in the proximity of the Sun (i.e. by day).

Naktaya cit, by night.

2. **Vepasa,** by deeds of dedication, as administration etc. (Nigh. II.1; वेपस इति कर्म नामानि)।

3. **Kavya,**=काव्यानि; this refers (according to Sayana), to the details of the fire ritual such as bringing the deities, conveying the oblations and the like. Dayananda interprets it as the compositions of poets and learned (कविभिर्विद्वद्भिर्निर्मितानि). In the far-fetched sense, *kavya* refers to the offerings to the Pitṛs or manes (the degraded pauranic sense).

4. **Devajutah,** known or introduced by learned ones (देवैर्विदितश्चलितः —*Daya.*).

5. **Mandrajihvam,** the one with a sweet tongue (मन्द्रा आनन्दजनिका जिह्वा वाणी यस्य—*Daya.*); this refers to Agni, whose tongue exhilarates the devout mortals.

Damunasam, those who restrain their desires (दमनशीलम् —*Daya.*); the humiliator of the demons (दमूनसं रक्षसां दमनकरेण मनसोपेतम्—*Sayana*). For the etymology of this term, see Nir. IV.4. (दमूना दममना वा। दानमना वा। दान्तमना वा। अपि वा दम इति गृह नाम। तन्मना स्यात्। मनो मनोतेः, i.e. one who is inclined towards kindness, or one who is inclined to charity, or one

who is inclined to self control; or else the word *dama* is a synonym of home, therefore this term may mean, one who is devoted to home. Manas is derived from √मन्, to think).

Hymn-12

2. **Pusyan rayim sacate ghnan amitran,** prosperous and destroying his enemies, acquires riches (*Daya.* and *Wilson*) (प्रजाभिः पशुभिश्च पुष्टः सन् स यजमानः शत्रून हिंसन् धनं सेवते । सर्वदा पश्वादिधनसमृद्धो भवतीत्यर्थः—*Sayana*).

3. **Brhatah Ksattriyasya,** the possessor of great strength (महतः बलस्य—*Sayana*; महतः क्षात्रधर्मयुक्तस्य—*Daya.*).

4. **Aditeh anagan,** free from the defects of earth (अदितेः=भूमेः= of the earth—*Sayana*;=पृथिव्याः—*Daya.*; अनागान्=अनागसः पापरहितान्, free from sins—*Sayana*; अनपराधान्, free from guilt—*Daya.*

5. **Sam yoh,** शंयो, happiness produced by what is done well (सुखं सुकृताज्जनितम्—*Daya.*; शं पापरूपोद्रवाणां शान्तिं योः सुकृतोत्पादितं सुखम्—*Sayana*).

6. षितामभुञ्चता=सितां+अमुञ्चत; मुञ्चता=मुञ्चत । Gauryam=गौरी वाचम्= Speech (Nigh. I.11).

Hymn-13

1. The verse, according to Sayana, is a paraphrastic announcement, that the dawn having appeared, the morning fire is to be lighted. (*Wilson*)

Asvina, a pair of wind and lightning. (*Daya.*)

2. **Yat suryam divyarohayanti,** when the rays of light cause the ascent of the sun—*Sayana*; यं सूर्यं सवितृलोकं दिवि आरोहयन्ति—*Daya.*

Bhanum, ray (किरणम्).

Mitra, according to Sayana, is the deity presiding over the day, whilst Varuna presides over the night.

Varuna=water; Mitra=air or wind (*Daya.*).

3. **Sapta yahvih,** the seven great ones (सप्त महत्यः—*Daya.*); *haritah*=*horses* or rays (हरितः दिश इव व्याप्ताः किरणा., the rays pervading like directions—हरितः directions (दिङ्नाम—Nigh. I.6).

4. **Tantum viharan,** spreading thy web of rays (*Sayana*).

Asitam avavyayan vasma, cutting down the black abode (of night); or removing the darkness.

5. The verse is also repeated in the next hymn. (IV.14.5).

Hymn-15

1. **Pari niyate,** is obtained or procured; is brought. The word "परिणीयते" has a technical meaning also in fire rituals; it stands for bringing the fire taken from the household fire, wherewith to light the sacrificial fire.

Vaji, a strong horse (बलवानश्व इव—*Daya.*)—they load, as a horse bringing a load (*Wilson*).

3. See Yv. XI.25.

Pari-akramit,=परिक्राम्यति=परित. क्रामति, व्याप्नोति, taking the offerings for conveyance to gods (*Wilson*).

4. **Srjaye,** the battle in which the rival enemies are defeated (यः प्राप्ताञ्छत्रून् जयति तस्मिन्—*Daya.*); Sayana ascribes the term to a *somayaji* (सृञ्जयो नाम कश्चित्सोमयाजी। सञ्जयस्य यष्टृत्व तैत्तिरीया आमनन्ति—'वसिष्ठो ह सात्यहव्यो देवभागं पप्रच्छ यत्सृञ्जयान् बहुयाजिनोऽयीयजः', Vasistha Satyahavya asked Devabhaga : when thou didst cause to sacrifice the Srnjayas, with many sacrificers (Tait.S.VI.6, 2.2).

For *Srnjaya,* see Rv. VI.27.7 (स सृञ्जयाय तुर्वशं परादाद्).

The *Aitareya Brahmana* (VII.34.9) refers to Sahadeva Saranjaya (सहदेव सारञ्जय). In later history Srnjaya (सृञ्जय) is the name of people, a clan, of which Daivavata was also a distinguished prince. Of course, these names are borrowed from the words originally occuring in the Vedic Texts. (For *Srnjaya,* see the Vedic Index by Macdonell and Keith).

8. **Sahadevyat,** one in company with learned people (*Daya.*); from the prince, the son of Sahadeva (*Wilson*).

9. **Somakah,** one with cool and fine temper resembling *Soma* or moon (*Daya.*); Son of Sahadeva of this name (सहदेवस्य पुत्र: कुमार: सोमक: सोमकाभिधान: —*Sayana*).

10. **Kumaram Sahadevyam,** according to Sayana, again a reference to Somaka. A pupil in company of a learned teacher, ब्रह्मचारिणं विद्वत्सहचरम्—(*Daya.*).

Hymn-16

For verse 11, see Nir. V.15.

1. **Rjisi,** straight forward policy (ऋजुनीति:)—*Daya.*; the Soma of which the essence is gone (ऋजीष शब्देन निष्पिष्टो विगतसार: सोमोऽभिधीयते—*Sayana*).

3. **Jijanat-sapta-karun ahna cit cakruh vayuna grnantah** etc.—this generates the seven efficient rays from heaven, which being glorified, have made manifest the objects of human perception by day (*Wilson*).

4. Applicable to the resplendent Lord, Indra, and the sun both.

Arkaih, by ideas or thoughts (मन्त्रैर्विचारै: —*Daya.*); by rays (रश्मिभि: —*Sayana*).

Vastoh, the day (दिनम्—Nigh.1.9) for stay or halt (निवासार्थम्—*Sayana*).

Dudhita=दुधितानि=दुहितानि=नाशितानि, removed, scattered.

5. **Rjisi,** =ऋजु:, made straight (*Daya.*); the stale Soma, निष्पिष्ट: विगतसार: सोमोऽभिधीयते—*Sayana.*

Also see III.46.3; IV.16.1; V.40.4; VI.17.2; 18.2; 24.1; VIII.90.5; X.89.5.

6. **Sakrah,** शक्र:, powerful or potent (शक्तिमान्—*Daya.*); potent Indra (समर्थ इन्द्र: —*Sayana*).

The earlier references are I.10.5; 62.4; 104.8; 177.4; III.35.10; 37.11.

Gotra—गोत्राणि=the components of cloud (मेघस्याऽवयवान्—*Daya.*; Nigh. I.10); गोत्राणि=अभ्राणि (clouds —*Sayana*).

9. **Kavim,** to a seer, to a wise man (विद्वांसम् —*Daya*; मेधाविनम्—*Sayana*; Sayana refers this epithet to Kutsa, a seer. (IV.16.10).

10. **Kutsa,** a despised person (निन्दितः—*Daya.*); mythologically, the son of Ruru (रुरु), a royal saint; Kutsa is a *Rajarsi.* For ***Kutsah,*** see also I.106.6; X.40.6 and for *Kutsa-putram* X.105.11. ***Kutsa*** has also been the name of several *rsis* of the Vedic hymns, one of them is the son of *Angiras,* whilst we have another one, of this name as the son of *Arjuna.*

Sarupa vi vam cikitsat rta-cit ha nari, the truthful woman got perplexed, having seen that they were both exactly alike. The traditional mythology sees in this verse a reference to a story thus: After the destruction of the enemies of *Kutsa,* Indra conveyed him to his palace where *Saci* (शची), the wife of Indra, could not tell which was her husband, as they were both exactly alike,—of course, an absurd story.

11. **Rca vajam na gadhyam yuyusan,** the word *gadhyam* is derived from √ग्रह्, to seize. "Like food which is to be seized, they desire to unite themselves with the straight-forward." (Nir.V.15).

12. **Susnam,** शुष्णम्, the earlier references are : I.11.7; 33.12; 56.3; 63.3; 101.2; 103.8; 121.9; II.14.5; 19.6; and III.31.8. (शुष्कं नीरसम्—*Daya.*).

Kuyavam, see I.103.8; 104.3; II.19.6; IV.16.12; VI.31.3 and VII.19.2 (कुत्सिता यवा यस्य तम्—*Daya.*).

13. **Mṛgayam,** the one in search of a deer or animal (मृगयाचक्षाणम्—*Daya.*); name of an Asura (*Sayana*).

Piprum, pervading (व्यापकम्—*Daya.*); also see I.51.1; 101.2; 103.8; II.14.5; IV.16.13; V.29.11; VI.18.8; 20.7; VIII.32.2; X.99.11; 138.3.

Pancasat kṛsna ni vapah sahasra atkam, fifty thousand kṛsnas, or fifty thousand soldiers of dark race; *atkam* is pervading air.

Purah, city; city of Sambara (शम्बर—*Sayana*).

14. **Mrgo na hasti,** like the cervine elephant, also a sort of elephant like a deer, quoer, if the Sivatherium existed in the time of this hymn—*Wilson.*

Ayudhani, war weapons like guns and swords. (अग्नि-भुशुण्डी-शतघ्न्यादीनि —*Daya.*). Perhaps here is a reference to war-weapons, quick in darting as a deer; strong as an elephant, and fierce as a lion (*Daya.*).

15. **Svar-milhe,** स्वर्मील्हे, here मील=battle (=संग्राम—Nigh.II.17); a battle for peace purposes.

Ranva sudṛsi-iva pustih, good-looking (goddess) of nutrition (रमणीया सुष्ठु द्रष्टुं योग्येव पुष्टिः—*Daya.*). Sayaha refers to the goddess Laksmi.

18. **Vamadevasya,** of the good looking or charming learned person (सुरूपयुक्तस्य विदुषः—*Daya.*).

Vajasatau, in the battle (Nigh. II.17).

19. **Ajau,** in the battle (Nigh. II.17).

20. **Bhṛgu,** the celebrated, or brilliant architects of chariots or cars (देदीप्यमानाः शिल्पिनः—*Daya.*).

21. नू=नु immediate, (ऋचि तुनुघेति दीर्घः—*Daya.*).

Akari te brahma, a new hymn (*brahma*) has been composed for thee (*Wilson*); new treasures have been procured for thee.

Hymn-17

1. **Ksah,** क्षाः earths (भूमयः—*Daya.*; Nigh. I.1; क्षा=पृथिवी).

4. **Dyauh te janita manyat,** heaven, thy progenitor, conceived (*dyauh*, like lightning—*Daya.*;=*dyotaman*, bright; *janita* = Prajapati —*Sayana*).

12. **Janituh,** of the progenitor, जनकस्य—*Daya.*; Prajapati, —*Sayana.*

Stanayat-bhih abhrih, thundering clouds, शब्दायमानैः घनैः सह—*Daya.*; वातो न जूतः etc., as the wind is driven by the thundering clouds: as the wind is impelled by thundering clouds: so Indra is influenced by the hymns of the worshippers. (*Sayana*)

14. **Etasam**=अश्वम्=horse. (*Daya.*; Nigh. I.14).

Also see, I.54.6; 61.15; 121.13; 168.5, II.19.5.

15. **Asiknyam,** at night : the entire verse consists of a small phrase; such verses are known as *yajusi-pankti* (याजुषी पंक्ति) or *ekapada viraj* (एकपद विराज), a line with ten syllables.

For other single line verses, see V.41.20; 42 17; 43.16; VI.63.11 (एकपदा त्रिष्टुप्); X.20.1.

Such one-line verses usually refer to the contents of the preceding verse, or are the untraceable remnants in the *Samhitikarana* (editing and compiling processes) of the Vedic texts.

16. **Avate,** in the well (कूपे—*Daya.*; Also *Sayana*; Nigh. III.23).

21. See the last verse of Hymn 16. नू=नु (ऋचि तुनुघेति दीर्घः—*Panini*, VI.3.132).

Hymn-18

The hymn represents a dialogue between Indra and Vamadeva, the higher self and the bound lower self, the *jiva*. Sayana converts this metaphysical dialogue to a mythological one. He refers to a legend: *Vamadeva* a Vedic Rsi, whilst yet in the womb, was reluctant to be born in the usual manner, and resolved to come into the world through his mother's side: aware of his purpose, the mother prayed to

Aditi, who thereupon came, with her son Indra, to expostulate with the *Ṛsi*; the present hymn gives, as if, an account of this dialogue. Regarding this absurd story, Wilson says : "The interesting part of the absurd story is its accordance with the birth of *Sakya* (शाक्यमुनि), according to the Buddhists, who may possibly have borrowed the notion from the Veda."

3. **Tvastur gṛhe apibat somam indrah**—Indra drank the costly Soma at the residence of Tvastṛ (त्वष्टा). Sayana completes the story by saying that Vamadeva vindicates his own wilfulness by the example of Indra, who came to Tvastṛ's house uninvited, and by force, drank the Soma prepared for other gods.

4. **Nahi nu asya pratimanam asti,** there is no analogy etc. Wilson cites the legend further thus : *Aditi* defends her son upon the plea that, as his period of gestation was marvellous, his actions are not to be compared with those of any others.

Sahasram masah jabhara saradah ca purvih—(सहस्रं =असंख्यम्=numerous; मास. = चैत्रादि, months, like caitra; शरद. = शरदाद्यृतून्, seasons like autumn; पूर्वीः=सनातनी, older ones; नही—नहि).

5. **Guha akah,** does in secret cavity; also *guha*=intellect (बुद्धौकरोति—*Daya.*; गुहा गुहायां गह्वररूपे सूतिका गृहे जात, अक —अकरोत्—*Sayana*); in the privacy of the lying-in chamber, unworthy of so great a divinity. —*Wilson.*

6. **Eta vi pṛccha kim idam bhananti**—Ask them what is this they say. That is, they are proclaiming the greatness of Indra, by which, and not by their own efforts, they have been extricated from the cloud.

7. **Nividah,** the speeches or words, expressing mysterious and spiritual knowledge (नितरा विदन्ति याभिस्ता वाच.—*Daya.*); sacred strains (*Wilson*). [मरुत्वती शस्त्रे प्रयुज्यमानानि 'मरुत्स्तोत्रो मरुद्गणः' इत्यादीनीन्द्रस्तुति प्रतिपादकानि कानिचित् पदानि निविच्छब्देनोच्यन्ते —i.e. the special prayers in the praise of Indra and Maruts, repeated at some sacrifices—*Sayana*]. Here again, *Vṛtra*, being a Brahmana, the crime committed by his killing is transferred to the waters in the shape of foam. Wilson further remarks thus: these explanations are rather, perhaps derived from the pauranik developments of the original legends, imperfectly handed down.

8. This and the following verses are in the praise of Indra.

Yuvatih, the fully-matured lady of 24 years (*Daya.*).

Kusava; कुषवा, of bad intentions (कुत्सितः सवः प्रेरणा यस्या सा). In the *pauranic* mythology, Kusava (कुषवा) is the name of a *Raksasi* (lady-demon), whom Indra, although at first swallowed by her, drove out of the lying-in chamber (*Wilson*).

Jagara, swallows (निगलति—*Daya.*; गिरतिस्म—*Sayana*).

Mamat cana (ममच्चन), exulting (माद्यन्त्येव—*Sayana*; प्रमादयन्ती—*Daya.*).

9. **Vyamsa,** one possessing considerable strength (विप्रकृष्टा अंसा बलादवो यस्य सः—*Daya.*). In mythology, Vyamsa is the name of a ***Raksasa,*** who also attempted to destroy the infant *Indra.*

12. **Kah te mataram vidhavam acakrat,** who hast made thy mother a widow (विधवां विगतो धवः पतिर्यस्यास्ताम्—*Daya.*). The *Prakṛti* is mother; God, the Supreme Self, is father ; *Prakṛti* never gets widowed, since God never dies.

Yat praksinah pitaram padagṛhya—Since thou hast slain, having seized him by the foot; Dayananda translates *padagṛhya*, as one worthy of respect, to whose feet, one might surrender. (पादान् गृहीतु योग्यः—*Daya.*; पादेषु गृहीत्वा—*Sayana*); *pra-aksinah*, प्रकर्षेणावधीः—*Sayana*; अक्षिणाः क्षयति हन्ति —*Daya.*) destroys, kills, slays. (See also Tait. S. VI.1.3.6 to which Sayana refers: The sacrifice (*yajna*) reflected on the gift. He had intercourse with her. Indra perceived this and reflected. 'He who will be born from this union will be this world.' He entered her; from her verily Indra was born; he reflected, 'He who hence other than I will be born will be this world'. Stroking her womb, he split it, she became barren after birth, and that is the origin of the cow(who is barren after birth).

13. **Manu,** refers to a legend; Vamadeva, when oppressed with hunger, took for his meals the flesh of dogs, but who was not thus rendered impure; this he did for the preservation of his life. (*Manu* X.106).

Hymn-19

1. एवा=एव (निपातस्यचेति दीर्घः)।

Umah, ऊमाः, those who give protection and shelter; the protecting ones (ऊमाः रक्षकाः—*Sayana* ; रक्षणादि कर्त्तारः—*Daya*).

2 **Parisayanam,** slumbering: one who sleeps in the interspace from all sides (योऽन्तरिक्षे सर्वतः शेते तम्—*Daya.*; परितः समन्तात् शयनं कुर्वन्तम् —*Sayana*).

Visvadhenah, one comprising all speeches (धेना=वाक्—Nigh.I.11); all delighting (विश्वस्य प्राणयित्रीः—*Sayana*).

Arnah, water (उदक, Nigh. I.12); water channels.

3. **Aparvan,** at the time without parva; on the day of full moon (अपर्वन् अपर्वणि पौर्णमास्याम—*Sayana*).

Sapta, seven (*Daya.*); of gliding nature (सर्पणस्वभावाः—*Sayana*).

4. **Parvatanam,** of clouds (*Daya.*; Nigh. I 10); of hills (*Sayana*).

6. **Turviti,** see I.36.18; 54.6; 61.11; 112.23; II.13.12, IV.19.6.

Vayya, see I 54.6; 112.6; II 3.6; 13.12; IV.19.6; IX.68 8.

7. **Adhok staryo dansupatnih,** he has milked the barren cows (*Wilson*); अधोक् अधुक्षत्; स्तर्यः स्तरीनिवृत प्रसवा गाः; दसुपत्नीः दमनपरा असुराः सुष्टुपतयो यासां ताः—*Sayana*); he has removed the barrenness occasioned by the grief of their separation by rescuing the cattle carried off by the Pani—*Wilson*). (दंसुपत्नीः—workers' wives, दंसूना कर्मकर्त्तृणा पत्न्यः, स्तर्यः the coverer, आच्छादिकाः; अधोक् to complete, प्रायात—*Daya.*).

9. **Vamribhih,** (वम्रीभिः and *upajihvikah,* उपजिह्विकाः) are synonyms of emmet. *Vamryah* (emmets) are so called from vomiting (वमनात्); here in this verse, we have "unmarried maidens have taken the undivided son from emmets (वम्रीभिः पुत्रमघुवो अदानम्)—Nir. III.20. To Sayana, Vamri is white ant, which throws up a hillock known as Valmika (निवेशनात् वल्मीकाख्यात्—*Sayana*).

Agruvah.—rivers (नद्यः—*Daya.*; Nigh. I.13). Son of Agru, some one unknown (अग्रूनाम काचित् । तस्या: पुत्रम्—*Sayana*).

Ahim, serpent, (the presence of a snake in an ant-hill is a popular notion—*Wilson*).

Nirbhut, coming out of the ant-hill (निर्भूत् वल्मीकान् निर्गतः अभूत—*Sayana*; निः भूत् भवति—*Daya.*).

Ukhacchit, corroded by white ants (उखच्छित् वल्मीकाख्याया उखायाश्छेदकानि —*Sayana*; one who damages or corrodes the path way, य उखङ्ग मनच्छिनत्ति सः—*Daya*).

11. Same as IV.17 21.

Hymn-20

Compare the verses 1 and 2 with Yv.XX.48 and 49.

1. **Ojisthebhih,** with an army or team consisting of strong and sturdy people (अतिशयेन बलादिगुणयुक्तैर्नरोत्तम सैन्यैः—*Daya.*); with the gallant Maruts—ओजिष्ठेभिः अतिशयेन तेजस्विभिः मरुद्भिर्युक्तः—*Sayana.*

2. **Vajasatau,** in the battle (संग्रामे—*Daya.*).

4. **Prsthyena,** with the pleasure derived subsequently (पश्चाद्भवेन सुखेन—*Daya.*; with the noon-day hymn (पृष्ठ शब्देन माध्यदिन सवने उद्गातृभिरुद्-गीयमानं स्तोत्रमुच्यते, तत्सम्बधिना—*Sayana*).

Andhasa, with food etc. (अन्नाद्येन —*Daya.*; पीतेन सोमेन—*Sayana*).

5. अच्छा = अच्छ ।

9. **Vrajam,** to a group (समूहम्—*Sayana*); arms and weapons (शस्त्राऽस्त्रम्—*Daya.*).

11. Same as IV.7.21.

Hymn-21

1. The verse occurs as Yv.XX.47. Dyauh, the Sun.

Tavisih, energies, energetic armies (बलयुक्ताः सेनाः—*Daya.*).

Sadhamat astu, be exhilarated along with us (अस्माभिः सह माद्यन् भवतु—*Sayana*; समानस्थानात् यस्सह माद्यति अस्तु—*Daya.*).

2. **Krstih,** people of the enemies (शत्रु सम्बन्धिनी प्रजाः—*Sayana*; people in general, मनुष्याः—*Daya.*).

Vṛsnyani, nṛn, वृष्ण्यानि नॄन् powerful leaders (बलेषु साधूनि नायकान्—*Daya.)*; might refer to Maruts also.

3. **Purisat,** from waters (पुरीष=उदक, Nigh.I.12).

Samudrat, from the mid-space (समुद्र=अन्तरिक्ष—Nigh. I.3).

5. **Vacam janayan yajadhyai,** utters a voice enjoining me to sacrifice or for unifying functions (सुशिक्षिता वाणी प्रकटयन् यष्टु सङ्गन्तुम्—*Daya*); (The speech of Indra is the thunder, the effect of which is to induce the *parens deorum cultor et infrequens*, whether Roman or Hindu, *retrorsum vela dare—Wilson*).

6. **Ausijasya,** of the worshippers; one who employs priests (कामयमाना ऋत्विजाः—*Sayana*); sons of the aspiring ones (कामयमानाऽपत्यस्य —*Daya.*).

Gohe, in the dwelling (संवरणीये गृहे—*Daya.*).

Adrim, like a cloud (*Daya.*); one who tears foes, from $\sqrt{dṛ}$, to divide, to tear, and thus it is a name of Indra also (अद्रिम—आदृणानि शत्रून् इत्याद्रिरिन्द्रः—*Sayana*).

7. **Bharvarasaya,** भार्वरस्य, of the king who serves the people (प्रजाः भर्तुराज्ञः—*Daya.*); भर्वर, Prajapati, who is the sustainer of the world, भर्वरो जगद्भर्ता प्रजापतिः, तस्य पुत्रो भार्वरः—*Sayana*).

Guha pra (गुहा प्र), *guha*, in intellect (बुद्धौ—*Daya.*); in the secret thoughts (गुहाया गुहारूपे हृदये—*Sayana*).

The purport of the verse is that Indra, the resplendent Lord, always protects his worshippers (इन्द्रस्य बलं यजमानं सर्वदा पालयतीत्यर्थः—*Sayana*).

8. **Vidad gaurasya gavayasya gohe,** he finds it in the haunt of *Gaura* and *Gavaya*, the two species of deer or any wild animal (*Sayana*); they may be two different wild animals;—*gavaya* is *Bos gavaeus* or *Gavaeus frontalis*, and *gaura* is *Bibos gaurus*, or *B. cavifrons* (*Wilson*).

10. **Varivah purve kah ;** here *puravah*=man (Nigh.II.3). (पूरवे—धार्मिकाय मनुष्याय, बरिवः—सेवनम्; कः—कुर्य्याः—*Daya.*); bestows riches on men (पूरवे मनुष्याय यजमानाय, बरिवः धनं कः करोति—*Sayana*).

11. Same as IV.16.21; 17.21; 19.11; 20.11; 21.11; 22.11; 23.11; and 24.11.

Hymn-22

1. This verse gives rise to the four-fold forms of offering worship, since in it occurs the four words *brahma* (ब्रह्म), *stomam* (स्तोमं), *somam* (सोमं) and *uktha* (उक्था). In the first form of ritual, the offerings are of cakes steeped in butter and the like (ब्रह्मचित् हविर्लक्षण पुरोडाशादिकमन्नं च); in the second form, it is the praise that is recited aloud (स्तोमं स्तोत्र समूहं); in the third, the libations are of the Soma juice (सोमम्, अभिषुतं सोमं च); and in the fourth, the praise or prayer is repeated silently in a lower tone (उक्था, उक्थानि शस्त्राणि च) —*Sayana.*

Dayananda translates the terms as ब्रह्म, महद् धनमन्नं वा, wealth consisting of foodgrains in plenty, etc.; स्तोमं प्रशंसनीयं or worthy of praise; सोमं, ओषध्यादि गणैश्वर्यं, medicinal herbs and other prosperity; and उक्थाः, प्रशंसनीयानि वस्तूनि, rich and adorable products.

2. **Urnam parusnim,** the investing parusni (ऊर्णां, आच्छादिकां; परुष्णीं पर्ववतीं नदीं—*Sayana*; परुष्णीं विभागवतीं—*Daya.*). The verse devotes to a river and a troop of a battles too. The river having joints or bands covering.

Yasyah parvani sakhyaya vivye—*lit.*, whose joints through friendship he has approached; according to Sayana, the separate districts of which river he has, for the sake of friendly acts, covered or concealed, यस्याः नद्याः पर्वाणि भिन्नान् देशान् सख्याय सखि कर्मणे विव्ये संवृत्तवान्—*Sayana.*

According to Dayananda, (पर्वाणि पूर्णानि पालनानि सख्याय मित्रस्य भावाय कर्म्मणे वा विभ्ये कामयते ।)

4. **Matara bharati goh,** मातरा=parents; गोः=earth (*Daya.*); parents of the moving Sun (Sayana translates *goh* as गन्तुः सूर्यस्य i.e. of the moving Sun).

Paaijman, one pervading all along in the mid-space, or the extensive earth (since ज्मा = earth, Nigh.I.1) (सर्वतो व्याप्तेऽन्तरिक्षे विस्तृतायां भूमौ वा—*Daya.*).

6. तू = तु, again.

7. **Svasarah,** fingers, अंगुल्य इव मैत्रीं भगिनित्वमाचरन्त्यः—*Daya.* For *Svasarah*, the earlier references are I.62.10; 71.1; 164.3; 191.14; II.5.5; III.29.13; and IV.6.8.

8. **Yamyah,** the nights (Nigh.I.7).

Goh, for the one who praises (स्तावकस्य Nigh. III.16). Sami (शमी), a superb action (उत्तमं कर्म—*Daya.*); (शशमानस्य शमीशक्ति—स्तुवन शमनं स्तुतिकर्म —*Sayana*).

10. **Godah,** one who gives cows (यो गां धेनुं ददाति सः—*Daya.*).

Hymn-23

For verse 8, see Nir. X.41.

1. **Andhah,** foodgrains or food (अन्नम्—*Daya.*; Nigh.II.7).

2. **Sasamanasya,** one who glorifies (प्रशंसितस्य—*Daya.*).

3. **Papurim,** to the one who protects and sustains (पालकम् —*Daya.*).

4. **Nasadah,** one who does not know (यो न वेत्ति सः—*Daya.*).

Appreciator, one who profusely knows (अतिशयेन ज्ञाता —*Sayana*).

6. **Goh,** of the moving Indra (गन्तुरिन्द्रस्य—*Sayana*); of earth etc. (पृथिव्यादेः—*Daya.*).

7. **Tetikta,** sharpened (भृशं तीक्ष्णं करोति—*Daya.*).

Tigma, already sharp (पूर्वमेव तीक्ष्णानि—*Sayana*).

Anika=अनीकानि = weapons (आयुधानि—*Sayana*); invincible armies (शत्रुभिः प्राप्तुमनर्हाणि सैन्यानि—*Daya.*).

Druham jighansan dhvarasam anindram, Resolving to kill the oppressing malevolent (wickeds), not acknowledging Indra (*Wilson*). (द्रुहं—द्रोग्धारं ; जिघांसन्—हन्तुमिच्छन् ; ध्वरसं—हिंसकं ; अनिन्द्रां—अनीश्वरी गतिं, ungodly ways—*Daya.*). Sayana supplies the word raksatim (राक्षसीं). This may well refer to death, the debt of nature, the payment of what Indra's favour delays by prolonging life; (a conjecture proposed by Wilson).

8. **Ṛta,** truth, eternal truth (different from *satya*), sacrifice, and also water (Nigh. I.12); in this verse, according to Sayana, it may refer to *Indra* or *Aditya*, in addition to the former three, personified as divinities (अत्र ऋत शब्देनेन्द्रो वादित्यो वा सत्यं वा यज्ञो वोच्यते; ऋतस्य ऋतदेवस्य सम्बन्धिन्यः; ऋतस्य धीतिः—ऋतदेवस्य सम्बन्धिनी प्रज्ञा, तद्विषया स्तुतिर्वा—*Sayana*).

According to Dayananda, ऋतस्य of truth, of what is real and exact, सत्यस्य यथार्थस्य, धीतिः धारणावती प्रज्ञा ।

"Of *Ṛta*, indeed, are the earlier invigorating draughts. Contemplation of Ṛta kills vices. The call of *Ṛta* awakening and illuminating, pierced even the deaf ears of the living being.—Of Ṛta, indeed, are the earlier invigorating draughts, consciousness of *Ṛta* kills all that should be avoided. The call of *Ṛta* pierces the ears of even the deaf. Deaf whose ears are closed. Causing to wake and making bright the ears of the living being, of the moving being, of man of light, or of water."—Nir.X.41.

Hymn-24

1. सुष्टुतिः=सुऽस्तुतिः ; निष्षिधां=निःऽसिधाम् ।

2. **Satyaradhah,** wealth earned through honesty and earnestness (न्यायोपार्जित सत्यधनः—*Daya.*); the gift given by the *yajamana* (यजमानेभ्यो दातुं सत्यधनो भवति— *Sayana*).

3. **Ririkvansah tanvah krnvata tram,** by purging, cleansing the body (रिरिक्वांसः—रेचनङ्कारयन्तः, तन्वः कृण्वतः, शरीरस्य कुरुत रक्षकं—*Daya.*); inflictors of austerity upon their persons (तन्वः स्वकीयानि शरीराणि रिरिक्वांसः तपसा रेचयन्तो यजमानास्तमेवेन्द्रं त्रां त्रातारं—*Sayana*); worshippers emaciating their own bodies by penance.

Samike, in a battle; in a group (Nigh.II.17).

8. **Dirgham yat ajim abhi-akhyat aryah,** when the Lord is engaged in the long battle.

Aryam, king, lord, God, (for Indra—*Sayana*).

Samaryam, in a battle (सहमर्तव्यं शत्रु—*Sayana*; *ajim,* a battle in which weapons are thrown, अजन्ति प्रक्षिपन्ति शस्त्राण्यस्मिंस्तम्—*Daya.*).

Ṛghava, the killer of enemies, i.e. Indra (शत्रूणां हन्ता—*Daya.*; शत्रूणां हिंसक इन्द्रः—*Sayana*).

Durone, in the house; the place of sacrifice (यज्ञगृहे—*Sayana*).

9. **Bhuyasa vasnam acarat kaniyah,** by much a man acquires little, wealth or value (सः विक्रेता पुनर्मूल्यं भूयसां न प्रपूरयेत् । सः विक्रेता भूयसा धनेन कनीयः अल्पतरं मूल्यं नारिरेचीत् क्रेतुः सकाशान्न रिक्तीकरोति—*Sayana*). Sayana, here in this context, gives the details of a bargain between the vendor or seller and customer or buyer. The verse IV is also interpreted on the same lines.

Hymn-25

3. **Jyotir,** light; also water (ज्योतिः प्रकाशं—*Daya.*; ज्योतिः उदकं च —*Sayana*).

4. **Jyok pasyat suryam ut-carantam,** and long behold the rising Sun.

Jyok, for a long or continuous tune (ज्योक् निरन्तरं—*Daya.*).

Sarma, शर्म, pleasure as that of home (शर्म=गृह, Nigh.II.4).

6. **Prasusat,** प्राशुषाट्, the prompt comfiter of foes (शत्रूणां प्रकर्षेण शीघ्रमभि भविता—*Sayana*; यः प्राशून् वेगवतश्शत्रून् सहते—*Daya.*

Supravyah, one who is to be approached with homage etc. (सुष्ठु उपगच्छतो हविर्भिः सुष्ठु प्रतर्पयितुर्वा—*Sayana*); one who is protected with care (सुष्ठु रक्षितुं योग्यः—*Daya.*).

Duspravyah, one approached with difficulty (दुष्प्राव्यः दुःखेन प्रावितुं योग्यः —*Daya.*; दुष्पगमनस्य—*Sayana*)

7. **Nagnam,** worthless, shameless (निरर्थकं —*Sayana*; निर्लज्जं —*Daya.*).

Hymn-26

For verse 7, see Nir. XI.2.

1. **Manuh,** a thoughtful learned man, मननशीलो विद्वानिव सर्वविद्या विज्ञापकः—*Daya.*; मनुरभवं सर्वस्य मन्ता प्रजापतिरस्मि—*Sayana.*

Suryah, enlightened like the sun, सूर्य इव सर्वप्रकाशकः—*Daya.*; सर्वस्य प्रेरकः सविता—*Sayana.*

Viprah, wise, मेधावी—*Sayana*; मेधावीव सर्ववेत्ता—*Daya.*

Kaksivan ṛsih, one in which the orbits of entire creation exist, सर्वसृष्टिकक्षा विद्यन्ते यस्मिन्तसः—*Daya.*; son of Dirghatamas, दीर्घतमसः पुत्रः—*Sayana.*

Kutsam, adamantine or vajra-like, वज्रं—*Daya.*, Nigh.II.20; a *Ṛsi* of this name—*Sayana.*

Arjuneyam, created or invented by a learned, अर्जुनेनार्जुना विदुषा निष्पादितमिव—*Daya* ; son of Arjuni, i.e. Kutsa, अर्जुन्याः पुत्रम्—*Sayana.*

Ushana, loved by all, serviceable to all, सर्वहितं कामयमानः—*Daya.*, a *Ṛsi* of this name—*Sayana.*

Kavih, the farseeing, क्रान्तदर्शी—*Sayana*; expert in all disciplines of knowledge, सर्वशास्त्रविद् विद्वान्—*Daya.*

3. **Sambara,** शम्बरः, see references, I.51.6; 54.4; 59.6; 101.2; 103.8; 112.14; 130.7; II.12.11; 14.6; 19.6; 24.2; IV. 26.3; 30.4; VI.18.8; 26.5; 31.4; 43.1; 47.2; 47.21; VII.18.20; 99.5; IX.61.2.

Divodasa, see references, I.112.14; 116.18; 119.4; 130.7; 130.10; II.19 6; IV.26.3; 30.2; VI.16.5; 16.19; 26.5; 31.4; 43.1; 47.22; 23; 61.1; VII.18 25; IX.61.2.

Atithigva, one who receives and honours guests (अतिथिग्वम्, योऽतिथीन् गच्छति गमयति वा तम्—*Daya.*; अतिथीनामभिगन्तारं—*Sayana*).

4. **Acakraya yat svadhaya,** with a wheelless car.

Suparnah havyam—according to Sayana, this is a metonymy for the *Soma*, which is said to have been brought from heaven by the *Gayatri* in the form of a hawk (*Suparna*); again the hawk is the Supreme Spirit or *para-brahma* (the conjecture of a later period).

Hymn-27

1. The verse refers to the cycles of births and deaths of the lower self, the soul in bondage. The *udana* vital breath takes out the soul from one body with an infinite speed and carries it to another body, where the soul is reborn. Every individual amongst us is the *vamadeva*, who enters into the womb and comes forth in the form of a hawk. A hundred bodies of metal (iron or gold, सुवर्णमयीलोंहमयीर्वा—*Daya.*) provide us the bondage in the life cycle. It is through the acquirement of divine knowledge, through a series of repeated births, one gets the final release or emancipation, the *Mukti* or the *Moksa.*

2. घा=घ (ऋचि तुनुघेति दीर्घः—*Panini* VI.3.132, स घा=he alone.

Irma, ईर्मा = impeller (प्रेरकः—*Daya.*); the *Paramatman* or the Supreme Self.

Purandhih, the sustainer of all (पुरां धारकः—*Sayana*, बहुधरः—*Daya.*, i.e. the *Paramatman*).

Vatan atarat, goes beyond the winds, beyond the vital breaths. The vital airs are the cause of pain and worldly existence (वातान् गर्भक्लेश-करान् वायून् अतरत् अतारीत्—*Sayana*).

3. **Adha yat Syenah dyauh ava asvanit,** just as or when the hawk screams on his descent from heaven. Sayana refers to a parable narrated in the Aitareya Brahmana (III.26); Gods requested the *Gayatri* to fetch the Soma, the elixir of life; she flew to heaven in the form of a hawk. She in this form, having flown and having terrified the guardians of the Soma (सोमपालाः), grasped with foot and mouth Soma the king, and also grasped the syllables which the other two metres had dropped. Having shot at her, *Krsanu* (कृशानु), a Soma guardian, cut off the nail of her left foot; that became a porcupine, which is nail-like. The fat that flowed became the barren cow; the socket and the point became a serpent; from the swiftness came the viper; the feathers became flying foxes; the sinews earth-worms; the shaft the blind snake. It is not possible here to expound the beautiful parable. (See also the verse 4, *patat patatri asya parnam.*)

Veh, (वेः), birds (पक्षिणः—*Daya.*).

4. **Bhujyumna,** like the one enjoying (भोक्तारं—*Daya.*) as the *asvins* carried off *Bhujyu,* a king of this name, from the region of Indra. The earlier references to Bhujyu are: I.112.6; 20; 116.3-5; 117.14; 119.4; and also VI.62.6; VII.68.7; 69.7; VIII.22.2; 46.20; X.40.7; 65.12; 95.8; 106.4; 143.5.

5. **Sukram,** water (Nigh. I.12).

Hymn-28

2. **Visva-ayu apa dhayi,** the everywhere going wheel has been taken away (सर्वतो गन्तृ चक्रमिन्द्रेणापाहारि—*Sayana*; अप सर्वमायुः ध्रियते—*Daya.*).

Mahahdruhah, of the great oppressor, enemy or tyrant, the evilmonger (महत् द्वेष्टुः—*Daya.*; प्रभूतस्य द्रोग्धुः सूर्यस्य सम्बन्धि—*Sayana*).

3. **Dasyun,** them, who are of great treachery (महासाहसिकान्, दुष्टान् —*Daya.*).

Durge=दुःखे, in a place difficult of access.

Durge durone, in a place which is dangerous and difficult of access.

For *Dasyun*, see also I.63.4; 78.4; 100.18; 101.5; II.11.19; 13.9; 20.8; III.29.9; 34.6; 9;. IV.16.12; 28.3; 4.

4. **Visah dasih akrnoh a prasastah,** you have made the servile races abject (*Wilson*).

Dasih, the liberal givers (दानशीलाः—*Daya.*); having no special or religiously instituted rites or functions (i.e. may be slave or servile) (कर्महीनाः—*Sayana*); *visah*, people (प्रजाः—*Daya.*, मानुषी प्रजाः—*Sayana*); *aprasastah*, debarred from respectable position (प्रशस्त सुखरहिताः—*Daya.*, गर्हिता, reviled, vile—*Sayana*).

Hymn-29

1. **Haribhih,** by excellent brave people (उत्तमैर्वीरपुरुषैः—*Daya.*; by horses, अश्वैः—*Sayana*).

Tirascit, come, attained (तिरः मत इति प्राप्तस्य—Nir.III.20; तिरश्चि दर्शया परि० V.75.7).—*Tiras* and *satas* are synonyms of *attained*. Tiras, i.e. it has crossed over (√तॄ); *satas*, it is moved together (√सॄ).

2. ष्मा = स्म

3. **Sutirtha,** the holy places (शोभनानि तीर्थानि; दुःखतारकाण्याचार्यं ब्रह्मचर्यं सत्यभाषणादीनि येषास्तान्—*Daya.*;—any thing even a person, or a way of life that takes us away from pains, miseries or sins is a *tirtha*.

5. **Bhajanasah bṛhad-divasya rayah a-kayyasya davane puruksoh**—According to Sayana, may we be enjoying thee for the same of the gift of wealth of much food, every way commendable and very brilliant (वयं महद्दीप्ते आकाय्यस्य आसमन्तात् स्तुत्यस्य पुरुक्षोः बहवन्नस्य बहुकीर्तेर्वा ते त्वदीयस्य दावने दाने निमित्ते सति भेजानासः त्वां भजमानाः स्याम भवेम—*Sayana*).

Hymn-30

For verses 10, 11 and 24, see Nir. XI.47, XI.48 and VI.31 respectively.

Indra in these verses is resplendent Lord or the Sun also, and *vṛtra*, is the cloud, or wicked nescience in man. Dayananda refers this hymn to an ideal head of a State, i.e. a king.

1. एवा = एव (निपातस्य चेति दीर्घः)।

6. **Sacibhih,** by intelligence; by actions (प्रज्ञाभिः कर्मभिर्वा—*Daya.*); by war-actions (युद्धकर्म्मभिः—*Sayana*).

Etasam, एतशं, a learned man, a man strong as a horse, name of a ṛsi (*Sayana*).

8. **Duhitaram divah,** the daughter of the sun, i e. the dawn (दुहितरमिव वर्तमानामुषसम्—*Daya.*; द्युलोक सकाशादुत्पन्नां स्त्रियं उषसम्—*Sayana*). The dawn is extinguished by the ascendency of Indra (i.e. the sun) through the day.

10. "Being afraid, *usas* has fled from the shattered car, because the strong bull (वृषा) has struck it down."—Being afraid, *usas* has fled from the shattered car, i.e. the cloud. (*Anas* (अनस्) means wind, derived from the verb √अन्, to breathe). Or else, it may be for the sake of comparison, i.e., as if from the car. *Anas* means a car, because rags are tied to (आ-नः) it, or it may be derived from the verb √अन्, meaning to live; it is a means of livelihood for people.

Cloud is called *anas* from the same verb also. Because the strong bull, the rainer, the showerer, i.e. the atmospheric god, has struck it down. (Nir. XI.47).

11. In continuation of the verse we have this verse :

"Here lies her car, shattered and all broken in pieces. She has fled afar."—Here lies her car, shattered in such a manner as if it were a different car altogether. Broken into pieces, i.e. without a single connected piece. Dawn has fled afar, being pushed out, or being pursued (Nir.XI.48).

12. **Sindhum vibalyam vitasthanam adhi ksami,** the swollen Sindhu when arrested, you have spread on earth. (क्षमि=on the earth, Nigh.I.1). Sindhu is a river in general, (विबाल्यम्—विगतबाल्यावस्थां i.e. whose

youth was passed, संपूर्ण जलां, i.e. who was full of water—*Sayana*; वितस्थानां-वितिष्टमानां, i.e. stopping or being stopped.

16. **Ukthesu abhajat,** उक्तेषु स्तोत्रेषु, आभजत् भागिनं कृतवान्, participant in sacred hymns, see IV.19.9—वज्रीभिः पुत्रमग्रुवः ।

Satakratuh, Indra, the one whose actions are cent per cent for the sake of others, or the one of hundred actions (शतकर्मा—*Sayana*); the one of innumerable intellects (असंख्य प्रज्ञः—*Daya.*).

Paravṛktam, indefatigable valour (अच्छिन्नवीर्यम्—*Daya.*; but a person of this name—*Sayana*).

Agruvah putram, son of *Agru* (*Sayana*); persons who are in front rank (अग्रसराः—*Sayana*). See also IV.19.9.

For *Agruvah,* also see I.140.8; 191.14; III.29.13; IV.19.7; 9; 30.16; VII.2.5; IX.1.8; 66.9. For *Agruh* V.44.7.

17. **Turvasayadu,** तुर्वशस् and यदु, तुर्वशा=man (Nigh. II.3), one who easily brings into control; यदु=active, and ever diligent (तुर्वशायदू—शीघ्रं वशंकरौ यत्नवांश्च तौ मनुष्यौ—*Daya.*).

For *Turvasah,* see earlier references I.36 18; 47.7; 54.6; 108.8; 174.9; and for *Yadu,* I.36.18; 54.6; 108.8; 174.9 and also VI.20.12; 45.1; VIII.4.7; 7.18; IX.61.2; X.49.8; 62.10.

Asnatara, अस्नातारा, those who are not particular about daily baths and the like (स्नानादिकर्मरहितौ—*Daya.*; but those who were under the spell of the curse of Yayati, according to mythology (ययातिशापादनभिषिक्तौ —*Sayana*).

He made them worthy to be inaugurated, or crowned, which they were not at first (this refers, according to Sayana, to a myth, alluding to their exclusion from the succession in favour of the youngest son, Puru, by their father Yayati).

20. **Asman-mayinam puram,** of the cities built up of stones, resembling cluster of clouds (मेघप्रचुरारागमिव पाषाण-निर्मितानां नगराणां—*Daya.*). Sayana refers to the cities of *Sambara,* पुरां शम्बरस्य सम्बन्धिनां नगराणाम् ।

Divodasaya. one who serves light, or who favours enlightenment (प्रकाशस्य सेवकाय—*Daya.*). In later mythology, the name of a king. See earlier references, I.116.18; 119.4; 130.7; II.19 6; etc.

21. **Sahasra** and **trimsatam**, thousands and thirty.

Mayaya, by wisdom (प्रज्ञया—*Daya.*): bv ones own strength (स्वकीयया शक्तया—*Sayana*).

24. "May god *Aryaman* (Lord of Justice) give you all fair and beautiful things. O destroyer (of enemies), may *Pusa-Bhaga* and the god having gaps in his teeth give you all fair and beautiful things."

Fair (वामं वमनीयं) is so called because it is to be won. Destroyer (**आदुरि**) is so called from destroying (आदरणात्). But who is the god who has gaps in his teeth ? According to some, it is an epithet of *Bhaga* who comes before it. According to others, this god is *Pusan* because he has no teeth. Pusa is without teeth, and an eater of gruel, says a Brahmana passage (अदन्तक: पूषा Kausitaki Brahmana, VI.13; also SBr. I.VII.4.6). See Nir. VI.31.

Hymn-31

1. **Sacisthaya,** by the excellent thoughts, words or deeds (अतिशयेन श्रेष्ठया वाचा प्रज्ञया कर्मणा वा—*Daya.*; प्रज्ञावत्तमया प्रज्ञासहितमनुष्ठीयमानेन—*Sayana*).

Uti, ऊती, pertaining to care and protection (रक्षणादिक्रिया सह—*Daya.*, तर्पणेन—*Sayana*).

See also Yv. XXVII.39; Av. XX.124.1;

2 and 3. See Yv. XXVII, 40; 41; Av. XX.124.2; 3.

4. अभी = अभि (संहितायामिति दीर्घः)

Carsaninam, of men; of people.

9. ष्मा = स्म (निपातस्य चेति दीर्घः)

11. इहा = इह (संहितायामिति दीर्घः)

13. अपा = अप (निपातस्य चेति दीर्घः)

14. **Asvayuh,** with the strength of several horses (बहूनश्व बलयुक्तः —*Daya.*).

15. **Varsistham,** वर्षिष्ठं, of very old age (अतिशयेन वृद्धं—*Daya.*).

The verses of this hymn are relevant in relation to mighty Sun, who is also known as Maghavan, Surya and Indra, and also equally relevant in relation to our resplendent Lord.

Hymn-32

For verse 23, see Nir. IV.15.

1. **Asmakam ardham,** near us (समीपं—*Sayana*) for our growth (वर्धनं—*Daya.*); ardham (अर्द्धं) may also mean dwelling place (निवासदेशं) or half of worship (देवयज्ञदेशं—*Mahidhara*). See Yv. XXXIII.65. 9 and 12. *Gotamah,* [go=speech (Nigh. I.11)], the supermasters of speech (प्रशस्तागोर्वाग्विद्यते येषान्ते—*Daya.*). A seer of this name—*Sayana.*

15. **Hari,** हरी—two horses or the pair of fire and water (अग्निजले अश्वौ वा—*Daya.*).

16. **Purodasam,** a special food preparation (पुरोडाशं सुसंस्कृतान्न विशेषं —*Daya.*). For this, see I.162.3; III.28.1; 3-6, 41.3; 52.2-6; 8; IV.24.5; 32:16; VI.23.7; VIII.2.11; 31.2; 78.1.

23. "Like two small dolls (कनीनकेव) on their newly-wrought, perforated, wooden seats the bay steeds shine on their courses."—Two dolls, two young maidens : कनीनके कन्ये । कन्या कमनीया भवति क्वेयं नेतव्येति वा (कमनेनानीयत इति वा) कनतेर्वा स्यात् कान्तिकर्मणः, *Kanya* (maiden) is so called because she is an object of love (कमनीया) or because it is said to whom should her hand be given, or because she is brought by the lover, or it may be derived from the root √कन्, to shine. "The words relating to the seats of the maidens are in the locative singular (सप्तमी एकवचन)," says Sakapuni, i.e. on the ornamental wooden seats.

Daru (दारु, wood) is derived from √दृ, dṛ (to split), or from द्रु, to injure.

Dru (wood) is derived from the same root also.

Nave (नवे) newly made; *arbhake*, small, not large. As they shine on their sheets, so the bay steeds shine on their courses. This is a joint panegyric of two bay steeds

(This probably refers to a stage on which puppets are exhibited —*Wilson*).

Hymn-33

Ṛbhus are the *devatas* of hymns 33 to 37 *Vaja* (वाज), *ṛbhu* (ऋभु) and *vibhu* (विभु) are the three classes of divine architects, pertaining to regions of land, space and water. They design and supervise the means of transports of these three regions in human social organization. They are thus the technicians. For this, see IV.33 9: वरुणस्य विभ्वा (i.e. *vibhvan* of *Varuna*, i.e. the architect pertaining to the water region); इन्द्रस्य ऋभुक्षा (i.e. *ribhuksin* of Indra, i e. the architect pertaining to the space) and thirdly, वाजो देवानां (i.e. *vaja*, the artificer of the rest of gods, particularly on land, or the architect pertaining to land). *Ṛbhu* in the Nighantu means the man of wisdom (III.15).

1. **Pari dyam sadyah apasah babhuvuh**—were born quickly across the firmament. This might refer to the sun's rays also.

Evaih (एवैः) by the fast moving horses (गमनशीलैरश्वैः—*Sayana*); fast moving projectiles or weapons (वायुप्रेरितास्त्र सरेण्वादि पदार्थाः—*Daya.*); fast moving vehicles.

3. **Vajah vibhva ṛbhuh,** the three categories of architects, of the land (वाजः), of the waters or river-ways (विभुः) and of the space (ऋभुः). Literally, *vajah* is learned (ज्ञानवान्), *vibhva*, means by the one who is pervading (विभुना ज्ञानेन जगदीश्वरेण—*Daya.*, and *ṛbhuh* means enlightened (विद्वान्). According to Sayana, the three sons of Sudhanvana Angirasa were Vaja, Vibhavan and Ṛbhu (ते वाजो विभ्वा ऋभु च एतन्नामकास्त्रयः सुधन्वन आङ्गिरसस्य पुत्राऋभवः). All the three were known Ṛbhus in general.

5. The eldest (Ṛbhu) wanted to make two ladles whilst the younger (Vibhvan) three, and the youngest (Vajah) wanted to have four. See also I.161.2 for एकचमसं चतुरः कृणोतन । The whole hymn I.161 is devoted to Ṛbhus. The present hymn should also be read and interpreted on the same lines. See also the next verse (IV.33.6).

Tvaṣṭṛ is head technician who has applauded the proposal of the Ṛbhus for the construction of four ladles.

6. **Tvaṣṭṛ,** beholding the four ladles, brilliant as day, was content.

11. **Na ṛte srantasya sakhyaya devah,** gods are not pleased through friendship alone, unless one is wearied by penance.

Hymn-34

For verse 3, see Nir. VI.16.

The hymn again begins with Ṛbhu, Vibhvan and Vaja along with Indra. On the spiritual plane, Ṛbhu dominates on the mental realm (मनोमय कोश), the technicians of space; Vibhvan on the emotional plane (or प्राणमय कोश, the vital realm) and Vaja on the physical (अन्नमय कोश). Indra is the lower self, the soul. The final enjoyment lies in the attainment of spiritual happiness or the divine ecstasy. All the eleven verses should be read in this light. The enjoyment is in the company of our entire human complex of which Maruts (verse 7), Adityas, Parvatas, and the divine Savitṛi are the components, and Nature's divine bounties (verse 8), as well as Ṛbhus are evoked, not to go away, not to leave us. They have to be with us, and have to be satisfied along with Indra and Maruts (verse 11).

3. **Pra vah accha jujusanasah asthuh abhuta visve agriya uta vajah,** "enjoying, they have stood forth to you, all of you have become the chiefs, O Ṛbhus". Enjoying, they have stood forth to you (प्र+अस्थुः=प्रस्थितानि—*Durga* of the Nirukta). All of you have become the chiefs by going in front (or by swallowing first of all), or by accomplishing first of all. Or else, the word अग्रिया (*agriya*) is अग्र (agram) itself with meaningless case-termination (अनर्थकमुपबन्धम्). (Nir. VI.16.)

7. **Gnaspatnibhih,** by the ladies of the husbands (या ग्नाः पतीनां स्त्रियस्ताभिः—*Daya.*); wives of the gods; also the female protectors of women (*Wilson*).

8. **Parvatebhih,** by a sort of Nature's bounties, particularly clouds (मेघैः सह—*Daya.*) which, according to Sayana, are to be worshipped at the *Parvas*, certain periods of the month, as the new and full moon etc. (पर्वतेभि. पर्वद्भिः पर्वण्यर्च्यमानैर्देवविशेषैः — *Sayana*); Similarly, *Sindhubhih*, refers to rivers or flowing streams (स्यन्दनस्वभावैर्नद्यभिमानि देवैश्च —*Sayana*).

9. **Svapatyani cakruh,** bringing up children with care and good instructions (सुष्ठु शिक्षयोत्तमानि चापत्यानि च तानि कुर्य्युः—*Daya.*); accomplishing acts productive of good results (स्वपत्यानि स्वपतनसाधनानि वा कर्माणि चक्रुः —*Sayana*), i.e. acts, the means of accomplishing their good offspring or consequences.

Hymn-35

1. **Indram anu gamantu,** may follow the one with resplendent qualities; may they come after Indra (इन्द्रमनुसृत्य, अनुगमन्तु—*Sayana*); or may they come after you tc Indra (*Wilson*).

Saudhanvanah, pertaining to *sudhanvan*, the possessors of good bows, or pertaining to the brilliant rain-bow in the sky (शोभनानि धन्वान्तरिक्षस्थानि येषान्तेषामिमे—*Daya.*).

Napatah (न+पात) without fall (अविद्यमान ह्रासाः—*Daya.*); also sons of strength or one without protection, (नपातः बलस्य पुत्रास्तस्य न पातयितारो वा —*Sayana*).

2. **Camasam,** cloud (Nigh. I.10).

Caturdha, the four categories of motions—downwards, upwards, transverse, and straight (अध ऊर्ध्वं तिर्यक्समगति युक्तं—*Daya.*).

For *camason caturdha* (ladle made fourfold, or the cloud of four types, stratus, cumulus, cirrus and nimbus), see also verses 3 and 4 of this hymn. For *camas*, see I.20.6; 54.9; 110.3; 161.1; 2; 4; 5; 9; IV.33.5; 6; 35.2; 3; 4; 5; 36.4; VIII.82.7; X.16.8; 25.4; 68.8; 96.9; 101.8.

Hymn-36

The three-wheeled car (रथस्त्रिचक्रः) without the horses (अनश्वः) and without reins (अनभीशुः) traverses the inter-space. This refers to the movement of the Sun. Ṛbhus are the divine architects in the cosmic creation. Just as in cosmos we have the physical sun, similarly in our own inner complex, we have the divine source of enlightenment, which wise sages create by mental meditation (रथं ये चक्रुः सुचेतसः अविह्वरन्तं मनसस्परिष्यया—verse 2).

In the verses 3, 5 and 6, we have again a reference to *Vaja*, *Ṛbhu* and *Vibhvan*, and in the verse 4, again a reference to a single *camas* (ladle or cloud, made four-fold, and to a cow's new hide (चर्मणः गां). The cow may be earth in the cosmic creation, and wisdom on the spiritual plane.

9. **Sravo-virvat,** here Sravah, is food or also hearing or reputation (अन्नं श्रवणं वा—*Daya.*; वीरवत्=प्रशस्तवीरकारं—*Daya.*); food comprehending offspring, or endowed with dependents.

According to Sayana, *praja*, (प्रजा) is progeny (पुत्रपौत्रादिरूपां), *Sravah* (श्रवः) is reputation (यशः), and *viravat* (वीरवत्) is {वीरैर्भृत्यादिभिरूपेतं तक्षत्—*Sayana*) i.e. adherents.

Hymn-37

1. **Ṛbhuksah,** ऋभुक्षाः, great ones (महान्तः —*Daya.*).

Rbhuksin (ऋभुक्षिन्) is the name of Indra, but Sayana in this verse, identifies it with *Ṛbhavah*, i.e. Ṛbhus (Pl. nom. of Ṛbhu). In verse 3, we have another term *Ṛbhuksanah* (ऋभुक्षणः), also translated as great ones, by Dayananda. For this term also see verses 5, 7 and 8.

4. **Ayah-siprah,** those in possession of horses with nose or chin so hard as of iron (अय इव शिप्रे हनूनासिके येषामश्वानां तद्वन्तः—*Daya.*; "शिप्रे हनूनासिके वा" अयोवत्सारभूतशिप्राः—*Sayana*).

Vajinah, speedy (वेगवन्तः—*Daya.*), one of the Ṛbhus (ऋभवः —*Sayana*).

Suniskah, one with beautiful gold coins known as *Niska,* or gold ornaments. (शोभनानि निष्कानि सुवर्णमयान्याभूषणानि येषान्ते—*Daya*).

8. In this verse, we have Nasatyas also in addition to Vajas, Rbhuksans and Indra. For *Nasatya,* see earlier references : I.3.3; 34.7; 9-11; 46; 5; 47.7; 9; 116.2; 4; 9-11; 13; 14; 16; 17; 19; 20; 22; 23 etc.; not untruthful, i.e. truthful (अविद्यमाना-सत्याचारौ सभान्यायेशौ—*Daya*).

Hymn-38

For verses 5 and 10, see Nir. IV.24 and X.31 respectively.

1. **Vam** (a dual pron.). of you two, implies, the pair heaven and earth. Dayananda refers to the pair of the king and his army chief.

Ksetrasam, क्षेत्रासां=क्षेत्रज्ञा, he who divides the fields (यः क्षेत्राणि सनति विभजति तं—*Daya.*); a horse (क्षेत्राणि सर्वाभूमीः सनोतीति क्षेत्रसाः अश्वः—*Sayana*).

Urvarasam, the son (उर्वरा सर्वसस्याढ्याभूः. fertile, तां सनोतीन्युर्वरासाः पुत्रः —*Sayana*).

Thus क्षेत्रसां ददथुः उर्वरासां means, you have given a horse a son (*Sayana*). Sayana's derivations are not clear, i.e. how could *ksetrasam* mean a horse, and *urvaresam* a son.

To Dayananda, *urvara* means a fertile land, yielding valuable products (उर्वरासां=बहुश्रेष्ठाः पदार्थाः सन्ति यस्यान्तां भूमिं सनति तम्—*Daya.*).

Trasadasyu, the one who is a terror to wicked persons (त्रस्यन्ति दस्यवो यस्मान्सः—*Daya*).

See I.112.4; IV.38.1; 42.8; 9; V.27.3; VII;19.3; VIII.8.21; 19.36; 36 7; 37.7; 49.10; X.150 5

2. **Dadhikram** = Dadhikravan = a horse (Nigh. I.14, दधिक्रा and दधिक्रावा, synonym of *asva* or horse.)

Dadhi is one who bears or carries his rider; kram; to go.

According to Ait. Br. III.15.5, it means Agni, who in the form of a horse destroyed the asuras as desired by Bharadvaja (दधिक्राम्। दधदन्यं धारयन् क्रामतीति दधिक्राः। तमेतन्नामकं देवम्—*Sayana*; यो दधिना धारकेणाऽधिकेन सह तम् —*Daya*).

4. **Vidatha ni-cikyat tirah aratim pari apah,** puts to shame the adversary of the pious man (*Wilson*). (विदथा, विदथानि ज्ञातव्यानि; निचिक्यत्, पश्यनिकर्मेतत्; जानन्; अरतिम्, अरमणं दुःखमभिगन्तारम्, अरि वा; परि—सर्वतः; तिरः, चरति तिरस्करोति। कस्यारतिमिति; आपः व्याप्तस्य, स्तोतुः—*Sayana.*, i e. knowing things cognizable, who disgraces the opponent or the foe of the man, the praiser.

5. "People shout after him in battles, as they do after a clothes-stealing thief, or a falcon let loose and swooping downwards, and a glorious herd of cattle."—People shout after him as they do after a clothes-stealing thief, i.e. one who steals clothes. *Vastram* is derived from √वस्, to wear. The word *tayu* (तायु) is synonymous of thief (स्तेन): "He is a store-house (संस्त्यानं) of sin", say the etymologists, or it may be derived from √तस्, to perish.

People shout after him in battles. The word bhara (भर) is a synonym of battle; it is derived from the root √भृ, to bear; or √हृ, to carry away. Swooping downwards (नीचायमानं), pouncing downwards. Downwards is going down; upwards is going up. Like a falcon let loose. Falcon (श्येनं) is so called because it swoops in an admirable manner (शसनीयं गच्छति). And a glorious herd of cattle, i.e. a famous herd of cattle; glory and the herd, or wealth and the herd. *Yutham* (यूथ) or herd is derived from √यु, to connect; it is compact.

Srava, श्रव, food; also praise (प्रशस्ति)

10. "Dadhikra spread out the five tribes with might as the sun, the waters with his light. Thousand gaining, hundred gaining is the swift courser. May he commingle these speeches with honey". See Nir.; here *madhu* (honey) means water; *madhu* (मधु) is derived from the verb धम्, to blow by reversing the letters धम्—मध (Nir.X.31).

Hymn-39

1. **Dadhikram,** दधिक्रां, sustainer of one worth sustaining (धर्त्तव्यं धरं —*Daya.*; दधदन्यं धारयन् क्रामतीति दधिक्राः ; also the name of a *Deva*, तमेतन्नामकं देवम्—*Sayana*).

See Nir. II.27 and 28; *Dadhikra* is a synonym of horse (Nigh. I.14), because it runs while bearing a rider on its back, or it neighs while bearing a rider on its back, or it looks beautiful while bearing a rider on its back. There are Vedic passages where the word is used for horse as well as a deity.

(तत्र दधिक्रा इत्येतद् दधत् क्रामतीति वा। दधत् क्रन्दतीति वा। दधदाकारी भवतीति वा। तस्याश्ववद् देवतावच्च निगमा भवन्ति—Nir.II.27. See also IV.40.4.

2. **Dadhikravnah,** दधिक्राव्णः, of the one who pleases the custodians of knowledge (विद्याधरान् कामयते तस्य—*Daya.*); praise (स्तुति) of Dadhikra (*Sayana*).

3. **Aditih,** parents (मातापिता वा—*Daya.*); the indivisible, (or infrangible).

Dadhikra, (अखण्डनीयो दधिक्राः—*Sayana*).

Dadhikravnah, worship of the steed; praise of the horse.

4. **Marutam,** मरुतां, of the praisers (स्तोतॄणां स्वभूतं—*Sayana*).

5. **Surabhi no mukha karat,** may he make our mouths fragrant. (The mouth is defiled by the use of inelegant language, Yv. XXIII.32; Av. XX.127.3.) This verse used to be recited at the time of the *Asvamedha*, when the priests used to bring queen away from the horse (*Mahidhara*).

6. **Dadhikravnah,** praise of *dadhikra*; the ordainer of *dharma* or sacred duties (धर्मधरस्य क्रमयितुर्वा—*Daya.*).

Hymn-40

For verse 4, see Nir. II.28.

1. **Dadhikravnah,** the praise of dadhikra, the one who impels wind etc. (वाय्वादि कारणं क्रामयितुः—*Daya.).*

Angirasasya, of the one born in the vital breaths (अङ्गिरस्सु प्राणेषु भवस्य—*Daya.*).

Bṛhaspateh, of the great master or saviour (बृहतां पालकस्य—*Daya.*).

Jisnoh, जिष्णोः, of jisnu; of the one victorious (जयशीलस्य—*Daya.*); name of a deity—*Sayana.*

3 **Taritratah,** by the side of the transporter. (अध्वनस्तरिता—*Daya.*); along the one who conveys across the other side.

Syenasya-iva dhrajatah etc. as swift as a hawk; as of a hawk, quick-going with respect to the insertion of the foot or to the breast (literal trans.).

(अंकसं पादाधारम्, उरः प्रदेशं वा—*Sayana*). See Yv. IX.15.

4. "That courser hastens with speed, although it is bound by neck, flank and mouth. Putting forth its best power, *dadhikra* sprang along the bonds of roads".

—That courser, i.e. the swift runner, trots on the road with speed, i.e. quickly, although it is bound by the neck.

Griva (ग्रीवा) is derived from √गॄ, to swallow or from √गॄ, to call out, or from √ग्रह्, to seize. Bound by flank and mouth has been earlier explained in the Nirukta. Putting forth its best power, i.e. action or intelligence. *Anu santavitvat* (अनु सम्ज्तवीत्वत्) is a word derived from the simple original form of *tan* (तन्) to spread. Bends of roads (पथां अंकांसि).

Panthah (पन्थाः, path) is derived from √पत्, to fall, or from √पद्, to go, or from √पन्थ्, to move.

Ankah, (अंकः, curve) is derived from √अञ्च्, to bend. *A-paniphanat* (आऽपनीफणत्) is a reduplicated form (intensive) of √फण्, to bound.

5. This verse is also known as the *Hansavati Ṛc*; also see Yv. X 24 and XII.14; Ait.Br. IV.20.1.

Aditya has been regarded as the Sun in the type dadhikra with *para-brahma*, or the supreme deity.

Hansa (हंस)—derived from √हन्, to go, he who goes eternally to destroy, who destroys individually, or it is resolvable into अहं+सः (I+he), i.e. I am that, the Supreme. Also one who destroys sins (यो हन्ति पापानि सः—*Daya.*).

Vasu, the appointer of the stations of all creatures or all men, or that which abides (वसति) at all times (सर्वदा). Also one who stays in bodies etc. (यः शरीरादिषु वसति—*Daya.*).

Hota, the sacrificer (here *agni*); the donor and receiver (दाता आदाता वा—*Daya.*).

Atithi, or guest, meaning *agni* or fire; first as the sacrificial, and secondly as culinary fire (अतिथिवत् सदा पूज्योऽग्निः—*Sayana*); an unexpected guest (अनियततिथिः—*Daya.*).

Nṛsad (नृषत्), one present among men (यो नरेषु सीदति—*Daya.*); the dweller among men; one who dwells in men as consciousness and vitality (नृषु मनुष्येषु चैतन्यरूपेण सीदतीति नृषत्—*Sayana*).

Ṛta sat (ऋतऽसत्) is he who is present in truth, or in water or in sacrifice (ऋतं सत्य ब्रह्मयज्ञो वा तत्र सीदतीति ऋतसत् अग्निः—*Sayana*).

Vyomsat (व्योमऽसत्), the dweller in the sky; it may be wind (वायुः —*Sayana*; यो व्योम्नि सीदति—*Daya.*).

Abjah (अप्ऽजाः), born of water or in the midst of water; (उदकेषु जातः। उदकमध्ये खल्वयं जायते—*Sayana*). This refers to the rising of the sun from the ocean and again setting in the same.

Gojah (गोऽजाः), born amidst rays (गो=रश्मि, ray); or born out of the earth (यो गोषु पृथिव्यादिषु जातः—*Daya*).

Ṛtajah (ऋतऽजाः), born of truth (यः सत्याज्जातः—*Daya.*); (born from the mantras of the Vedas—*Sayana.*); also born of truth, from being

visible by all, not invisible like *Indra* and the rest (ऋतं सत्यम् । सर्वैर्दृश्यत्वेन सत्यजातः । न ह्यसाविन्द्रादिवत् परोक्षोभवति—*Sayana*); or born in water like electricity or lightning, or sea-fire (यद्वा, उदकेषु वैद्युतरूपेण वाडवरूपेण वा जातः—*Sayana*).

Adrijah (अद्रिजाः), cloud-born (योऽद्रेर्मेघाज्जातः—*Daya.*; अद्रि=cloud, Nigh I.10); mountain-born (अद्रावुदयाचले जातः—the sun born in the eastern Udayacala mountain—*Sayana*).

On the spiritual side. the text refers to the lower self and the Supreme Self; see Ait.Br. हंसः शुचिषदित्येषवै हंसः शुचिषत् (IV.20). Aditya is the Sun; more so, it represents Brahman, ऋतं सत्यमवाध्य सर्वाधिष्ठानं ब्रह्मतत्वम्, the indefeasible, all regulating principle, the supreme universal spirit, the *parabrahma*, सत्य ज्ञानमनन्त ब्रह्म, truth, wisdom, and infinitude (ऋतं बृहत्).

Hymn-41

In this verse, though the names are two Indra (the resplendent) and *Varuna*, the venerable; both these terms refer to one and the same Supreme Reality, who alone is invoked; these invocations and praises, yielding multifarious benefits, as a cow that has gone forth to pasture furnishes milk through thousands of channels (verse 5)—सहस्रधारा पयसा मही गौः ।

6. **Paritakmyayam**, be around us (*Wilson*); परितक्म्यायाम् =परितस्तक्मा-नश्वो यस्यां तस्याम्—*Daya*. See Nir. XI.25 for परितक्म्या where it means *night* (किं परितकनम् । परितक्म्या रात्रिः । परित एना तक्म । तक्मेत्युष्णनाम । तकति इति सतः) —What was the errand with regard to us ? What night ?

Paritakmya means night, because *takma* surrounds it on both sides. *Takma* is a synonym of heat, because it goes away (√तक् to go away). See X.108.1.

Surah, of the Sun (प्रेरकस्य सूर्यस्य—*Sayana*).

Dṛsike (दृशीके), for the visibility of the sun for a long time, i.e. for a long life (चिरकाल दर्शनाय चिरजीवनाय—*Sayana*).

8. **Yavayuh** (युवय्यूः), longing for you (युवां कामयमानाः—*Sayana, Daya.*).

9. **Jostarah-iva,** जोष्टारःइव, as servants (सेवमाना इव—*Daya.*), i.e. as servants on a rich master. Also a flatterer, from √जुष्, to please.

Hymn-42

1. **Mama dvita rastram Ksattriyasya visvayoh,** two-fold is my empire, of the defence people of long and full lives (*visvayoh,* विश्वायोः विश्वं पूर्णमायुर्यस्य, तस्य—*Daya* ; विश्वायोः कृत्स्नमनुष्याधीशस्य--*Sayana*; or *visvayoh* means *entire* or the whole, here it may mean the entire military race Sayana unnecessarily translates. *Ksattriyasya*, as of these born in the *ksattriya* clan (क्षत्रियजात्युत्पन्नस्य). *Tvita* is two-fold : (according to Sayana one pertaining to earth and the second to heaven, द्विता क्षितिस्वर्गभेदेन द्वित्वापन्नं—*Sayana*) Perhaps, the better would be of the ruler (राजा) and ruled (प्रजा), these two divisions.

Visve amrta yatha nah, all the immortals are ours. (Sayana presumes that *Svarga* is a separate world over which the Supreme Being also presides, and the Svarga is inhabited by the immortal ones (अमृताः देवाः). The Supreme Being is *Varuna*, perhaps, he is also identified with *Trasdasyu* (see verse 3)—अहं (i.e. त्रसदस्युः) इन्द्रः वरुणः (am Indra and Varuna also).

2. **Kṛsteh,** of people.

Aham, is Trasadasyu (*Sayana*), the Supreme Lord (जगदीश्वरः —*Daya.*).

Asuryani, of clouds-like, of wicked people, (असुराणां मेघादीनामिमानि चिह्नानि—*Daya.*) असुरः = मेघः (Nigh. I.10).

4. **Sadane ṛtasya,** ऋतं=water (Nigh.I.12); as the abode of water; or in the final world of truth (सदने सर्वस्थित्यर्थे जगति, ऋतस्य सत्यस्य प्रकृत्याख्यस्य —*Daya.*).

Aham (अहं)=The Supreme Lord; *apah* = water or midspace.

5. **Tridhatu** (त्रिधातु), three-fold elementary state or of three sorts (त्रि प्रकारं—*Sayana*); or the entire creation, resting on three principles of *satva, rajas* and *tamas* (त्रयः सत्वरजस्तमांसि गुणा धारका यस्मिंस्तत् सर्वं जगत—*Daya.*).

8. **Trasadasyu,** the one of whom the wicked ones are terribly afraid of (त्रस्यन्ति दस्यवो यस्मात्तम्—*Daya*).

Daurgahe, in the very deep (दुर्गहने—*Daya.*). According to Sayana, Daurgaha is the son of Durgaha (दुर्गहः), identified as Purukutsa. Sayana refers to a parable which the mythology evolved out at a later age; Purukutsa, son of Durgaha, being a prisoner; on a certain occasion, his queen (पुरुकुत्सानी) propitiated the seven Ṛsis (सप्तर्षयः) to obtain a son to succeed his father as king in due course. The seven Ṛsis advised her to worship Varuna and Indra, and in consequence, she got a son who came to be known as *Trasadasyu.*

9. **Ardhadevam,** this refers to the Sun who lights up at a time half of the universe. Sayana refers it to Indra, who is considered as one-half of all the gods taken together; and he thus alone is entitled to have the largest sharings.

Purukutsani, पुरुकुत्सानी, wife of Purukutsa (*Sayana*); a lady with a large mass of ills and evils (पुरूणि कुत्सानी यस्यां सा—*Daya.*).

10. **Anapa-sphurantim,** one exhibiting strong will and penetrating wisdom (दृढां निश्चलां प्रज्ञां सम्पादयन्तीम्—*Daya.*); free from any imperfection—*Wilson* (अनवहिंसिताम्—*Sayana*).

Hymn-43

Like some of the earlier hymns, this hymn also refers to Sun, his daughter Surya (dawn), Indra, Dasras and Nasatya. For *Dasras* see I.3.3; 30.17; 46.2; 47.3; 6; 92.16; 112.24; 116.10; 16; 117.5; 20; 21; 139.3; 4; 18.5; 182.3; 183.5 etc.

2. **Dravat-asvam,** द्रवत्ऽअश्वम्, one equipped with fast moving horses (द्रवन्तो द्रुतं गच्छन्तोऽश्वा यस्मिँस्तम्—*Daya.*; आशुम्—*Sayana*).

Maksu, quickly, with speed (शीघ्रम्—*Sayana*).

3. **Paritakmyayam,** at the end of night (रात्रावतीतायाम्—*Sayana*); in the creation full of jolly persons (परितः सर्वतस्तकन्ति हसन्ति यस्यां सृष्टौ तस्याम् —*Daya.*).

4. **Dasra,** दस्रा, destroyers or dispellers of pain (दुःखोपेक्षयितारौ—*Daya.*; दस्रा शत्रूणामुपयितारौ अश्विनौ, dispeller of enemies; Asvins—*Sayana*).

Madhvi, O the creator or dispenser of sweet saps (मधुर रसस्योदकस्य स्रष्टारौ—*Sayana*).

6. **Sindhu,** river, sea or water in general.

Hymn-44

1. अद्या = अद्य ।

2. **Sangatim goh,** bringer into union (गो गवां संगमयितारं—*Sayana*), or associator of Go; Go is earth (*Daya.*); associator of the solar ray (*Wilson*), since Asvins are associated with light or the sun.

3. **Kakuhasah,** कुकुहासः, all the directions (सर्वादिशः—*Daya.*); (ककुहः = ककुभ. = दिक्; Nigh.I.6); large horses (महान्तोऽश्वाः—*Sayana*).

6. It refers to Purumilha and Ajamilha (उभयेषु पुरुमील्हाजमीह्लेषु — *Sayana*); also later on the two Ṛsis of the hymn. To Dayananda, उभयेषु refers to king and his people.

Ajamilha (अजमील्ह) is one who trains goats, his children are आजमील्ह (येऽजान् विद्यया सिञ्चन्ति, तदपत्यानि—*Daya.*). The word exists no where else in the Ṛgveda.

For *Purumilha,* also see I.151.2; 183.5; V.61.9; VIII.71.14.

Hymn-45

1. **Mithunahtrayah,** मिथुनाः त्रयः, pairs of threes.

Trayah, wind, water and lightning (*Daya.*); three sorts of foods (*trayah praksasah,* त्रिविधा अन्नानि;—"अशन, पानं, खादश्च" इति हि श्रुतम्—*Sayana.* Even the term *mithuna* (मिथुन) or pair so often stands for a group of more than two; here *mithuna* represents mother, father and the son (Taittiriyas).

Dṛtih, leather vessel for holding water; (रसद्रव्याधारः पदार्थश्चर्ममयो दृतिरित्युच्यते —*Sayana*); and cloud (Nigh. I.10); also leather vessel-like cloud (दृतिमिव वर्त्तमानं मेघम्—*Daya.* in verse 3).

4. **Hamsasah,** हंसासः, horses (Nigh. I.14); horses moving with the speed of swans.

Maksah, king of bees or big flies.

6. **Akenipasah,** आकेऽनिपासः, rays which always fall very close (य आके समीपे नितरां पान्ति ते किरणाः—*Daya.*).

Hymn-46

2. **Niyutvan,** strong and mighty wind (बलवान समर्थो वायुः—*Daya.*; नियुदिभ्स्तद्वान्—*Sayana*).

Indra sarathih, Indra as the assistant, or as a charioteer; Indra is lightning or *vidyut* (*Daya.*).

3. **Indra-vayu,** a pair of the sun and wind; or wind and lightning; or of king and his army; or of a teacher and preacher, or of king and his minister (*Daya.*).

Hymn-47

1. **Sukrah,** shining by discipline and penance (व्रतचर्यादिना दीप्तोऽहं —*Sayana*); purified by holy acts (*Wilson*), मध्वोः (gen.) = मधुम् (acc.).

Hymn-48

2. **Niyutvan,** see IV.46 2.

1. **Vipah na rayah,** like a prince, the terror of foes (शत्रूणां वेपयिता राजेव—*Sayana*); विपः—wise man (मेधावी—*Daya.*), रायः = wealth (धनानि—*Daya.*; *aryah,* businessman (वैश्यः—*Daya.*); *Candrena,* by golden or bright (सुवर्णमयेन—*Daya.*).

2. **Indra Sarathih,** the one who moves Indra in orderly way. Indra is lightning, the sun or fire.

5. **Harinam**, हरीणां, of men (मनुष्याणां—*Daya.*); of horses also yoked to a chariot.

Sahasrinah, thousands or numerous.

3. **Kṛsne vasudhiti**—kṛsne—kṛsne (the drawn, कर्षिते); *vasudhiti* (the conditions governing the motion of heavenly bodies in space—वसूनां धितिर्ययोर्द्यावा पृथिव्योस्ते—*Daya.*); dark nurses of wealth—*Wilson*; कृष्णवर्णे वसूनां धात्र्यौ—*Sayana.*

Hymn-49

The hymn invokes Indra and Bṛhaspati, the Lord with resplendence and supremacy. The pair of Indra and Bṛhaspati has been interpreted as the pair of (*i*) lightning and the sun; (*ii*) king and his minister and (*iii*) teacher and preacher (*Daya.*).

Hymn-50

Bṛhaspati is the Sun; the glory of Lord in the sun, and finally, the Lord Supreme.

1. **Trisadhasthah** (त्रिऽसधस्थः)—Three level places, or the triad of knowledge, action and devotion (त्रिषु समानस्थानेषु कर्मोपासना ज्ञानेषु वा—*Daya.*).

Ravena, रवेण, by sound advice (उपदेशेन—*Daya.*).

Also, who abides with noise in three regions (त्रिषु स्थानेषु वर्त्तमानाः, रवेण एवं तिष्ठतेत्यनेन शब्देन—*Sayana*).

4. **Sapta asyah,** seven-mouthed, the seven sorts of rays are the mouth, of that one; *sapta rasmih,* the seven rays.

6. **Visvadevaya,** the universal deity; the Supreme Lord, an appellation of Bṛhaspati. *Deva* also means praise (देव शब्दः स्तुत्यर्थः—*Sayana*), and hence, he who has the praise of all (सर्वैस्तुत्याय—*Sayana*); also for one who enlightens all (विश्वस्य प्रकाशकस्य—*Daya.*).

7—9. See Ait Brahmana VIII.5.24-26. Sayana interprets these verses as an authority for the indispensable employment by a prince of a Brahmana as a family priest (*purohita*) to conduct solemn rites on

his behalf. By a *Brahmana* is meant a person who is well versed in divine knowledge and leads the life of dedication

Hymn-51

For verse I, see Nir. I.5.

1. इदम् । ऊँ इति । See Nir. I.5; the letter u (उकार) is used after in the sense of 'mutual opposition' (विनिग्रहार्थे); it is also used as expletive (पद पूरणः), as in इदमु (IV.51.1) and तदु (I.62.6).

1. **Divo duhitarah,** daughters of heaven, i.e. dawns.

Gatum, to the earth (पृथिवीम्—*Daya.*); the faculty to move or go etc. (गातु गमन गमनादि व्यापार सामर्थ्य—*Sayana*).

Janaya, to man, to the yajamana (यजमानानां—*Sayana*).

Gatum krnavan janaya, are giving man the faculty to act (*Wilson*); they give to the offerers of sacrifice the ability to perform the acts of going and the like.

3. **Panayah,** the accomplished women (प्रशंसनीया.—*Daya.*); traders, non-givers, churlish traffickers (वणिज इव आदातारः—*Sayana*).

Maghonih, the wives of those who have love and respect for wealth (सत्कृत धनानां स्त्रियः—*Daya*); wealthy ones (धनवत्यः—*Sayana*).

Radhodeyaya, for liberally giving wealth (धनं दातुं योग्याय व्यवहाराय—*Daya.*).

4. **Navagve, dasagve,** nine day's rite and ten day's rite; for the one accompanying nine cows or ten cows (नवगावो विद्यन्ते यस्य तस्मै; दशगावो यस्य तस्मै—*Daya.*).

Sapta-asye, in the one who has seven vital breaths in the mouth (सप्तप्राणाआस्ये यस्य तस्मिन्—*Daya.*). Seven-mouthed Angirasas—i.e. repeating the Seven Vedic metres.

11. It has been an old practice of reciting this verse *inaudibly* every morning at day-break (*Wilson*).

Hymn-52

1. **Sunari,** a fine lady-leader; a woman of status (सुष्ठुनेत्री —*Daya.*); the conductress (of men)—*Wilson.* See also I.48.5; 8; 10; and VII.81.1 for सूनरी; for सूनर. VIII.29.1 and X.115.7 and सूनरम्—I.40.4; V.34.7 rays of light (i.e. dawn). (सूनरी जनानां सुष्ठु नेत्र्युषा.—*Sayana*, VII.81.1).

Asva (अश्वा) **iva**, like a mare.

Compare माता गवामृतावरी (2) with माता गवामसि (3); ऋतावरी (2) with सूनृतावरि (4), and विभावरि (6).

Ṛtavari—giver of eternal truth (बहुसत्यप्रकाशिका—*Daya.*; *Sunṛtavari*, giver of true speech (सत्यवाक्प्रकाशिका—*Daya.*); *Vibhavari*, the possessor of wide enlightenment (प्रशस्तविविध प्रकाशयुक्ता —*Daya.*).

4. **Yavayad-dvesasam,** baffler of animosities (यावयन्तं द्वेष्टार द्वषसं द्वेष्टारं पृथक् कारयन्तीम्—*Daya.*). The dawn puts to flight those enemies who had been endeavouring to destroy their adversaries during the night.

5. **Gavam sarga na,** like the creations of the earth etc. (गवां पृथिवीनां सर्गाः सृष्टयः न इव—*Daya.*); like showers of rain (गवां उदकानां सर्गा न वर्षाधारा इवेयम्—*Sayana*).

Hymn-53

The hymn is devoted to the Sun, the centre of our planetary system. The Sun is *Savitṛ*. So is our Supreme Lord, the Creator of the universe. The verse 5 indicates mystically the three firmaments, three worlds, three spheres, the three heavens, the threefold earth and the three functions of Savitṛ. Just as the planetary system has a Sun to guide and hold the equilibrium, so we have the *adhidaivata* realm, the realm of sense organs and the mental activity. There is a third realm of spiritual existence, the *adhyatmika*. The verses 6 and 7 invoke the Savitṛ of this last realm.

1. **Chardih,** छर्दिः, dwelling (Nigh. III.4), तत् छर्दिः नः महान् उदयान् देवः अक्तुभिः—May the great Lord grant us such dwelling, such light or enlightenment every day.

2. **Pisangam drapim prati muncate,** leaves or casts off the armour of special form (विचित्र रूपं कवच प्रतित्यजति—*Daya.*); puts on his golden armour (हिरण्मयं कवचमाच्छादयति प्रत्युदयम्; every morning he puts on a golden euirass—*Sayana*).

3. **Bahu asrak** (बाहू अस्राक); puts forth his arms (or his rays); brings forth his arms (i.e. his strength and valour, सृजति बलवीर्ये—*Daya.*).

5. **Trih antariksam,** (अन्तरिक्षं = अन्तरक्षयमाकाशम्—*Daya*).

(According to Sayana, *antariksa,* is divided between *Vayu, Vidyut* and *Varuna* in to three portions).

Tri rajamsi, three worlds (उत्तममध्यमनिकृष्टानि, the best, medium and the worst—*Daya.*; क्षित्यन्तरिक्षद्युलक्षणान् त्रिलोकान्, the earth, the midspace, and the sky—*Sayana*).

Trini rocana, three brilliant spheres (विद्युत् भौतिक सूर्यरूपाणि ज्योतीषि —*Daya*); the regions of *Agni, Vayu* and *Surya—Sayana.*

Tisrodivah, three heavens, three lights, of the Sun, of moon (and stars), and of lamps and flames (प्रकाशान्—*Daya.*); the *lokas* of Indra, Prajapati and Satya Loka (*Sayana*).

Tisrah prthivih, the three divisions of earth,—land, water and air (क्षित्यवान्तरभेदान् लोकान् —*Sayana*).

Tribhih vrataih, by three types of rules (नियमै.—*Daya*); i.e. distributing heat, rain and cold (उष्णवर्षहिमाख्यै:—*Sayana*).

Hymn-54

This hymn again invokes the Creator, the *Savitr.* On the physical plane, the hymn describes the characteristics of our Sun, the centre of the planetary system.

2. **Suvasi,** from *su* to bear or bring forth, thou engenderest (*Sayana*). From the same *su,* we have *suvatat* (सुवतात्—verse 3), suvati (सुवति — verse 4) and again suvasi (सुवसि — verse 5). Dayananda translates *suvasi* as thou impelest (सुवसि प्रेरयसि, सुवतात् प्रेरय).

Anucina jivita, successive existences, as father, son, grandson and so on (जीवितान्यनुक्रमयुक्तानि—*Sayana*; यान्यनुचरन्ति तानि जीवितानि—*Daya.*). See also Yv. XXXIII.54.

5. **Yatha-yatha patayantah vi-yemire,** in the like manner at thy command they stayed (*Wilson*); (पतयन्त. पतिरिवाचरन्तः ; वियेमिरे विशेषेण नियच्छन्ति —*Daya.*; यथायथा पतयन्तः गच्छन्तः त्वां वियेमिरे विनियम्यन्ते त्वया—*Sayana*).

Hymn-55

The hymn refers to Vasus, Aditi, Mitra, Varuna (1), Sindhu and svasti (3); Aryaman, Varuna, Agni, Indra, Visnu (4); Parvata, Maruts, Bhaga and Mitra (5); Dyava-pṛthivi and Ahibudhnya (6), Aditi, Mitra, Varuna and Agni (7); Usas (9); and Savitṛ, Bhaga, Varuna, Mitra, Aryaman and Indra (10). See earlier references on these terms. They have a variety of interpretations on different planes and in different contexts.

3. Svasti, abode of happiness; well-being.

Hymn-56

1. **Dyava-pṛthivi,** a pair of the sun and earth (*Daya.*).

2. **Devi,** shining (देदीप्यमाने); *aminati* (अमिननी), unharming (अहिंसके), *uksamane*, sprinkling with happiness (सर्वान् प्राणिनः सुखैः सिञ्चमाने); *ṛtavari*, possessing truth (बहवृत सत्य विद्यते ययोस्ते—*Daya.*; *ṛta* is also water or sacrifice); *adruha*, not opposing or violent (अद्रोग्धव्ये); *devaputre*, having learned people as sons (देवा विद्वांसः पुत्रा ययोस्ते); *netri*, leaders or investigators (नयनकर्त्र्यौ).—*Daya.*

Hymn-57

For verses 1, 2 and 5, see Nir.X.15, X.16 and IX.41, respectively.

The hymn is devoted to agriculture. The Grhya Sutras recommend the verses to be recited at the time of ploughing. *Ksetrapati*

the landlord, *sunasira*, the servants of the landlord, *sita*, furrow are typical agricultural terms.

1. **Ksetram,** क्षेत्रम्, abode; the word is derived from √क्षि, meaning to dwell,—the *ksetra-pati* is thus the protector or supporter of the dwelling place. (Nir.X.14).

"We will win with the lord of abode as with a friend; bring to us a horse or a cow, O nourisher. He shall be gracious to us for such (a gift)"—We will win with the lord of abode as with a very friendly person. Bring, O nourisher, a well-nourished cow or horse. He shall be gracious to us for such (a gift).

With strength or wealth. The verb √मृल् means to give.

2. O lord of the abode, bestow upon us the wave, rich in honey, distilling honey, and well-purified like clarified butter, as cow does its milk. May the lords of the sacred law be gracious to us

The verb √मृलय् means to protect or to worship. Some authorities think that the two words मधुमन्त (rich in honey) and मधुश्चुतं (distilling honey) have tautology (समानाभिव्यवहार) in them, just as in हिरण्यरूप: स हिरण्यसंदृग् (golden in form, he is golden in appearance (II.35.10). Another school of thought does not admit tautology, if there is some difference, even if it is very slight, as for instance in मण्डूका इवोदकान् मण्डूका उदकादिव (X 166 2), or "as from water the frogs" and "as frogs from water".

5. **Sunah** (शुन:) means wind. so called because it moves quickly in the atmosphere; *sirah* (सीर:) means the sun, from moving √सृ; O wind and the sun, enjoy this praise. Sprinkle ye both this (earth) with whatever water you make in heaven.

Dayananda refers to the pair of land-lord and his servants (शुनासीरौ क्षेत्रपति-भृत्यौ) instead of the pair of wind and the sun.

7. **Sitam,** furrow (भूमिकर्षिका—*Daya.*). See Yv. XII.69-72.

8. **Sunam,** happily (सुखम्—*Daya.*).

Phalah, फाला: ploughshares.

Kinasah, कीनाशा: ploughmen (कृषीवला:—*Daya.*).

For verses 7 and 8, see Av. III.17.4 and 13.

Hymn-58

For verses 1, 3 and 8, see Nir. VII.17, XIII.7 and VII.20.

For the whole hymn, see Yv. XVII.89-99.

1. **Samudrat urmih madhuman ut arat,** the wave rich in honey, has arisen from the ocean. According to the Nirukta, this is regarded as referring to the sun (VII.17). The sun rises, indeed, from the oceans and from the waters (समुद्राद्ध्येषोऽद्भ्य उदेति—Kausitaki Br. XXV.1) as we have this Brahmana quotation.

Dayananda, on the other hand, translates *samudrat* as from the interspace (अन्तरिक्षात्; Nigh. I.3).

Amsuna, by the sun; *ghṛtasya,* of water.

The verse refers to the mystic name of *ghṛta* (घृत), it is the tongue of Nature's bounties and the navel of ambrosia.

Sayana has given various shades of meaning to this verse, according to the signification one gives to *samudra*; (*i*) as that in which the worshippers delight, i.e. sacrificial fire (संमोदन्तेऽस्मिन्यजमाना: इति वा समुद्रोऽग्नि: पार्थिव:) or (*ii*) that from which waters rush (समुद्रवन्त्यापोऽस्माद् इति व्युत्पत्त्या वैद्युतोऽग्नि:) i.e. the celestial fire or lightning.

Urmi in the first case may imply reward or consequence. (ऊर्मि:—ऊर्मिवदुपर्युपरि उद्भूत:); in the latter case, rain; and in the latter sense of *urmi, samudra* may have one of its more ordinary meanings, *antariksa* or firmament. *Samudra* may imply, etymologically, the udder of a cow, whence flows milk, *samudravati,* from which comes *urmi,* ghee or butter.

2. Here again a reference to *ghṛta,* which is the name of clarified butter also. Here in this verse, we have a reference to the four-horned Brahma (चतु:शृङ्ग:), which is elaborated in the verse 3. The four horns are the four Vedas (*Daya.*).

Gaurah, fair-complexioned; one who is fond of divine speech and good learning (यो गवि सुक्षितायां वाचि रमते स:—*Daya.*); gaura = yajna (*Mahidhara*).

Avamid gaura etat—The fair complexioned deity perfects this rite (*Wilson*). According to Sayana, the verse applies to *Agni* as the Sun.

3. One of the very popular verses, interpreted differently by people of different discipline :

(*i*) As applied to *yajna* (the Aditya) : the four horns—the four Vedas; the three feet—three daily sacrifices (morning, midday and evening) ; the two heads — two ceremonies— *Brahmaudanam and Pravargya* : according to the Nirukta—the prayaniya (प्रायणीय) and the udayaniya (उदयनीय); the seven hands—the seven metres (candas, Gayatri etc.); the three bonds—mantra, kalpa and Brahmana i.e. the prayer, the ceremonial and the rationale.

(*ii*) Another way, applied to yajna: the four horns—the four priests, the Hotṛ, Udgatṛ, Adhvaryu and Brahma; the three feet—the three Vedas, the Ṛk, the Saman and the Yajus; the two heads—the Havirdhana and Pravargya rites; the seven hands—the seven metres or the seven priests; the three bonds—the three daily sacrifices.

(*iii*) As applied to *Aditya*, the Sun : the four horns—the four cardinal points of the horizon : east, south, west and north; the three feet—morning, noon and evening; the two heads—day and night; the seven hands—the seven rays or the seven seasons (the six seasons and the aggregate, or the years as the seventh); the three bonds—the three regions, earth, mid-air and heaven.

(*iv*) As applied to grammatical speech : the four horns—nouns, verbs, prepositions and particles; the three feet—three persons or three times (past, present and future), two heads—the agent and the object; the seven hands—the seven cases; three bindings—the three numbers, singular, dual and plural.

The Nirukta (XIII.7) favours the details outlined under the head (*i*).

4. The *Panis*, or the *Asuras* the traders. For this, see earlier notes. The three forms or states in which the ghee (घी) was deposited in the cow are milk, curd and butter, of which Indra engendered (जजान) milk, Surya butter and the gods (देवास:) fabricated (ततक्षु:) curds from the shining (वेनत्), that is Agni.

According to Dayananda, *gavi* is 'in the divine speech'; *ghṛta*, is the divine bliss or enlightenment, *Venat* is from the close proximity of Lord.

5. **Samudrat,** from the mid-air (अन्तरिक्षात्—*Daya.*); *Satavrajah* (शतव्रजा:), innumerable movements (अपरिमित गतय:—*Sayana*), *etah*, i.e. showers of water (आपो घृतधारा वा—*Sayana*).

Vetasah, produced out of waters, fire or lightning (वेतस: अप्संभवो-ऽग्निर्वैद्युत—*Sayana*); lovable (कमनीय:—*Daya.*).

6. Sayana utilizes the verse for pouring clarified butter from the ladle on the sacrificial fire.

Dhenah, enlightened speech (विद्यायुक्ता वाच:—*Daya.*); words, texts flowing like rivers (धेना: प्रीणियित्र्यो नद्य इव—*Sayana*).

Antarhṛda manasa puyamana, freed from error by the heart and the mind; or by the mind gone within the heart (मनसा हृदयमध्यगतेन चित्तेन —*Sayana.*; अन्त: स्थितेनात्मना शुद्धेनान्त:करणेन पवित्रता कुर्वाण:—*Daya.*).

7. **Kasthah bhindan urmibhih pinvamanah**—काष्ठा:, limitating circles (मर्यादाभूतान् परिधीन्—*Sayana*); banks like the directions, or directional boundaries (दिश इव तटी:—*Daya.*).

Ghrta, water; *sindhoh iva*, like a river (sindhu may be *antariksa* also).

10. **Ghrtasya dhara,** the streams or speeches through which knowledge flows (प्रकाशितस्य बोधस्य प्रकाशिका वाच:—*Daya*).

Su-stutim gavyam ajim—the sacred praise, the source of herds of cattle; *gavyamajim* the number or collection relating to cattle, —*Sayana*), function in relation to well-known speech—गव्यं गवे वाचे हितं व्यवहारम्—*Daya.*); or abundance of water.

The entire hymn is characterized by mystic thoughts, and elegant spiritual realization.

NOTES ON BOOK No. 5

Hymn-1

For verse 2, see Nir. VI.13.

1. उषासम्=उषसम् (अन्येषामपि०—Panini VI.3.136).

See Yv. XX.24.

Prati dhenum iva ayatimusasam, as the cow is awakened in the morning by the calf and men by day-break. (*Mahidhara*)

Yahva iva pra vayamujjihanah, as large birds springing from the branches of the trees, or as the largest birds from their nests (*Mahidhara*). (यह्वा इव—महान्तो वृक्षाः, like large trees; वयां शाखां, branches; उज्जिहानाः —त्यजन्तः,springing from; leaving—*Daya.*; वयां वृक्षशाखां—*Mahidhara*).

2. **Rusat,** this is a synonym of colour; it is derived from the root √ रुच्, meaning to shine: the "brilliant strength of the kindled one has been seen." (Nir. VI.13) (समिद्धस्य प्रदीप्तस्य, रुशत् रूपं, अदर्शि दृश्यते, पात्रः बलम् —*Daya.*).

3. **Yad-im ganasya rasanamajigah**—when he has seized the rope of the company; that is, the confining girdle of the aggregated world (or the darkness encompassing the world, like a rope or cord, obstructing all active exertion—(गणस्य समूहस्य, of a group—*Daya.*; संघात्मकस्य जगतः—*Sayana*; रशनां रज्जुमिव व्यापारप्रतिबन्धकं, तमः—*Sayana*; अजीगः भृशं गिरति —*Daya.*).

Uttanam, one proceeding in the upward direction, ऊर्ध्वगामिनीम् —*Daya.*; recumbent,—*Wilson*; ऊर्ध्वतानामुपरि विस्तृताम्—*Sayana*).

4. **Virupe,** antiform (विरूढस्वरूपे—*Daya.*); multiform or of various forms (नानारूपे—*Sayana*); being in the fem. dual it may represent the heaven and earth—द्यावापृथिव्यौ।

6. सुरभा उ=सुरभौ—ऊँ इति।

Surabhau, fragrant (सुगन्धिते—*Daya.*); in two fragrant places.

Hymn-2

For verse 9, see Nir.IV.18.

This is a mystery hymn, which according to the ritualists, is devoted to the lightning of fire, of course, in the metaphorical allusive language, obscure at places. The mother is the two pieces of touch-wood, which retain fire; this refers to the Vedic process of attrition; the fire thus generated is the child; the father is perhaps the *yajamana*. The mother does not spontaneously give it up to the father until forced by attrition; till then, also, the priests do not behold it, but they see it when bursting into ignition.

On the spiritual side, the fire so generated is the fire of spiritual knowledge, the Divine Enlightenment, which has to be kindled by the yogin out of his innermost subconsciousness.

Sayana quotes unnecessarily a story in this connection from the *Satyayana Brahmana*, referring to *Raja Tryaruna*, the son of *Trivṛsna* of the race of Iksvakus, and the Purohita *vṛsa*, the son of Jara. The Raja and the Purohita (the priest) were once going in one and the same chariot, and according to the custom then prevalent, the priest was driving the chariot. By an accident, a Brahmana boy, playing on the road was killed, and the dispute ensued between the king and the priest as to which was the murderer, the driver of the chariot or the owner. The dispute was referred to an assembly of Iksvakus, who decided the matter against the priest. Thereupon, Vṛsa, the priest restored the dead boy to life by reciting the prayer known henceforth as *Vaṛsa Saman* (स ऋषिर्वार्षसाम्ना तं कुमारमुदजीवयत्—*Sayana*). The whole incident, however, annoyed the priest, Vṛsa Ṛsi, who cursed the Iksvakus for their partiality, and thereon fire henceforth ceased to perform its functions in their dwellings,—in their kitchens and sacrifices both. On this Iksvakus invoked the presence of the priest; and pleased with this, the Ṛsi with the same *mantra* restored the fire to them. The story is given in the Tandya Brahmana, and the Bṛhad-devata, where we read thus also : "*Vṛsa* being propitiated sought for the heat of the fire in the King's house, and he found a *Pisaci* as a wife of the king. Having seated himself with her upon the cushion on a stool, he addressed her with the verse" (*kam etam tvam*, V.2.2.), speaking of the heat (*haras*) in the form of a boy, he addressed her (thus). And when he uttered the verse (*vi jyotisa*. V.2.9) the fire suddenly flamed up, repelling

him who approached and illuminating what was already bright; and it burned the Pisaci where she sat." (*Bṛhad.* V.19-22)." The entire legend is a concoction of the post-Vedic period, and refers to some controversy between princes and priests, and a temporary discontinuance of worship with fire. The entire hymn is a beautiful composition, referring to the kindling of the innermost fire for one's enlightenment.

Dayananda refers to this hymn in connection with the marriage of youthful couples.

7. **Sunah-sepam,** to one indulging in worldy enjoyments and sensual functions (सुखभ्य प्रापकमिन्द्रियारामम्—*Daya.*).

Yupat, from the simple or complicated bindings (मिश्रिताद्मिश्रिताद् बन्धनात्—*Daya.*); (शुनश्चिच्छेप—शुनःशेपम् चित् ।)

Pasan, bondages (बन्धनानि—*Daya.*).

9. **Mayah,** fraudulent intellect (छलादियुक्ताः प्रज्ञाः—*Daya.*).

12. **Tuvigrivah,** a charming damsel with health and vigour, or the one with strong neck (बहुबलयुक्तः सुन्दरी वा ग्रीवाः यस्य सः—*Daya.*).

In this verse, we have a repetition of बर्हिष्मते मनवे शमं with a slight variation as हविष्मते for बर्हिष्मते ।

Hymn-3

1. Here it implies that the same one who is Agni (adorable) is also Varuna (venerable), Mitra (friendly) and Indra (resplendent). This is true of the Supreme Self, of a learned person and in certain metaphorical aspects of the sacrificial fire. The word Agni is in vocative, and the rest are *adjectival* nouns.

Agne—O adorable lord, fire, a learned person (कृतविद्याभ्यास—*Daya.*).

Varunah, venerable, one who binds the undesirable and unwanted malevolents (दुष्टानां बन्धकृच्छ्रेष्ट.—*Daya.*).

Mitrah, one who measures, a friend (सखा—*Daya.*).

Indrah, the resplendent, the giver of prosperity (ऐश्वर्यदाता—*Daya.*).

2. **Tvamaryama bhavasi yatkaninam**—You are the Lord of Justice or Aryaman in relation to maidens (*Aryama*—न्यायाधीशः—*Daya.*; *Kaninam*, to maidens, to the charming (कामयमानाना—*Daya.*); also you are the regulator of the ceremony (*aryaman*=nuptial fire—सर्वेषां नियमितासि —*Sayana*).

Dampati Samanasa Krnosi—You make husband and wife of one mind (विवाहितौ स्त्रीपुरुषौ समानमनस्कौ दृढप्रीती कृणोषि—*Daya.*).

Guhyam nama, mysterious name (रहस्यं नाम—*Daya.*); according to Sayana, the term refers to Vaisvanara, meaning the friend of all men; a name of fire; or a person belonging to the universal brotherhood.

Gobhih, with milk products (गोभिः । विकारे प्रकृतिशब्दः । गोविकारैः क्षीरादिभिः —*Sayana*); of sense organs (speech etc. वागादिभिः—*Daya.*).

3. **Gonam,** of the cows, of the sense organs, of the rays, of the cow products like butter and milk.

Tena pasi guhyam nama gonam—you cherish the mysterious name of the waters (तेन गोनाम् उदकाना गुह्यं नामानि पासि रक्षसि—*Sayana*).

7. **Abhasastim**, accuser or caluminator; to the one who tortures from all sides (अभितो हिंसाम्—*Daya.*).

जही=जहि (अत्र द्वयचोतस्तिङ इति दीर्घः—Panini VI.3.134).

9. **Ava sprdhi pitaram yodhi vidvan putrah yah te**—who like a wise son offers to thee (reverence) as to a father; or, who like a father cherishes you as a son.

10. **Bhuri nama vandamano dadhati,** glorifying thee, he offers the copious oblation (Nama, नाम=नामक हविः also त्वदीयं नाम—*Sayana*; संज्ञां—*Daya.*), *Vandamaneh*=स्तुवन् (*Daya.*); praising your various names, he offers oblations.

12. **Agah**, offence (आगः अपराधः—*Daya.*).

Yamasah, the directed ones (यामासः गन्तारः स्तोमाः—*Sayana*); the encomiums; disciplines consisting of *yama* and *niyama* (यामासः यमनियमान्विताः —*Daya.*).

For *yama* (restrainsts) and niyama (observances), see Patanjala Yoga Sutras, II.29 and 32.

Hymn-4

1. **Pṛtasutih martyanam,** hosts of (hostile) men; the army of men (पृत्सुतीः सेनाः मर्त्यानां मरणधर्माणां शत्रूणाम्—*Daya.*).

3. **Visam vispatim,** lord of people (विशां प्रजानां विश्पतिं प्रजापालकम् —*Daya.*); the wise lord of human beings (*Wilson*). Compare with *vasupatim vasunam* (verse 1).

Ghṛtapṛstham, cherished with the oblations of butter, (*ghṛta*= butter; and also water; घृतपृष्ठं घृतमुदकाज्यं पृष्ठ आधारे यस्य तम् the one whose base is butter or water—*Daya.*).

6. **Vayah Kṛnvanah tanve svayai,** appropriating the sustenance to your own person; *tanu* in also son, or the *vajamana* in that relation. (वयः जीवनं कृण्वानः तन्वे शरीराय स्वायै स्वकीयाय—*Daya.*; वयः अन्नं, food or sustenance —*Sayana*).

8. **Trisadhastha,** the abider in three regions (of earth, midspace and heaven—(त्रिषु क्षित्यादिषु स्थानेषु स्थित हव्यम्—*Sayana*; pertaining to one who does impartial justice to three—his people, servants and own relations—त्रिभिः प्रजाभृत्यात्मीयैर्जनैः सह पक्षपातरहितस्तिष्ठति, तत्सम्बुद्धौ—*Daya.*).

Sarmana trivaruthena pahi, cherish us with triply-protected felicity (शर्मणा); *sarman* also means a house, (शर्मणा गृहेण—*Daya.*,); and then, the phrase would mean—protect us by or in a three-rooted, or three-storied dwelling (त्रिष्छदिष्केण गृहेण नः पाहि रक्ष—*Sayana*).

Trivaruthena may also mean by the three-seasonal favours (prosperity through rainy, winter and summer seasons, त्रिषु वर्षाहेमन्तग्रीष्म-समयेषु वरुथेन वरेण—*Daya.*).

10. **Amrtatvam,** immortality, perhaps through the unbroken succession of descendants (संतत्यविच्छेद लक्षणम्—*Sayana*; अमृतत्वं मोक्षभावम्

—*Daya.*). Sayana quotes a line from Tait.Br. प्रजामनुप्रजायसे तदु ते मर्त्यामृतम् I.5.5.6; i.e. (when progeny is born after progeny, that verily is the immortality of your mortality).

The verses 10 and 11 are cited in the *Putra-Kamesthi* (पुत्रकामेष्टि) sacrifice, i.e. in the one for obtaining sons (Asva. Srauta. II.10).

Hymn-5

1. Three epithets of fire—*agni* (adorable), *susamiddha* (the well-kindled, सुप्रदीप्तम्) and *jatavedas* (one pervading through all born-things, जातवेदसे—जातेषु विद्यमानाय—*Daya.*).

2. **Narasamsah**, the one praised by men in general (नरैः शंसनीयोऽयमग्निः—*Sayana*; यो नरैः प्रशस्यते—*Daya.*).

Madhuhastah, sweet-handed, or one notable amongst the sweet-handed (मधुहस्तेषु साधुः—*Daya.*).

3. **Ilitah** (ईलितः), the one praised, honoured or adored (स्तुतः सन् —*Sayana*; प्रशंसितः—*Daya.*).

4. **Urnamradah**, soft as wool (ऊर्णं कम्बलवत् मृदु हे बर्हिः—*Sayana*; refers to grass or *Barhis, Poa Cynosuroides* (*Wilson*); anointing or rubbing with the help of servants or protecting persons (य ऊर्णं रक्षकैर्मृद्नन्ति —*Daya.*).

7. **Vatasya patman**, on the path of the wind (पत्मन् पतन्ति यस्मिन्मार्गे तस्मिन्—*Daya.*); or with the swiftness of the wind (पत्मन् लुप्तोपमैषा। वायुगमनसदृश गमनार्थम्—*Sayana*); or through the firmament, (वातस्य पतनसाधनेऽन्तरिक्षे गच्छन्तौ—*Sayana*).

8. **Ila, Sarasvati and Mahi,** see earlier notes on I.13.9; 31.11; 142.9 etc.; the three goddesses (तिस्रः देवीः).

10. **Vanaspate**, O the protector of forests (वनस्पपालक—*Daya.*). Here *Vanaspati* might represent *Agni* or fire, as identified with sacrificial post or *yupa* or the deity presiding over it (यूपाभिमानि देव —*Sayana*).

Guhya namani, the secret names or secret forms, (नामानि नामकानि रूपाणि—*Sayana*).

11. **Svaha,** the truthful speech (सत्यावाक्—*Daya.*).

This word has several meanings (i) to give an oblation, with the final utterance of the term *Svaha*, स्वाहा (स्वाहा करोमि इति शेषः); to give a good offering (सु+आहुतं करोमि); a praise (स्वाहाः कृतेः स्तुतिः—*Sayana*). Svaha is also one of the Apris or personification of Agni. (See Nir. VIII.20.21) : Consecrations by saying *Svaha* (hail!). They are so called because the word Svaha (स्वाहा) is uttered in them; or speech herself said 'well ho !" (स्वा वागा हेति वा), or one addressed himself, or one offers oblation unsecrated with "*Svaha*" (hail) ; see Rv. X. 110.11 : Yv; XXIX.36; Av. V.12.11—अस्य होतुः प्रदिश्यृतस्य वाचि स्वाहाकृतं हविरदन्तु देवाः—May the gods eat the oblation consecrated with the utterance of "स्वाहा Swaha" (hail) in the speech (i.e. the mouth) of this sacrificer, set up in the eastern direction.

Hymn-6

1. **Astam,** the one who is the shelter or asylum of all (सर्वेषां गृहवद् आश्रयभूतम्—*Sayana*); the one utilized or evoked (अस्तं प्रक्षिप्तं प्रेरितम् —*Daya.*). See also Yv. XV.41.

2. See also Yv.XV.42.

6. **Pro tye agnayah agnisu visvam pusyanti varyam**—These fires cherish (or nourish—पुष्यन्ति) all that is precious; they give delight. The primary flames of Agni, when manifested in the household fires are the source of riches (*Wilson*).

Hinvire, spread widely (वर्धयन्ति); *invire*, pervade (व्याप्नुवन्ति—*Daya.*)

7. **Ye patvabhih safanam vraja bhuranta gonam**—They seek postures of the hoofed cattle. *Patvabhih* = पतनैः = by fallings (गमनैः —*Daya.*); vraja = वेगान्, speeds. Those rays which by fallings wish for or proceed to the herds of hoofed cattle. Perhaps meaning thereby that the spreading flames long for the burnt offerings. (*Wilson* and *Sayana*).

9. **Ubhe darvi,** the two ladles, perhaps juhu (जुहू) and upabhṛta (उपभृत्), used for pouring the melted butter upon the fire—see Yv. XV.43.

Hymn-7

1. **Urjah,** of the one with strength and bravery (बलस्य, पराक्रम-युक्तस्य—*Daya.*); also water (ऊर्जम्=ओजः=तेजः=उदकम् or water—*Mahidhara*).

Urjah-naptre, grandson of water, i.e. fire (water's son is fuel and fuel's son is fire).

3. **Ṛtasya rasmima dade,** assumes the radiance of Ṛta (eternal law or truth or rite. Sayana accepts the solar ray that is the apprehender or absorber (ग्राहकम्) of water, alluding to the production of rain as the result of burnt-offerings. Again, he becomes endowed with the energy generative of the reward of sacrifice (फलजनकं तेजः, स्वीकृतवान्). Lastly, he accepts the praise which is, as it were, the lustre or ray of the sacrifice (ऋतस्य यज्ञस्य रश्मिं रश्मिवत् ग्राहकं स्तवं ग्राददे स्वीकरोति —*Sayana*).

5. **Bhuma prstha iva ruruhuh,** many (भूमा) or much on the back. According to Sayana, *bhuma* signifies off spring or that which is many (बहुभवतीति भूमापत्यम्). According to Dayananda, the word means, "of the earth" (भूमा पृथिव्याः).

Prstheva, like the backs of the father (पृष्ठेव पितुः पृष्ठ-देशानिव, as boys mount upon the fathers side so do the flames, यथा पितुरङ्कमारोहन्ति, तद्वत् —*Sayana*).

7. **Dhanva aksitam data na dati a**—Here *dhanva* is a place without water (धन्व निरुदकप्रदेशम्—*Sayana*; midspace (धन्व ग्रन्तरिक्षम्—*Daya.*; also Nigh. I.3).

ष्मा = स्म (निपातस्य चेति दीर्घः)।

Aksitam, tossed over with grass, timber and the like (तृणकाष्ठा-दिभिराक्षिप्तम्—*Sayana*); one who is uninjured from all sides (समन्तादनिष्टमिव —*Daya.*).

Hirismasruh, one with a golden beard (हिरण्यमिव श्मश्रूणि यस्य सः —*Daya.*).

Sucidan, शुचिऽदन्, the one with pure teeth (शुचयः पवित्रा दन्ता यस्य सः —*Daya.*).

8. **Sucih sma yasma atrivat pra svadhitiva riyate,** Sayana translates *Svadhiti* as an axe (परशुरिव छिन्दन्); Dayananda as one who holds *vajra*, or adamantine stone (वज्रधर इव Nigh. II.20, स्वधितिः=परशुः=वज्रः). *Atrivat*, like an atri (or one free from triple calamities); or it may mean an *eater* or devourer, or an animal eating grass (अत्ति तृणमित्यत्तिः पशुः । स इव । स यथा तृणानि खादमानो गच्छति तद्वत्—*Sayana*). According to Wilson, *atrivat* applies to the *yajamana* and *svadhiti* to agni.

10. **Isah,** इषः, desires or aspirations (*Daya.*; इषः एष्टृन्—*Sayana*).

Nṛn, नृन्—men adept in discipline, law and order (नीतियुक्तान् मनुष्यान् —*Daya.*); encountering and opposing men (विरोधिनः—*Sayana*).

Sasahyat, repeated two times for respect (पुनरुक्तिरादरार्था—*Sayana*; अत्रोभयत्राभ्यास दीर्घः—*Daya.*); may Atri (the one always active, सततं पुरुषार्थी —*Daya.*) overcome hostile (दस्यून्) men (नॄन्).

Hymn-8

Sayana considers *Isah* (इषः) as the Ṛsi or seer of this hymn (an epithet of the seer *Atri*), in which every verse begins with *Tvamagne* (त्वामग्ने).

2. **Jaradvisam,** poison, or hostile to the old or decayed (जरद विनष्टं शत्रुरूपं विषं यस्य तम्—*Daya.*); the pervader or consumer of old trees; or that by which water is dried up (जरद्विषं जरतां वृक्षाणां व्यापकं जीर्णोदकं वा—*Sayana*).

7. **Abhi jrayansi parthiva vi tisthase**—*Jrayansi*; speedy works or actions (ज्रयांसि वेगयुक्तानि कर्माणि—*Daya.*); foods (ज्रयांसि अन्नानि—*Sayana*); **Parthiva,** born of earth, or pertaining to earth (and hence, the trees, पार्थिवा पार्थिवान् वृक्षान् or it may be an epithet of *jryansi*, earthly eatables—पार्थिवानि चरुपुरोडाशादिकानि—*Sayana*).

Hymn-9

1. **Jatavedas,** one who knows all that exists; he whom all know to be identical with all that exists. Also he from whom all wealth is generated—*Sayana.*

(1. जातमुत्पन्नं चराचरं भूतजातं वेत्तीति जातवेदाः;

2. जातानि स्थावरजंगमात्मकानि एनं विदुरिति जातवेदाः;

3. वेद इति धननाम—Nigh. II.10; जातं सर्वं वेदो धनं यस्या सौ जातवेदाः).

2. **Ksayasya,** of space, abode (निवासस्य—*Daya.*); the abode of the fruit of good works (क्षियन्ति निवसन्त्यस्मिन् स्वर्गसाधनफलानीति क्षयः—*Sayana*).

4. **Putro na hvaryanam,** like the son of the crooked-going.

According to Sayana, it refers to a young snake (ह्वार्यणां कुटिलं गच्छतां सर्पाणां; न पुत्र इव बालसर्प इव शिक्षित बालाश्व इव वा); or again, it may mean the colt of rearing and plunging horses, of those not broken in (आस्कन्दितानि गतिविशेषण वक्रगमनामश्वानां etc.); crooked-going (कुटिलानाम्—*Daya.*).

पुरू = पुरु (संहितायामिति दीर्घः) ।

5. ष्मातरी = ष्मातरि ।

Yadamiha trito divi upa-dhmata iva dhamati. Here *trita* refers to three regions, and hence, spread in the three regions; or having gone beyond the three regions. (त्रितः संप्लावकः) or efficient conveyer.

Dhmata, blower (धमनकर्त्ता—blower or conch etc.) or one who fans or blows fire by bellows (कर्मारो यथा भस्त्रादिभिरग्निं संवर्द्धयति तद्वत् स्वात्मानं वर्धयतीति—*Sayana*).

As the fire blazes from the blast of the blower (शिशीते ष्मातरि) ; like the fire, which, in the proximity of one blowing with a bellows, blazes up, so Agni sharpens his flames, or of himself adds to their intensity.

Hymn-10

1. Cf Samaveda I.81 (with slight variation in the text of the second half of the stanza).

2. **Krana,** क्राणा = कुर्वन् (driving away the disturbers of sacred rites).

3. **Gayam,** गयम्, = it is a dimunitive or *apatya* term; (Nigh.II.2); also, wealth (Nigh. II.10); a dwelling, abode or house (Nigh.III.4).

Maghani, wealth (धनानि—*Daya.*); Nigh. II.10.

Hymn-11

1. **Bharatebhyah,** for the Bharatas; for the sustainers (धारणपोषण-कृद्भ्यो मनुष्येभ्यः—*Daya.*); for the priests (भरतेभ्यः ऋत्विग्भ्यस्तदर्थम्—*Sayana*).

For modifications of Bharata, see also

भरतः — VI.16.4; भरतम् I.96.3

भरतम् — I.109.7; भरतस्य III.53.24; VII.8.4

भरताः — III.33.11; 12; VII.33.6.

Ghṛtapratikah, like well-purified butter (*Wilson*); fed with pure butter (घृतप्रतीकः घृतेन प्रज्वलिताङ्गः—*Sayana*; घृतमाज्यमुदकं वा प्रतीतिकर यस्य सः, the one fond of butter or water—*Daya.*).

Divisprsa, one who touches sky with flames (अभ्रंलिहेन तेजसा युक्तः —*Sayana*; यो दिवि प्रकाशे स्पृशति तेन—*Daya.*).

2. **Tri-Sadhasthe,** in the space, abode or place associated with three (त्रिभिस्सहस्थाने—*Daya.*; **Samidhire,** have first kindled in three places, that is, as in the three fires : Ahavaniya, Garhapatya and Daksina. (आहवनीयादि लक्षणेन त्रिप्रकारेणानेन सह तिष्ठतीति त्रिषधस्थः—*Sayana*).

3. **Jayase matroh,** born of two mothers, i.e. of two sticks of attrition (मात्रो अरण्योः, जायसे प्रादुर्भूतो भवसि—*Sayana*); having been instructed

by respectable like mothers, teachers and preceptor (मात्रो: मातृवन्मान्यकारकयोर्विद्याचार्ययो:—*Daya.*).

Udatistha vivasvatah, thou hast sprung from the devotion of the householder. Vivasvatah=yajamana from *vi,* abiding *vasata,* the chamber where the *agnihotra* and other fire rituals are celebrated (विवस्वत: अग्निहोत्राद्यर्थं गृहे विशेषेण वसत: यजमानात् उदतिष्ठ: उदितोऽभव—*Sayana*).

Dayananda translates *Vivasvatah* as from the Sun.

6. See Yv. XV.28 also.

Angirasah, in the disciplines of knowledge (प्राणा इव विद्यासु—*Daya.*); **guha,** in the super-cavity of intellect (बुद्धौ—*Daya.*).

Hymn-12

1. **Praticim,** the former, the usual (पश्चिमां क्रियाम्—*Daya.*; अभिमुखी—*Sayana*).

2. **Ṛta** and **Rtasya dhara**—here *ṛta* stands for truth, praise, and water, all the three, (ऋतं स्तोत्रं, ऋतस्य उदकस्य; द्वयेन च, सत्यानृताभ्यां यत् किंचिद् वैदिकं कृत्यम्—*Sayana*).

To Dayananda, ऋतं सत्यकारणं, ऋत सत्यं ब्रह्म; ऋतस्य सत्यस्य विज्ञापिका:, द्वयेन कार्यकारणात्मकेन, ऋत उदकम् ।

Dvayena, with both (truth and untruth—*Sayana*; cause and effect—*Daya.*).

4. Wilson gives an alternative interpretation : Who are they that confine their foes ? Who are they that preserve me from uttering untruth ? Who are they that vindicate people from calumny ?—they are, Agni, the worshippers.

To Dayananda, Agni here is the head of a state.

Hymn-13

For verse 4, see Nir. VI.7.

4. **Sapratha,** means broad, all round (सप्रथाः सर्वतः पृथुः—Nir. VI.7) —O Agni, thou art broad all-round.

Hymn-15

2. **Ṛtena,** by truth, by God (सत्येन परमात्मना वा—*Daya.*); by praises (स्तोत्रेण—*Sayana*).

Ṛtam, truth, the eternal cause or law; truth embodied fire (सत्यरूपमग्निम्—*Sayana*).

Dharayanta, hold (धारयन्ति), also withhold or detain (*Wilson*).

Parame vyoman, in the best place; also thus the fire altar; also best pervading one (प्रकृष्टे व्यापके—*Daya.*).

Nanaksuh, attain or obtain (प्राप्नुवन्ति—*Daya.*; अभिप्राप्नुवन्ति—*Sayana*). Cf Nigh. II.14.

Jataih ajatan, the unborn with the born; according to Sayana, the *unborn* are gods (अजातान् देवान्) and the born are men or priests (जातैः मनुष्यैर्ऋत्विग्भिः)।

3. **Amhoyuvah tanvah tanvate vi,** enjoy forms exempt from defect; they who remove the sins (येऽह्नोपराधं युवन्ति पृथक् कुर्वन्ति ते); effect the extension of their own persons or bodies (तन्वः शरीरस्य मध्ये तन्वते विस्तृणन्ति —*Daya.*; तन्वः स्वास्तनूः अंहोयुवः अंहसा वियोजिकाः वितन्वते विस्तारयन्ति—*Sayana*).

Vayah, life (वयः जीवनम्—*Daya.*; the sacrificers who offer food etc. as oblations (वयः हवीरूपमन्नं प्रयच्छन्ति ते यजमानाः—*Sayana*).

4. **Vayo-vayo,** every life (कमनीयं जीवनं जीवनम्—*Daya.*); every kind of food (वायोवः सर्वमन्नम्—*Sayana*).

5. **Tayuh,** a thief (तायुः तस्करः ; चोरः).

Atrim, to the protector (अत्रि पालकम्—*Daya.*).

Aspah, be propitious (अस्पः प्रीणाय).

Mahah raye citayan, considering (the means of acquiring) great riches.

Guha, secret place; in the intellect (बुद्धौ—*Daya.*).

Padam, foot-prints (पदचिह्नम्—*Daya.*;) (stolen) articles (पदं द्रव्यं —*Sayana*).

(तायुः न तस्करो यथा गुहायां द्रव्यं धारयन् रक्षति तद्वत् महते धनलाभार्थं सन्मार्गं प्रकाशयन् —*Sayana*).

Secure receptacle is *guha,* the inner cavity in conscience of the *rsi,* in which the wealth of knowledge is kept safe, as the thief keeps his stolen articles safe.

Hymn-16

1. **Prasastibhih,** by praises (प्रशस्तिभिः प्रशंसाभिः—*Daya.*); cf. Samaveda, I.88; *prasastaye,* for the praises).

2. **Bhagah,** the sun (भगः सूर्य्यः—*Daya.*).

4. **Yahvam na,** like the great sun (यह्वं महान्तं सूर्यं, न इव—*Daya.*).

Hymn-17

1. **Puruh,** the rational man (पूरुः मननशीलो मनुष्याः—*Daya.*); **the man, the worshipper** (पूरुः मनुष्यः स्तोता—*Sayana*).

2. **Vidharman,** O, the one assigned with specific duties, O, the performer of various functions, (विधर्मन्, विशिष्टो धर्मो यस्यासौ विधर्मास्तोता, तस्य संबोधनम्—*Sayana*; विशेष धर्मानुचारिन्—*Daya.*).

3. **Asya vasa u arcisa,** by his lustre, verily the sun is luminous (अस्य वै असो ऊं इति the *pada patha*; meaning, by the light of him, he verily). By the light of Agni, the sun becomes luminous (अग्नेः प्रभया आदित्यः अर्चिष्मान् भवति—*Sayana*).

5. **Sagdhi Svastaye,** be alert or competent or prepared for our prosperity (समर्थोभव सुखाय—*Daya.*). For prosperity means the wealth

consisting of *Ksema*, cattle etc. (स्वस्तये क्षेमाय पश्वादि लक्षणस्य धनस्य क्षेमार्थं शग्धि त्वां वाचे—*Sayana*).

Hymn-18

1. Cf. Samaveda I.85, with a difference in reading.

Rk, reading विश्वानि यो अमर्त्यो हव्या मर्तेषु रण्यति; (he who, immortal, desires the oblations of mortals).

Sama reading विश्वे यस्मिन्नमर्त्ये हव्यं मर्तसा इन्धति (in or upon all that which is immortal, mortals offer oblations—*Wilson*).

2. **Dvitaya,** to the one who has been receiving knowledge since two births (द्विताय द्वाभ्यां जन्मभ्यां विद्याय प्राप्ताय—*Daya.*); the son of Dvita (द्वितेपुत्राय —*Sayana*).

Mrktavahase, मृक्तवाहसे, for the conveyer of pure oblations to gods, (मृक्तं शुद्धं हविर्देवेभ्यो वहति प्रापयतीति मृक्तवाहाः—*Sayana*); for the one who receives true spiritual knowledge (मृक्तवाहसे शुद्धविज्ञानप्रापकाय—*Daya.*).

4. **Svarnare,** in the man who is blessed with happiness (स्वर्णरे स्वः सुखेन युक्ते नरे—*Daya.*); in the sacrifice which *leads* man or the yajamana to heaven (स्वः स्वर्गं नरं यजमानं नयतीति स्वर्णरो यज्ञः, तस्मिन्—*Sayana*).

5. **Asvanam,** of the horses, of all the things which move with speed (वेगवतामश्वादि पदार्थानाम्—*Daya.*).

Hymn-19

4. **Jamyoh,** with his two relations; the earth and the light, the two givers or producers of food (जाम्योः अत्तव्यान्नप्रदयोर्द्यावापृथिव्योः—*Daya.*); the heaven and the earth (द्यावापृथिव्योः—*Sayana*).

Gharmo na vaja-jatharah, he who like the mixed oblation, is filled with food; he in whose belly is food like the *gharmah*; like the *pravargya*, the *gharma*, sprinkled with the oblation butter and milk (घर्मो न प्रवर्ग्य इव वाजजठरः वाजोऽन्नं जठरे यस्य सः। घर्मो यथा हव्येनाज्येन पयसासिक्तो वाजजठरस्तद्वत्। हविर्जठर इत्यर्थः—*Sayana*).

Gharma, a vessel, a pitcher; also warm, hot, that of day (Yaska; घर्मः प्रतापः—*Daya.*).

Vaja-jatharah, one which incites hunger in the stomach (वाजो क्षुद्वेगो जठरे यस्मात्सः—*Daya.*).

Hymn-20

1. See also Yv. XIX.64 (for वाजसातम, read कव्यवाहन).

Vajasatama, O bounteous giver of food (अत्यन्तमन्नद—*Sayana*); O distributor of knowledge and other articles of sustenance (अतिशयेन वाजानां विज्ञानादिपदार्थानां विभाजक—*Daya.*).

3. **Prayasvantah,** those having food, we the possessors of food (प्रयस्वन्तः अन्नवन्तः एतन्नामका वयम्—*Sayana*); the men of activity and efforts (प्रयस्वन्तः प्रयत्नमानाः—*Daya.*).

Hymn-21

1. **Manusvat,** like the man (मनुष्वत् मनुष्येण तुल्यम्—*Daya.*); like *manu,* मनुरिव —*Sayana.*

Hymn-22

1. **Visvasaman,** the one adept in the entire knowledge of *Saman,* the Vedic chants (विश्वानि सामानि यस्य तत्सम्बुद्धौ—*Daya.*); a way of addressing the ṛsi (ऋषेः सम्बोधनमेतत्—*Sayana*).

Atrivat, like Atri, the one possessing a general universal knowledge (अत्रिवत् व्यापक विद्यवत्—*Daya.*).

4. **Atrayah,** sons of Atri (अत्रिपुत्राः—*Sayana*); the one free from three blemishes of passion, anger and greed (त्रिभिः कामक्रोधलोभदोषैरहिताः —*Daya.*).

Hymn-23

1. **Rayim,** riches (धनम्—*Daya.*); metaphorically, a son (पुत्रम् —*Sayana*).

Hymn-24

For verse 3, see Nir. V.23.

1, 2. The verses 1 and 2 occur in the Samaveda;see I.448, II.457; II.458; II.459 and Yv. III.25; 15.48.

Varuthyah, born in superb houses or families (वरुथ्य: वरूथेषूत्तमेषु गृहेषु भव:—*Daya.*); that which is to be chosen, to be enjoyed or to be worshipped (वरणीय:, संभजनीय:—*Sayana*); auspicious or favourable to the house or family (वरुथ=पुत्रसमूह or गृह —*Mahidhara*); also endowed or enclosed with circumferences or defences (वरूथैः परिधिभिर्वृतः—*Sayana*); **Vasusravah,** dispenser of food (व्याप्तान्नस्त्वम् —*Sayana*); one rich in wealth and prosperity. (धनधान्ययुक्तः—*Daya.*); renowned for wealth (*Mahidhara*).

3. **Urusya no aghavatah samasmat,** उरुष्य नः अघऽयतः, protecting from all attacks; in the quotation, it occurs in the oblative case. The verb *urusyati* means to protect. It occurs in the nominative plural also. (Nir. V.23).

Hymn-25

1. **Rsunamputrah,** the son of the Ṛsis; according to Sayana, this refers to Agni, since as one generated by the *rsis* by their rubbing the sticks together which produce fire (ऋषूणाम् ऋषीणां पुत्रः। ऋषिभिर्मन्थनेन जनितत्वात् पुत्र इत्युपचर्यते—*Sayana*); ऋषूणां=ऋषीणां (अत्र वर्णव्यत्येन इकारस्य स्थान उत्वम् —*Daya.*).

2. **Satyah,** true (सत्सु साधुः—*Daya.*; refers to Agni. since he never fails to bestow upon his worshippers the recompense of their devotion, सत्यः भवति, सत्य प्रतिश्रवो भवति—*Sayana*).

Mandra-jihvam, to the one with sweet or praiseworthy tongue (मन्द्रा प्रशंसनीया जिह्वायस्य तम्—*Daya.*); the sweet-tongued (whose speech is delightful), or whose tongue is fascinating (मन्द्रजिह्वं मन्दनजिह्व। मोदन जिह्वमिति वा—Nir. VI.26, cf. I.190.1).

5. **Tuvisravastam,** rich in food and rich in fame (अतिशयेन बहून्नश्रवणयुक्तम्—*Daya.*).

Tuvibrahmanan, one who has in his association learned persons, well-versed in the Vedic lore (तुविब्रह्माणां बहवो ब्रह्माणश्चतुर्वेदविदो विद्वांसो यस्य —*Daya.*); abounding in devotion (बहुस्तोत्रम्—*Sayana*).

5, 6. These verses have been traditionally recited at the ritual pertaining to obtain male offspring, the *putrakamesti.*

7. See Yv. XXVI.12, and Samaveda I.86.

8. **Grava iva,** like a cloud (मेघ इव—*Daya.*; Nigh I.10) like a stone (अभिषव ग्रावेव—*Sayana*).

9. **Vasuyavah,** we, who desire wealth (वसूयवः वसुकामा वयं—*Sayana*; आत्मनो वस्विच्छवः—*Daya.*).

Hymn-26

1. See Yv. XVII.8; Samaveda II.871.
3. Samaveda II.872; 873.

Hymn-27

In this hymn, we have three Ṛsis, who are said to be three kings : (i) Tryaruna, the son of Trivṛsna; (ii) Trasdasyu, the son of Purukutsa and (iii) Asvamedha, the son of Bharata. Alternatively, Atri alone may be the Ṛsi. All the three names have been taken from the Text.

Tryaruna : त्रिऽअरुणः—V.27.1; 3; त्रिऽअरुणाय V.27.2.

Trasdasyu त्रसदस्यवि —VIII.49.10; त्रसदस्युः IV.38.1; V.27.3; VIII.19.36; त्रसदस्युम्—I.112.14; IV.42.8; 9; VII.19.3; VIII.8.21; 36.7; 37.7; X.150.5; त्रसदस्योः V.33.8.

Asvamedha : अश्वमेधस्य V.27.5; अश्वऽमेधाय V.27.4; अश्वमेधे V.27.6.

In the entire Ṛgveda, the word *asvamedha* occurs only at these three places; i.e. in the present hymn.

1. **Traivṛsna,** one who showers in the three (regions) (त्रैवृष्णः यस्त्रिषु वर्षति स एव—*Daya,*).

Tryeruna, the one who possesses three qualities or attributes (त्रयोऽरुणा गुणा यस्य सः—*Daya.*).

Asurah, ravelling with *pranas* (breaths) (असुषु प्राणेषु रममाणः—*Daya.*); strong (असुरः बलवान्—*Sayana*).

2. **Hari,** हरी, two horses (अश्वौ—*Sayana*).

3. **Trasdasyu,** one terror to thieves (त्रस्यन्ति दस्यवो यस्मात्सः—*Daya.*).

Tuvijatasya, outcome of many, born of many (बहूनां पत्यस्य —*Sayana*).

4. **Asvamedhaya,** for national service, (अश्व=राष्ट्र) also, for the one readily purified, (अश्वमेधाय, आशुपवित्राय—*Daya.*).

5. **Asvamedhasya,** pertaining to crafts of administration of an empire (चक्रवर्तिराज्यपालनस्य विद्यायाः—*Daya.*).

6. **Asvamedhe,** in the administration of a State (अश्वमेधे राज्य-पालनाख्ये व्यवहारे—*Daya.*).

Hymn-28

The *Ṛsi* of this hymn is Visvavara, a woman, belonging to the family of Atri; her name is also derived from the word which appears in the verse.

1. **Visvavara,** one who repels all sins (सर्वमपि पापरूपं शत्रु वारयित्री एतन्नामिका—*Sayana*); one who brings the entire creation into appearance (या विश्वं वृणोति सा—*Daya.*).

Ghṛtaci, night (Nigh.I.7); the one with ladle (घृताची घृताच्या स्रुचा सहिता—*Sayana*; हविषा घृताची, bearing the ladle with oblation (पुरोडाशादि लक्षणेन युक्तया घृताच्या स्रुचा सहिता—*Sayana*).

In respect to this, Wilson rightly remarks : "The whole passage is remarkable, whether this explanation is admitted or not, as it leaves no doubt that a female is described as discharging the offices of a

priest. Worshipping the gods at dawn with hymns and oblations : besides *visvavara* (विश्ववारा) being feminine the epithets *praci* (प्राची), Ilana (ईलाना) and ghṛtaci (घृताची), are of the same gender.

The word *visvavara* is not a proper noun as is seen from its several modifications in the Ṛgvedic passages :

विश्वऽवार —I.30.10; VII.5.8; 16.5; 92.1; VIII.46.9; IX.91.5.

विश्वऽवारः —III.17.1; VII.97.4; IX.88.3; X.149.4.

विश्वऽवारम् —I.48.13; V.4.7; VI.37.1; 49.4; VII.7.5; 10.4; 84.4; VIII.71.3; X.150.3.

विश्वऽवारस्य —III.36.10; V.44.11; VI.23.10.

विश्वऽवारा —III.43.3; V.25.1; 80.3.

विश्वऽवारा (all anudatta accents)—VII.70.1.

विश्वऽवाराः —I.123.12; VII.91.6; IX.97.26.

विश्वऽवाराणि —VI.5.1.

विश्वऽवाराभिः —VI.22.11.

विश्वऽवारे (all anudatta accents) —I.113.19; III.61.1;) VII.77.5.

विश्वऽवारे इति विश्वऽवारे—VII.7.3.

विश्वऽवार्यः —VIII.19.11.

विश्वऽवार्यम् —VIII.22.12.

3. **Sam jaspatyam su-yamam a kṛnusva,** preserve in concord the relation of man and wife; make perfect the well-connected duty of wife and husband; an *appropriate prayer* for a female Yv.XXX.12 (*Wilson*).

6. **Adhvare,** in the sacrifice; in the factory or industry (अध्वरे शिल्पादिव्यवहारे—*Daya.*).

Vṛnidhvam havyavahanam, select the bearer of oblation to the gods. According to ritualists, there are three kinds of sacrificial fires : *havyavahanah* (हव्यवाहनः) which receives the oblation intended for gods or Nature's bounties; the *Kavyavahanah* (कव्यवाहनः), that intended for the *pitṛs*, and the *Saharaksas* (सहरक्षस्) that intended for the Asuras. It is expected that the worshipper would be selecting the first one (त्रयो वा अग्नयो हव्यवाहनो देवानां कव्यवाहनः पितृणां सहरक्षा असुराणाम् । एतह्यशिंसन्ते मां वरिष्यते मामिति वृणीध्वं हव्यवाहनमित्याह य एव देवानां तं वृणीते—Taitt. Samhita II.5.8.6).

Hymn-29

1. **Tri-aryama,** the convener or the planner of three (त्रीणि व्यवस्थापकः—*Daya.*); three effulgences (त्रीणि अर्यमा अर्यमाणि यानि तेजांसि सन्ति —*Sayana*).

Tri-rocana, the three enlightening ones (त्रीणि प्रकाशकानि—*Daya.*); three luminaries, the sun, wind and fire (त्रीणि रोचनारोचमानानि वाय्वग्निसूर्यात्मकानि —*Sayana*).

3. **Manuse gah avindat,** obtains cattles for the offerer; here *gah* (गाः) may also mean rain (गाः धेनुवृ ष्टिलक्षणान्युदकानि वा—*Sayana*), or even speech (गौः=गाः=धेनुः=speech, Nigh. I.11).

Ahim, cloud, or serpent of nescience.

4. **Danavam,** the evil-doer, a mischievous person (दुष्टप्रकृतिम् —*Daya.*); *Vṛtra*, the son of Danu (*Sayana*).

5. **Etase,** एतशे, for *Etasa*; like a rider on the horse (एतशे अश्वेऽश्विक इव). See also I.54.6; 61.5; 121.13; 168.5; II.19.5; IV.17.14; 30.6.

6. **Nava-navatim,** ninety-nine; see also I.32.14; 53.9; 54.6; II.14.4; 19.6; reference to the destroying of ninety-nine cities of Sambara, the Asura.

Traistubhena, by the *Tristup* metre of 44 syllables. This verse 6, is *nicṛt-tristup*, with 43 syllables; also by the praise of three varieties (त्रैष्टुभेन त्रिधास्तुतेन—*Daya.*).

7. **Mahisa tri satani,** protects three hundred buffaloes or big animals [महिषा महिषाणां महतां पशुनां त्री शतानि (रक्षेत्)—*Daya.*].

Dayananda paraphrases the verse thus :

यथाग्निरिन्द्र स्तूयमस्य (जगतो मध्ये) त्री (भुवनानि प्रकाशयन्) सरांसि पिबद् वृत्रहत्याय सुतं सोममपचत् (तथा) सखा कृत्वा सख्ये साकं मनुषो महिषा त्री शतानि (रक्षेत्)।

Just as Agni (fire) and Indra (the sun) very readily in the midst of these three worlds give light and drink up the water of all the ponds and for the destruction of *Vṛtra* (the clouds) quaff or ripen the extracted Soma, in the same way, you, the friend, in lieu of friendship offer protection to the three hundred big animals.

8. Here again, we have a similar reference.

Mah, माः, make or create (रचये:—*Daya.*).

Mahisanam aghah mah, महिषाणां अघः माः, make the animals who are not to be killed (महिषाणां महतां पदार्थानां अघः अहन्तव्यः माः रचये:—*Daya.*).

Sayana interprets quite contrary to the above; you had eaten the flesh of the three hundred buffaloes (महिषाणां पशूनां माः मांसानि, अघः भक्षितवानसि)।

Ahim, = vṛtram = clouds; also nescience.

9. For *usanas,* उशनस्, and Kutsa, कुत्स; see earlier references.

Usana, the one desirous of something (उशना कामयमानः—*Daya.*; उशना काव्यश्च—*Sayana*).

Kutsena, by determined and firm actions, like an adamantine stone (कुत्सेन वज्रेणेव दृढेन कर्मणा—*Daya.*).

10. **Anasah dasyun amṛnah,** confounded the mouthless (i.e. dumb or voiceless) mischievous persons.

Anasah, (अनासः आस्यरहिताम् । आस्यशब्देन शब्दो लक्ष्यते। अशब्दान् मूकान्—*Sayana*). Dasyus are perhaps those who are unable to pronounce words properly (cf. *mlecha*).

11. **Gauriviteh,** गौरिऽवीते, of the preceptor (यो गौरीं वाचं व्येति सः; गौरीति वाङ्नाम्, Nigh. I.11—*Daya.*).

Piprum, egoistic tendency; the pervading (पिप्रुं व्यापकम्—*Daya.*).

Vaidathinaya, for the intellectual snob, for the enemies pertaining to a battle (वैदथिनाय विदिथिना संग्रामकर्त्रा निर्मिताय—*Daya.*).

Ṛjisva, ऋजिष्वा, for the straightforward one; one resembling a dog (ऋजिः सरलश्चासौ श्वा च—*Daya.*).

Hymn-30

1. **Haribhyam,** by speed and attraction (वेगाकर्षणाभ्याम्—*Daya.*); by ones own car, by two horses; (हरिभ्यां स्व वाहनाभ्यां, अश्वाभ्याम्—*Sayana*).

Sukharatham, an easy chariot, a chariot for composts (सुखाय रथस्सुखरथस्तम्—*Daya.*); a car with pleasant eye-door (सुखरथं शोभनाक्षद्वारः रथो यस्य स सुखरथः—*Sayana*). Sayana gives an etymology of sukha (सुख) and thence of *Sukharatha*; the one which in a beautiful way digs, carves or draws lines on ground—a chariot of this type (सुष्ठु खनति लिखति भूमिमिति वा सुखम् । तादृग् रथम्) see Nir. III.13 (सुहितं खेभ्यः खः पुनः खनतेः). From what root is *sukham* (happiness) derived? It is so called, because it is useful for the senses (खं, kham, senses). *Kham* (sense) again is derived from the root *khan*, to dig).

6. **Maruts,** cloud-bearing winds; breaths; mortals; and also praises (मरुतः महद् खन्ति वन्दतीति स्तोतारः—*Sayana.*).

7. **Namuci** ever-clinging evils.

Gatum, happiness (गातुं सुखम्—*Sayana*); earth and speech (गातुं भूमि वाणी वा—*Daya.*).

Manave, for a righteous man (मननशीलाय धार्मिकाय मनुष्याय—*Daya.*).

Sayana identifies *Manu* with the Ṛsi of the Hymn, मनवे नमुचिनाप-हृत गोधनाय मह्यम्—to me whose wealth of cattle has been carried of by Namuci.

For *Namuci*, see I.53.7; II.14.5; V.30.7; 8; VI.20.6; VII.19.5; VIII.14.13 and X.131.4.

8. **Rodesi**, from earth to heaven; from body to mind.

10. **Gavah,** rays (गावः किरणाः—*Daya.*).

Vatsaih, the separated ones (वत्सैः वियुक्ताः—*Daya.*; वियुवाः—*Sayana*).

Indrah—the sun (*Daya.*).

11. **Babhrudhutah,** effused by Babhru (बभ्रुणाभिषुताः—*Sayana*); cleansed by the enlightened ones or by learned persons (बभ्रुभिर्धूतविद्वद्भिर्धूताः पवित्रीकृताः—*Daya.*).

12. **Rusama,** रुशमा, brilliant sages; the one who turns out the tormentors (ये रुशान् हिंसकान् मिन्वति—*Daya.*).

According to Sayana, the Rusamas are the people of the same name, the principality of Ṛnancaya (ऋणञ्चय).

15. **Gharmascit**, like the hot one, like the Mahavira pitcher or ewer.

Ayasmayah, golden; shining like gold (हिरण्यमिव तेजोमयः—*Daya.*). *Ayas* is usually iron, but here it means gold.

Hymn-31

For verse 2, see Nir. III.21.

2. **Amenan cit,** those who are without women; mena (मेना)= woman (मेना शब्दः स्त्रीवाची, अपगतस्त्री कांश्चित्—*Sayana*); those who are without alluring women (अविद्यमाना मेना प्रक्षेपकर्त्र्यः स्त्रियो येषां तान्—*Daya.*).

Janivatah, one with wife (जनिवतः जायावतः—*Sayana*); progenitor (जन्मवतः—*Daya.*).

Menah (मेनाः) and ***gnah*** (ग्नाः) are synonyms of women.

Striyah (स्त्रियः) is derived from √स्त्यै, meaning to be bashful (**स्त्रियः** स्त्यायतेरपत्रपणकर्मणा.)।

Menah (मेनाः) are so called because men honour them (मेना मानयन्त्येनाः).

Gnah (ग्नाः) are so called because men go to them (ग्ना गच्छन्त्येनाः) —Nir. III.21.

4. For *Ṛbhus* and *Tvastṛ* see earlier notes.

5. For *marut* and *dasyu*, see earlier notes.

7. For susna (शुष्ण), see I.11.7; 33.12; 51.6; 56.3; 63.3; 101.2; 103.8; 121.9; 10. II.14.5; 19.6; III.31.8; IV.16.12; 30,13; V.29.9; V.31.7; 32.4; petty tendency; also the name of an Asura—*Sayana.*

Susnasya, of strength; (बलस्य—*Daya.*).

8. **Yadu,** a hard working man (यदवे मनुष्याय—*Daya.*); a king of the name Yadu—*Sayana.*

Turvasu; strong man (सद्योवशकरण समर्थाय, one who can easily take possession—*Daya.*).

Susna, शुष्ण, petty tendency.

Kutsam, intellectual; also the spoiled one (कुत्सितम्—*Daya.*).

Indra, resplendent.

Usanas, men of a genius (उशना कामयमानाः, the one with aspirations —*Daya.*).

9. **Karne vehantu,** here Sayana interprets *karna* (कर्ण) as praiser or *yajamana* (स्तोत्राणि कृणोति करोतीति कर्णः—*Sayana*); in that by which one does (कुर्वन्ति येन तस्मिन्—*Daya.*).

10. **Avasyuh,** one desirous of protecting himself (आत्मनोऽवो रक्षणमिच्छुः—*Daya.*).

Tavisim, army (तविषी सेनाम्—*Daya.*) ; strength or force (तविषी बलम् —*Sayana).*

11. **Etasah,** एतशः, see earlier notes (अश्वोऽश्विकमिव, as horse to the horse rider—*Daya.*).

Uparam, like a cloud (उपर मेघमिव—*Daya.*; Nigh. I.10; a synonym for cloud).

Jujuvansam, going rapidly or with great speed (जुजुवांसं वेगेन गच्छन्तं, *Sayana*; अतिशयेन वेगवन्तम्—*Daya.*).

Paritakamyayam; in the battle (परितोगच्छन्त्यस्यां भटाः इति परितक्म्या संग्रामः —*Sayana*); in the night,—pleasing from all the sides (परित. सर्वतस्तक्मानि भवन्ति यस्यां तस्यां रात्रौ—*Daya.*).

Bharat cakram etasah, Etasa has borne away the wheel (*etasah,* एतशः, is used for etasaya, एतशायः he or Indra has taken wheel for *Etasa —Sayana).*

Hymn-32

For verses 1 and 6, see Nir. X.9 and VI.3 respectively.

1. **Danavana,** wicked persons (दुष्टजनम्—*Daya.*).

Khani, खानि, the holes or interstices of the clouds (मेघस्थोदक निर्गमनद्वाराणि—*Sayana*; sense-organs (इन्द्रियाणि—*Daya.*).

3. Sayana refers to an allegory; from the body of *Vṛtra* sprang the more powerful *asura*, named *Susna* (शुष्णः); allegorically, it means that the exhaustion of clouds was followed by a severe draught, which Indra, or the atmosphere had then to remedy.

4. **Danavasya bhamam,** from the wrath fire of the wicked (दुष्टजनस्य क्रोधम्—*Daya.*). To Sayana, here the *danava* is Vṛtra, and *bhamam,* his wrath (क्रोधवाचि भामशब्देन क्रोधादुत्पन्नः शुष्णासुरो लक्ष्यते), from which arose another demon named as *Susna*; who was also subsequently killed by Indra.

Miho napatam, mihah is by the rain; or showering; ***napatam,*** the one who cannot fall (अपतनशीलम्—*Daya.*) or the protector of showering cloud. (मेघस्य नपातं पातारं रक्षितारम् । अत्र नपाच्छब्दः पातरि वर्त्तते;—see "प्राणो वै तनूनपात्स हि तन्वः पाति"—Ait. Br. II.4; the vital air is called the body—preserver, for it preserves the limbs—*Sayana*).

8. **Apadam,** footless, atram, measureless, **mrdhravacam,** speechless or with offensive or evil speech (अव्रम् योऽतति सर्वत्र व्याप्नोति तम् । मृध्रवाचं हिंसितवाचम्;—*Daya.*; हिंसितवागिन्द्रियम्, जृम्भाभिभूतम्—*Sayana.*).

Hymn-33

1. **Samaryyah,** associated with the Maruts; the one fond of wars (समरमिच्छुः—*Daya.*); an epithet of Indra.

Sayana gives three interpretations : (i) together with mortals, i.e. with the worshippers (मर्त्यैः स्तोतृभिः सहितः); (ii) with the Maruts and other combatants (सहस्रियमाणैर्युध्यमानैः मरुदाद्भिः), and (iii) fit for or suited to war (समरार्हः).

3. See also Yv. X.22, with certain variations chiefly in the first hemistich.

5. **Ahisusma,** the sun or sun-like; who dries up the cloud (योऽहिं मेघं शोषयति स सूर्यस्तद्वद् वर्त्तमानः—*Daya.*); the one of all pervading strength; all powerful Indra (अहिरयनात् । सर्वतो व्याप्त बलेन्द्र, त्वदनुग्रहात् —*Sayana*).

Prabhṛthah is highly acceptable (प्रकर्षेण धर्त्तव्य —*Daya.*); or war or sacrifice (संग्रामः, यज्ञ.); **bhagah,** one with fortunes (ऐश्वर्य योगः—*Daya.*).

May a faithful follower or ally (सत्त्वाभृत्यादिः) come like Bhaga, as an associate (चारुः सगन्ता) to be commanded (हव्य.) in sacrifices or deified (प्रतिभटैराह्वातव्यः) in battles: as the divine Bhaga comes as our ally, so may followers and others come (*Wilson*).

6. **Nṛtamanah,** dancing (नृत्यन्—*Daya.*), or exulting (*Wilson*).

Enim rayim, white riches, or riches worth having; brilliant wealth (एनीम् एतवर्णा श्वेतवर्णाम्—*Sayana*; प्राप्तु योग्याम्—*Daya.*; रयिं धनम्).

9. **Vidathasya,** of the one worth having (लब्धुं योग्यस्य—*Daya.*); a king of this name—*Sayana).*

See V.29.11, a verse in the earlier hymn, *vidathin,* as the son of Marutasva and father of Rjisvan (वैदथिनाय)—*Wilson.* But no king of the name of *Vidatha* is anywhere mentioned even in the subsequent mythological literature.

Cyavatanah, in the state of being obtained; bestowing upon (च्यावयन् सन्); *Dadanah,* giving to me.

10. **Dhvanyasya,** one expert in sounds (ध्वनिषु कुशलस्य—*Daya.*).

Lasmanyasya, one born with noble indications (सुलक्षणेषु भवस्य —*Daya.*).

Sayana regards Dhvanya as the son of Laksmana,—unknown figures.

Hymn-34

For verse 3, see Nir. VI.19.

2. **Sahasra-bhrstim,** the one causing thousands of destructions (भृष्टयः भञ्जनानि दहनानि यस्मात्तम्—*Daya.*); thousand-edged (*Wilson*); or of unbounded lustre (अपरिमित तेजाः—*Sayana*).

3. **Tatanustim,** one who desires an extended race (विस्तारं—extension—*Daya.*; ततं धर्मसंतति नूदति वष्टि कामयते कामानिति ततनुष्टि', he who desires an extended race or *santati* सन्तति—*Sayana*).

Tanu-subhram, one whose body is clean (शुभ्राशुद्धा तनूर्यस्य तम्—*Daya.*; or is decorated with ornaments etc. शोभनीया अलंकारादिभिः—*Sayana*).

Both the above terms relate to a self-cherisher not offering sacrifice (तादृशं स्वपोषक अयज्वानम्—*Sayana*).

4. **Na atah isate** (न अतः ईषते), does not turn away; does not destroy (न निषेधे अतः ईषते हिनस्ति—*Daya.*; does not fear, or does not go from hence—न बिभेति न गच्छति वा—*Sayana*).

Sayana discusses in the light of this verse the consequences of a man who has committed such crimes as of killing father, mother or brother. Indra does not forsake such a sinner, for verily he desires his offerings. The doctrine encuciated here is that devotional merit compensates for want of moral merit; the converse is also implied by a passage quoted by Sayana where it is mentioned that sanctity (or high moral values) does not compensate for want of devotion. Indra says that he gave to the wolves the *Paulomas* in the firmament, and the *yatis*, the kalakanjyas and *arunamukhas* upon this earth, since these *yatis* did not worship him or praise him (इन्द्रो यतीन् सालावृकेभ्यः प्रायच्छत् अन्तरिक्षे पौलोमान् पृथिव्या कालकञ्ज्यानरुन्मुखान्यतीन् सालावृकेभ्यः प्रायच्छम्)।

9. **Satrim,** शत्रिम्, dispeller of distress (दुःखविच्छेदकम्—*Daya.*).

Agnivesim, अग्निवेशिम्, the dynamic one, energetic one, who enters into the fire (योऽग्निं प्रवेशयति तम्—*Daya.*).

Hymn-35

2. **Catasrah,** the four behaviours, physical, vital, mental and spiritual realms; on sociopolitical plane, the four policies of the state, *sama* (साम)—reconciliation, *dama* (दाम)—allurement of riches and posts, *danda* (दण्ड), force, terror and brain-washing; and *bhada* (भेद), i.e. division or divide and rule (*Daya.*); or four classes of people, the Brahmana, Ksattriya, Vaisya and Sudra.

Tisrah, the behaviours pertaining to three realms physical, vital and mental; three classes in state—assemblies (councils), people and army (सभा, प्रजा, सेना—*Daya.*); or three classes of people, the *dvijas*,—the Brahmana, Kasttriya and Vaisya; or three worlds.

Panca, the domain of five organs of sesnses; the five elements—earth, water, fire, air and ether, or the five classes of men—the *Panca janyas* or *Panca-Ksitinam* (the four *varnas* and the out-caste or un-classified; or Deva, Pitr, Manusya, Gandharva and Raksas).

5. **Adrivah,** like a cloud; like the sun (मेघयुक्त सूर्यवद् राजमान —*Daya.*; bolt-like Indra वज्रवदिन्द्र—*Sayana*).

Satakrato sarvaratha, सर्वरथा, by the chariot which goes everywhere, (सर्वत्रव्याप्तेन रथेन—*Sayana*); the one to whom all the chariots belong,

such a Satakratu, Indra or one with supreme wisdom (सर्वरथा सर्वरथा यानानि यस्य सः, शतक्रतो अमितप्रज्ञ—*Daya.*).

7. **Ava ratham;**—here अवा = अव, to protect (निपातस्य चेति दीर्घः); protect the chariot (*Daya.*); here *ratham* may mean a son also (रथं रंहणस्वभावं वा पुत्रम्—*Sayana*).

Hymn-36

2. **Hanu,** हनू, lips, mouth, or jaws; or mouth and nose (मुखनासिके —*Daya.*).

Sipre, this also means a pair of jaws; since *hanu* and *sipra* mean the same, the latter may be taken as qualifying the former and hence *Sipre* is beautiful (शिप्रे सुशोभिते—*Daya.*); or *hanu* means the one assisting in destroying or means of destruction (हनन साधनम्—*Sayana*).

3. **Amateh it;** devoid of intelligence (अमतेः निर्बुद्धेः इत् एव—*Daya.*); also through dread of poverty (दारिद्र्यादस्तोतुर्वा; अमति=अस्तोतृ, the one who does not praise or worship, also अमति दारिद्र्यम्=poverty).

Hymn-37

For verse 1, see Nir. V.7.

1. **Svancah,** स्वञ्चाः, having a good gait, i.e. one whose manner of walking is good. Sacrificed to from all sides, the butter-backed (घृतपृष्ठः) having a good gait (स्वञ्चाः)—Nir. V.7; fire (स्वञ्चाः स्वञ्चनोऽग्निः—*Sayana*).

Ghṛtaprsthah, butter-backed, or water-backed; glistening with oblations, (घृतपृष्ठः प्रदीप्तज्वालो घृतयुक्तपृष्ठप्रदेशो वा—*Sayana*).

Hymn-39

For verses 1 and 2, see Nir. IV.4 and IV.18 respectively.

1. **Mehanasti** (मेहना + अस्ति; also मे + इह + नास्ति); *mehana* is rain (वृष्टिः—*Daya.*); *mehana* is also praiseworthy (मंहनीयम्—*Sayana*); **tvadatam,** to be given to you, **radhah,** wealth (धनम्).

"O Indra, wielder of the thunderbolt, give us whatever excellent treasure there is, with both hands bring that wealth to us, O treasure-knower."—Whatever (excellent), glorious and abundant wealth (चायनीयं मंहनीयं धनमस्ति) there is, O Indra, or that which I do not possess here (यन्म इह नास्तीति वा), as consisting of three words (मे + इह + ना), that wealth should be given to us, O wielder of thunderbolt.

Adrih (thunderbolt) is so called because it splits mountains or it may be derived from √अद्, to eat (Nir. IV.4).

2. **Akuparasya davane** (अकूपारस्य दावने) in the sence of unlimited food (अकूपारस्य अकुत्सितः पारो यस्य तस्य, दावने दात्रे—*Daya.*; दावने दाने—*Sayana*).

"May we obtain (lit. know) that unlimited gift of thine."—The Sun is called *akupara* also, i.e. unlimited, because it is immeasurable; the ocean too is called *akupara*, i.e. unlimited, because it is boundless. A tortoise is also called *akupara* (अकूप + अर), because it does not move in a well.—Nir. IV.18.

3. **Ditsu,** the one anxious to give (दातुमिच्छु—*Daya.*; दानेच्छु—*Sayana*); bountiful.

5. **Atrayah,** free from threefold pains or from evils arising out of the three qualities (satva, rajas and tamas). To Sayana, the sons of Atri.

Hymn-40

For verse 4, see Nir. V.12.

2. **Vṛsa,** (वृषा) the showerer, either of happiness or of Soma juices.

Grava, pressing stones, or clouds (Nigh. I.10).

4. **Ṛjisin** from ṛju, straight; straightforward or simple (सरलादि युक्त—*Daya.*); acceptor of spiritless libation (सवनद्वयेऽभिषुतस्य गतसारस्य सोमस्य, तृतीय सवने आप्यायाभिषुतः योऽस्ति स ऋजीषः सोमः । सोऽस्यास्तीत्यृजीषी—*Sayana*; i.e. that which has been offered at the morning and midday ceremonies, and of which the residue is now presented at the evening sacrifice—*Wilson*).

The foaming *Soma* (ऋजीषी सोमः) : that which remains as residue after Soma is strained is called *ṛjisam*, ऋजीषम्, i.e. something, which is

thrown away, hence Soma is called *rjisi*, ऋजीषी, i.e. containing the residue. This is also used as an epithet of Indra (अथाप्येन्द्रो निगमो भवति): *rjisi*, the wielder of thunderbolt (ऋजीषी वज्री)—Nir. V.12 (see also Av. XX.12.7).

5. **Aksetravit,** the one who does not know the place where he is actually standing: one not familiar with geometry (यः क्षेत्रं रेखागणितं न वेत्ति—*Daya.*).

Svarbhanauh, one which gets light from the sun; of the form of lightning (यः स्वरादित्यं भाति स विद्युद्रूपः—*Daya.*).

6. **Svarbhanoh,** of the nescience: of the light of the sun (आदित्य प्रकाशस्य—*Daya.*). In latter literature, it is the name of *Rahu* also (the shadow), the personified ascending node and the causer of an eclipse.

The word *Svarbhanuh* occurs only in the four verses of the Rgveda V.40.5; 6; 8; 9).

Turiyena, the fourth innate instinct (चिद्शक्ति) beyond physical, mental and intellectual; also by his *fourth* sacred prayer, i.e. by the four verses of this hymn (5 to 8).

Hymn-41

1. **De** (दे), = *Deva* (with an omission of a syllable *va*, permissible in the Vedic texts—अव छान्दसो वर्णलोपो वेति व लोपः, सुपां सुलुगिति विभक्तेर्लुक्—(Panini VII.1.39).

2. According to Sayana, the divinities worthy of praise are of two groups: *Stotrabhajah* (स्तोत्रभाजः) who share praises, and *havirbhajah* (हविर्भाजः), who share oblations. In this verse, we have the divinities of the first category.

3. **Divah Asuraya,** of the aspirants for clouds (कामयमानस्य मेघाय —*Daya,*); for the celestial destroyer of life, i.e. Rudra (दिवः द्योतमानाय, असुराय प्राणापहर्त्रे रुद्राय—*Sayana*); or for the celestial *asura*, or for the life giver, the sun or air (द्युलोकसम्बन्धिनेऽसुराय प्राणदात्रे सूर्याय वायवे वा—*Sayana*).

4. **Trita,** triple bounty (fire on the earth, wind in midspace, and the sun in heaven); or the one present on the earth, in the water,

and the midspace (त्रिषु क्षित्युदकान्तरिक्षेषु वर्धमानः—*Daya.*); also an epithet of *vayu* pervading in three regions.

9. **Parvatah,** clouds.

Tuje nah tane, in liberal donations (तुजे दाने अस्मभ्यं तने विस्तीर्णे—*Daya.*; तने विस्तृते तुजे दाने—*Sayana*; also *tuje* may also mean son, and *tane* grandson—तनेति पुत्रनाम (षष्ठ्यर्थे चतुर्थी) पुत्रस्य दान इत्यर्थः i.e. donation of a son; नः तुजे पुत्रे तने तत्पुत्रे—*Sayana*).

Vasavo na virah, the world-like heroes (वसवः जगतो वासयितारः वीराः न वीरा इव—*Sayana*; वीराः प्रज्ञाशरीरबलयुक्ताः, one accomplished physically and intellectually—*Daya.*).

10. **Bhumyasya,** either of earth; or of midspace, and then *vṛsnah bhumyasya garbham,* the embryc of the firmamental rain (otherwise earth fertilizing rain).

12. **Puru na subhrah,** bright as cities (नगराणि इव श्वेताः—*Daya.*).

14. **Girah,** praises (स्तुतयः—*Sayana*); cultured speech (सुशिक्षिता वाचः—*Daya.*).

Dyavah, द्यावः, noble aspirations (सत्याः कामाः—*Daya.*); द्योतमानाः स्वप्रतिपाद्यार्थं प्रकाशिन्यः ।

Candra-agrah, चन्द्रऽग्रग्राः, the joy-bestowing, or gold-bestowing (चन्द्र सुवर्णमानन्दो वाऽग्रे यासां ताः—*Daya.*; आह्लादनं हिरण्यं वाऽग्रे यासां ताः—*Sayana,* i.e. *candra* also means gold, besides joy).

15. **Varutri,** वरुत्री, protectress (अस्मदुपद्रव वारयित्री भवति, i.e. what or who keeps off oppression upon us—*Sayana*; वरसुखप्रदा—*Daya.*).

16. **Ahirbudhnyah,** clouds born in firmament (अहिः मेघः, बुध्न्यः अन्तरिक्षेभव—Nigh. I.3.).

17. **Nirṛti,** see earlier notes, the earth (Nigh. I.1); mother earth.

19. **Ila,** mother-earth; adorable speech; *urvasi,* charming as lightning; or divine speech (उरवो बहवो वशे भवन्ति यया सा वाणी। उर्वशीति पदनाम —Nigh. IV.2).

Nadibhih, नदीभिः, by channels, nerves and veins, or rivers.

20. A verse of 10 syllables, known as *yajusi-pankti* (याजुषी पंक्तिः); also known as *viraja* of one hemistich.

Hymn-42

3. **Kavitamam kavinam,** most wise amongst the wise.

Kavi is **Kranta-darshin** (क्रान्तदर्शिन्); a *seer* (or shewer) of the secret realms (Wilson translates the word as prophet, as if he can forecast the future too).

4. See Yv. II.15 with slight variations.

5. **Ṛbhuksah,** the same as Ṛbhus, here, though the term usually stands for Indra; enlightened sages (ऋभुक्षाः महान्—*Daya.*).

Purandhih, the same as *vibhu,* which completes the triad in this verse (*Ṛbhu, vibhu* and *vaja*) along with *vaja* (पुरन्धिः पूर्वी बह्वी धीर्यस्य सः, the one with immense wisdom—*Daya.*).

6. **Marutvatah,** lord of vital principles (the one in the company of the distinguished wise persons, प्रशंसित विद्वद्युक्तस्य—*Daya.*).

9. **Suryat yavayasva,** put apart from the sun (सूर्यात् सवितुः यावयस्व अमिश्रितान् कुरु—*Daya.*); i.e. condemn them to darkness.

Brahma-dvisah, the adversaries of prayers, mantras, of the Veda, of the supreme God, or of the Brahmanas (the intellectual class).

15. **Marutasya,** (मारुतस्य), of cloud-bearing rain.

Rudrasya, Cosmic vitality (प्राणादि रूपस्य वायोः, the vital breathings —*Daya.*).

17. A fragmentary verse, याजुषी पंक्तिश्छन्दः; the same repeated in Hymn 43.16; a verse of 10 syllables.

Hymn-43

1. **Sapte,** sapta means seven from its *sarpana* (सप्त सर्पणस्वभावाः सप्तसृप्ता संख्या—Nir. IV.26).

Sapta viprah—Divine speech in seven metres (*Gayatri usnik* etc.); wise in seven disciplines (the Veda and its six upangas (सप्तविधः मेधावी —*Daya.*; seven rivers इमं मे गंगे, X.75.5—*Sayana*).

2. **Dhenavah,** the milch kine, or rivers (*Sayana*); speeches like kine (गाव इव वाचः—*Daya.*).

4. **Duduhe sukram amsuh,** Soma yields its pure juice (*Wilson*); the Soma has milked the pure juice (शुक्रं निर्मलं रसं दुदुहे दुग्धे—*Sayana*; दुदुहे-दोग्धि, milched. शुक्रं—उदकम् water, अंशुः—किरणः (ray)—*Daya.*).

6. **Gnam,** ग्नाम्, a synonym of *stri,* woman; to Sayana, the proper name of a Devata; queen of knowledge (गच्छन्ति ज्ञानं यया the one through which knowledge is attained—*Daya.*); *menah* (मेनाः) and *gnah* (ग्नाः) are synonym of women; *striyah* (स्त्रियः), women, is derived from root *styai,* स्त्यै, meaning to be bashful; *menah* (मेनाः) are so called because men honour them (मानयन्ति, *manayanti*).

Gnah (ग्नाः) are so called because men go to them. (Nir.III.21); Sayana's derivation is "ग्नां देवीं सर्वैर्गन्तव्यामेतन्नामिकां देवताम्"।

7. **Gharma,** see also V.30.15; ewer; sacrifice or austerity (यज्ञस्तापो वा—*Daya.*); *gharmah,* cauldron known as *Mahavira* (घर्मः महावीरः) in sacrifices. Sayana interprets the verse in the light of animal sacrifice: "The vessel which the priests celebrating, supply with butter, as if roasting a marrow-yielding animal with fire."—(*Wilson*).

Vapavantam, encouraging the seed of knowledge to grow (विद्या बीजं विस्तरन्तम्—*Daya.*).

Agnina, by fire; by austerity and celibacy (पावकेनेव ब्रह्मचर्येण —*Daya.*).

Tapantah, roasting or heating; enduring or penancing for forebearance (सन्तापदुःखं सहमानाः—*Daya.*).

8. **Dhuram,** the axle (नाभिं; धुरं यानाधारकाष्ठम्—*Daya.*); *anih,* pin, bolt (अणिः कीलकम्—*Daya.*); *nabhim,* axle of the wheel. As the cart cannot move if the axle of the wheel is not fixed by the pin or bolt, so the offering of the Soma is without efficacy unless the Asvins be present (*Wilson*).

9. **Pusna,** the nourishing bounty; (पुष्टिकरस्य—*Daya.*).

Vayoh, of the wind divine.

12. **Nila-prstham,** the one whose back is darkblue. (नीलसंवृतं पृष्ठं यस्य तम्—*Daya.*); Agni is Bṛhaspati and Bṛhaspati is Agni;—so infers Sayana from such epithets.

13. **Tridhatu Sṛingah,** the horns of three colours or three elements, white, red and smoky or black (शुक्लरक्तकृष्णगुणाः शृंगवत्यस्य सः —*Daya.*).

Gna, speech (Nigh. I.11).

14. **Raspirasah,** one equipped with all accessories of the fire-ritual, (रास्पिरासः ये रा धनानि स्पृणन्ति ते, they who liberally give and distribute gifts and alms—*Daya.*).

15. **Mithunasah,** with wife (पत्नीभिः सहिता); **secante** (सेचन्ते सेवते —*Sayana*); *vayah,* food (sacrificial); one should jointly (i.e. husband and wife) offer sacrificial food, i.e. wife should participate with husband in sacred rituals (जायापती अग्निमादधीयाताम्—and similarly in the *Purva Mimamsa* (V. I.26) (अधिकाराध्याये षष्ठे स्त्रिया अप्यधिकारः स च पत्या सह, इति हि प्रतिपादितम्—*Sayana*). From देवोदेवः to दुर्मतौधात् the same as the latter half of verse 16 of Hymn 42.

16. The same as the verse 17 of the Hymn 42.

Hymn-44

For verses 1 and 8, see Nir. III.16 and VI.15 respectively.

The hymn refers to the glory of the sun, known as Indra, Surya, Agni, Aditya and various names. He is accompanied by his bride, the dawn (जनिवान् वै); the verses 10-13 refer to the allusive terms as क्षत्र, मनस, श्रवद, यजत, सध्रि, अवत्सार, विश्ववार, मायिन्, सदापृण, बाहुवृक्त, श्रुतविद्, तुर्य and सुतम्भर which need elucidations. According to Sayana, most of them are the names of the Rsis. They are the humanly attributes of a man.

Ksatra, voluntary assistance (royal family or a State, राजकुलस्य राष्ट्रस्य वा—*Daya.*).

Manasa, goodwill (यन्मन्यते तस्य—*Daya.*).

Evavada, pleasing nature. Dayananda explains eva-vadasya (एवऽवदस्य) as by which the attained qualities are told (एवान् प्राप्तान् गुणान् वदन्ति येन तस्य)।

(**Evah,** aspiring—कामयमानाः—*Daya.*, गन्तव्यैः कामैर्गमनसाधनैरश्वैर्वा, by the means of transport, horses etc. V.41.5; एवाः गन्तारो युष्मान् भजमानाः —V.41.13—*Sayana*).

Yajata, reverence (यजतस्य यजन्ति संगच्छन्ते ये तस्य from √यज्, to unite. to go together—*Daya.*).

Sadhri, the spirit of coexistence (सध्रेः सहस्थानस्य—*Daya.*).

Avatsara, safety and protection (अवत्सारस्य योऽवतो रक्षकान् सरति प्राप्नोति तस्य—*Daya*).

Visvavara, acceptable in totality (विश्ववारस्य समग्रस्वीकरणीयस्य—*Daya.*); see I.30.10; 48.13; 123.12; V.4.7; 28.1; 44.11; 80.3; and other references also for various other shades of meanings, विश्ववारं आविवरपदार्थयुक्तां—V.4.7; विश्ववारा या विश्वं वृणोति सा—V.28.1—*Daya.*).

Sadapṛna, ever rich in wealth, ever satisfying (सदाऽपृणः यः सदा पृणाति तर्पयति सः—*Daya.*).

Bahuvṛkta, destroyer of the crooked by both hands (यो बाहुभ्यां दुष्टान् वृङ्क्ते छिनक्ति—*Daya.*).

Srutavit, fully learned (श्रुतऽवित्—यः श्रुतं वेत्ति, one who knows all that has been heard—*Daya.*).

Taryyah, skilful (यस्तीर्यते तरितुं योग्यः—one, worth going across, or worth crossing—*Daya.*).

Sutambhara, the sustainer of the created world (य उत्पन्नं जगद् बिभर्ति—*Daya.*).

1. See Yv. VII.12.

Tam pratna-tha purva-tha visva-tha ima-tha, प्रत्नऽथा पूर्वऽथा विश्वऽथा इमऽथा, Him (thou milkest, like the ancient, like the farmer, like all; like the present (sacrificers), i.e. just as the ancient, as the former, as all, as these (sacrificers) milk. This, it is nearer then that. That, it is farther than this (Nir. III.16 on the Chapter of Similies, their various ways of expressing).

5. Wilson gives the literal translation thus : It is seizing with the trees the seized in the effused, the produce of the branching, in the embroyos of the mind, well-moving (or) well-praised, among the speechholders, straight-sung, thou shinest; augment the protectresses, the life in the sacrifice. Wilson regards this verse as an obscure one, and Sayana's interpretation is also not intelligible.

8. **Yadṛsmin dhayi tam apasyaya vidat,**

By his skill, he won everything or all that on which the stake was laid, Nir. VI.15; यादृशे व्यवहारे ध्रियते तमपस्यया आत्मनः कर्मेच्छया लभते—*Daya.* He obtains that blessing by his devotion, on whatsoever his desire has been fixed—यादृश्मिन् यादृशे कामे धायि धत्ते सामर्थ्यान् मनो गम्यते तम् । यथा निर्देशे प्रतिनिर्देष्ट व्यत्वात् तादृशमित्यर्थो ज्ञातव्यः । तादृशं कार्यम् अपस्यया कर्मणा हविः स्तुत्यादिलक्षणेन विदत् विन्दते —*Sayana*).

Hymn-45

3. **Parvatasya,** of the cloud (मेघस्य—*Sayana, Daya.*).

Mahinam janse purvyaya, for the lives taken before the creation of earths (महीनां) and cloud (पर्वतस्य)—*Daya.*; to an ancient author of

sacred songs (महीनां महतीनां स्तुतीनां जनुषे उत्पादयित्रे पूर्व्याय प्रत्नाय, to an ancient begetter or producer of praise, *Sayana*).

6. **Visi-sipram,** to the one attractive in appearance, to the one having attractive nose and chin (विशी शिप्रे शोभने हनुनासिके तम्—*Daya.*); to an enemy without a chin (विगत हनु शत्रुम्—*Sayana*) : Manu conquered the enemy without action, or as *sipra* (शिप्र) means also a nose, it might mean noseless; Manu is Indra and *visisipra* is Vṛtra (*Sayana*).

For *Vanik vankuh apa purisam,* see also I.112.11—याभिः सुदानू औशिजाय वणिजे दीर्घश्रवसे मधुकोशः ; a merchant always desires to exploit maximum in exchange of a little investment; according to Sayana, this refers to Kaksivan, who was such an aspirant.

7. **Dasa maso navagvah,** for priests adept in a nine-month sacrifice continuing for ten months (नवग्वाः नवमासपर्यन्तं गवार्थमनुतिष्ठन्तोऽङ्गिरसो नवग्वाः; it might refer to an occasion when priests of both nine and ten months rites offer worship. (cf. नवग्वासः सुतसोमास इन्द्र दशग्वासो, V.29.12).

Sarama, flowing, eulogisic or sacred speech (सरणशीला स्तुतिरूपा वाङ्गिरसां गवार्थमिन्द्रेण प्रहिता देवशुनी वा; may also refer to the bitch of Indra —*Sayana*; the responsive enjoyer, स-रमा, समानरमणा—*Daya.*).

10. **Suryah arhat sukram arnah,** the sun has mounted the bright waters, i.e. he has become visible everywhere (सर्वतः प्रादुर्भवति —*Sayana*); or it alludes to the sun's rising apparently out of the waters.

11. **Dasa maso navagvah,** see verse 7.

Hymn-46

For verse 8 see Nir. XII.46.

The verses 2 and 3 also occur in Yv. XXXIII. 48; 49.

3. **Svar,** one of the names of Aditya (स्वः आदित्यं—*Daya.*); स्वरादित्य उच्यते स्वरणात्—*Sayana*).

The fourteen names invoked here are Indragni, Mitra-varuna, Aditi, Svah, Pṛthivi, Dyau, Marut, Parvata, Apah, Visnu, Pusan, Brahmanaspati, Bhaga, and Savitṛ.

4. **Ṛbhavah,** the spiritual preceptors (मेधाविनः—*Daya.*).

Asvina, the pair of surgeons and physicians.

Tvasta, architects.

Vibhva, by capability (विभुना—*Daya.*); or one of the *Ṛbhus* (ऋभूणामन्यतमो देवः—*Sayana*).

8. May the divine women (देवपत्न्यः), wives of gods, Indrani, Agnayi, Asvini, Rat enjoy themselves. May Rodasi and Varunani hear us. May the goddesses enjoy that which is the proper season of consorts.

Indrani is Indra's wife (इन्द्राणीन्द्रस्यपत्नी); Agnayi is the wife of Agni (अग्नायी, अग्नेः पत्नी); Asvini, wife of the Asvins (अश्विनी, अश्विनोः पत्नी); Rat (राट्), she who shines (राड् राजते); Rodasi, wife of Rudra (रोदसी, रुद्रस्य पत्नी); Varunani, wife of Varuna (वरुणानी, वरुणस्य पत्नी). May the goddesses enjoy, i.e. long for that, the proper season of consorts (ऋतुकालो जायानाम्)—Nir. XII.46.

Dayananda's interpretation of these terms is : *Rat Indrani*, wife of a resplended and reputed person (परमैश्वर्ययुक्तस्य पत्नी या राजते); *Agnayi*, wife of a person, vigorous as fire (पावकवद् वर्त्तमानस्य पत्नी); *Asvini*, wife of a person, moving with speed (आशुगामिनः स्त्री); *Rodasi varunani*, wife of a venerable person generous like earth and heaven (द्यावापृथिव्याविव वरस्य भार्य्या).

In the cosmic creation, each and every Nature's bounty is considered as a pair, and for the fruitfulness, the consort is expected to wait for the proper season of mating, the *Ṛtukala* (ऋतुकाल), the universal function in the organic and inorganic worlds both.

Hymn-47

1. **Divah,** from heaven; from light (प्रकाशात्—*Daya.*).

Mahi or the adorable (पूजनीया—*Daya.*; महती—*Sayana*) is used for dawn (*Wilson*).

Mata, the adorable mother (मान्यकारिणी जननी—*Daya.*; the creator of light or deities (प्रकाशस्य देवानां वा निर्मात्री—*Sayana*).

Duhitur bodhayanti, making the awaking of the daughter i.e. of the earth. *Usa* or dawn is the daughter of heaven, the bride of the earth (व्युच्छा दुहितर्दिवः—I.48.1; दिवो दुहिता भुवनस्य पत्नी VII.75.4; प्रजापतिर्वै स्वां दुहितरमभ्यध्यायद्दिवमित्यन्य आहुरुषसमित्यन्ये Ait. Br. III.33). The relations between the heaven, the dawn and the earth have been elucidated by Dayananda in respect to the relations between a daughter, her parents and teacher and the husband, to whom she is married.

3. **Prsnih asma vi cakrame rajasah pati antao**—(See also Yv. XVII.10). *Asma* (अश्मा), cloud (मेघः—Nigh. I.10); all-pervading (सर्वत्र व्याप्तः) or like a stone (*Sayana*).

Prsnih, sky or midspace (नभः—Nigh. I.4); the sun (आप्नुत एनं वर्ण इति पृश्न्यादित्यः—*Sayana*); *rajasah* (रजसः) of midspace (*Sayana*); of the one born in the Loka (लोकजातस्य—*Daya.*).

4. **Catvarah,** the four (the four priests, चत्वारः ऋत्विजः—*Sayana*); the four elements—earth, water, fire and air (*Daya.*).

Tridhatavah, the possessor of three characteristics (त्रयः सत्वरजस्तमांसि धातवो धारका येषान्ते); or three weathersseasons –cold, hot and rainy (त्रिधातवः त्रिप्रकाराः शीतोष्णवर्षभेदेन त्रिविधाः—*Sayana*).

5. **Iha-iha jate yamya sambandhu,** here *yamya* is the pair of night and day (यम्या रात्रिदिने—*Daya.*); The firmament is supported or maintained in its place by the various changes of times and seasons which it may be considered to generate (*Sayana* and *Wilson*).

Yat im vibhṛtam (यत्+ईम्+विभृतः), associated and equally allied (this refers to *vapuh*, the form or body, or firmament, मण्डलम्). Also *im* (ईम्) means water (ईम् उदकम्—*Daya.*: Nigh. I.12).

Hymn-48

For verse 1, see Nir. V.5.

1. अध्र मो अप: = अध्रे मा अप: = अध्रा मा अपोऽध्रेड्यय इति—Waters in the cloud, i.e. waters on the clouds [waters in the cloud, i.e. waters resting on the cloud, अपोऽध्रेड्धीति]—Nir. V.5.

Mayini, cosmic intelligence (माया प्रज्ञा विद्यते यस्यां सा—*Daya.*); delusive (energy of Agni or lightning)—*Wilson*; also Sayana; the same as *Maya* or divine wisdom (मायेति प्रज्ञानाम् । प्रज्ञावती सती—यत् यस्य सम्बन्धिनी माध्यमिकी वागिति वा योज्यम्) ।

2. **Apacih apara apejate,** here apacih, अपाची:, one with the downward flow (या अधोऽञ्चन्ति—*Daya.*); dawns which have turned back (अपाची: अपाञ्चना: प्रतिनिवृत्तमुखी:, अपरा: अन्या आगामिनी: उषस:—*Sayana*).

Apejate, causes to go away (अपचालयति—*Sayana*); causes to shake (अपकम्पते—*Daya.*).

Devayur janah, the devout person (देवान् विदुष: कामयमान: जन: —*Daya.*).

4. **Parasoh iva,** परशो: इव, like a *parasu*; *parasu,* a deputy (परशोरिव प्रतिपरशो: प्रतिनिधिमिव पश्यामि । परशुर्यथा स्वस्वामिनोऽभिमतं साधयति तद्वदित्यर्थ: —*Sayana*).

Tam asya ritim parasoh iva, the text has no verb; Sayana supplies the verb *pasyami,* and interprets *parasu* by *pratinidhi,* a deputy, a substitute : in like manner as a deputy fulfils the will of his master, so the functions of *Agni* make him the deputy, or representative of *yajamana*; or *parasu* may imply an axe, as usual, which accomplishes the object of the *wood-cutter* as *Agni* does that of a sacrificer. (*Wilson*)

Hymn-49

1. **Bhagam Vibhajantam,** similar to *bhagah vibhakta* (V.46.6); Bhaga is the distributor of wealth (धनं विभागकर्त्तां—*Sayana*; भगं ऐश्वर्यं च रत्नं रमणीयं धन विभजन्तं विभागं कुर्वन्तम्—*Daya.*); see also IV.17.11 (रायो विभक्ता संभरश्च वस्व:) ।

3. **Adatraya dayate varyani,** i.e. the fire consumes excellent consumable timbers (अदत्रया वरणीयानि काष्ठानि दहते); or as epithet to Agni, the nourishing, the desirable, the uninjurable Agni (अदत्रया अत्तुं योग्यान्यन्नादीनि दयते ददाति वार्य्याणि वरितुमर्हाणिपूषा पुष्टिकर्त्ता भजः भजनीयः—gives nourishing and desirable food—*Daya.*).

5. **Pra ye vasubhyah ivat-a namah,** presented to the rich people (the *Vasus*) the moving and sustaining food; by moving food (गमनवदन्नम् —*Sayana*), the dairy products, as milk, butter and honey and others are intended, obtained from cattle or other creatures;—Sayana unnecessarily interprets it as animal flesh (नमः अन्नं पश्वात्मकम्) used as food.

Hymn-50

1. See Yv. IV.8.

2. **Te hi raya te hi a—prce sacemahi sacathyaih**—Here *raya* (राया), by wealth; a-pṛce (आऽपृचे), for the relation on all sides, *sacathyaih*, in the company of all close relations (सचथेषु समवायेषु भवैः—*Daya.*). We seek to unite with our desires (*Wilson*); ते उभये राया धनेन सचेमहि, संगच्छेमहि, आऽपृचे आपर्चनीयाः, सचथ्यैः सर्वैः कामैः—*Sayana*; also ये च राया सर्वान् रक्षन्ति, ते प्रीतिमन्तो जायन्ते ये हि आपृचे समन्तात् सम्पर्काय सचेमहि सयुञ्जमहि सचथ्यैः सचवेषु समवायेषु भवैः i.e. those who serve others with wealth, they are blessed with happiness. We should unite with them, who care to maintain good relations with all (*Daya.*).

3. **Nrn Atithin,** the righteous guests who lead on good paths (अधर्मादवियोज्य धर्मपथं गमयितृन अनियततिथीन्—*Daya.*). An invocation for male descendents, guests and wives (नॄन् अतिथीन्, पत्नीः)—*Wilson.*

4. **Yatra vahnih abhi-hitah,** where the fire is placed or established. Sayana misinterprets the words as sacrificial post and victim, on the basis of the word *dronyah pasuh* (द्रोण्यः पशुः—द्रोणेषु शीघ्रगामिषु भवः, पशुः यो दृश्यते—यत्र द्रोण्यः पशुरिवाऽभिहितो वह्निर्दुद्रवत्—*Daya.*). Here *pasuh* stands for cow, from which flows milk collected in a pot of wood (द्रोण्यः).

Hymn-51

1. **Umebhih**, with all protecting Nature's forces (रक्षणादिकर्त्तृभिस्सह —*Daya.*; रक्षकैः—*Sayana*). For ऊमाः see III.6.8; IV.19.1; V.52.12; VII.39.4; X.6.7; 31.3; 77.8; 120.1; 3; ऊमासः I.66.3; ऊमेभिः V.51.1; ऊमेभ्यः X.32.5 and ऊमै I.169.7. Being protectors, they are identified as Pitṛs also.

5. **Piba sutasya andhasah abhi prayah,** enjoy the extracts of food and herbal drinks (सुतस्य निष्पन्नस्य अन्धसः अन्नस्य रसान् अभि प्रयः कमनीयं जलम् —*Daya.*; प्रयः अन्नं सोमाख्यं; सुतस्यान्धसः अभिद्रुतमन्धोऽन्नं सोमलक्षणं पिब—*Sayana*).

6. **Arepasau**, benevolent (दयालु—*Daya.*).

8. **Atri-vat,** like atri; atri, one free from threefold pains or vices, physical, mental and spiritual; also like the one pervading (व्यापकवत्—*Daya.*).

11. **Aditih,** the mother Infinity; the indivisible one (अखण्डिता —*Daya.*).

Anarvanah, unyoked (अप्रत्युतः—*Sayana*; अनश्वस्य—*Daya.*); one whom none resists.

Pusa, the giver of strength, the nourishing (पुष्टिकरः दुग्धादि —*Daya.*).

Asurah, cloud (मेघः).

12. **Adityasah**, suns and other luminary bodies; a *brahmacarin* of the first grade; months of a year (*Daya.*).

13. अद्या = अद्य (निपातस्य चेति दीर्घः)।

Ṛbhavah, men of wisdom; the architects.

Rudrah, Lord of terror.

Hymn-52

For verses 6 and 9, see Nir. VI.16 and V.5 respectively.

The hymn is devoted to The Maruts. On the physical plane, The *maruts* are the cloud-bearing winds, with occasional lightning resembling highly polished javelins of soldiers. On the social plane, The Maruts are the dedicated leaders of a well-developed society, deserving our admiration and appreciation. Dayananda interprets the hymn in this light. On the metaphysical plane, The Maruts are those human impulses, which help us in dispelling darkness, and ultimately bring forth the divine bliss. All invocations, offerings, libations and drinks are to feed these impulses.

6. **Marutah jajjhatih iva,** The Maruts like the waters, winds accompanying roaring clouds. Jajjhatih means waters so called because they produce a sound (Nir. VI.16).

9. **Parusnyam urna** etc. the cumulus (or woollen) clouds along the sustaining river (परुष्ण्या पालनकर्त्र्याम्—*Daya.*).

For *Parusni*, see IV.22.2, V.52.9; VII.18.8; 9; VIII.74.15; 93.13; X.75.5.

Uta pavya rathanam adrim bhindanti ojasa

Lo, with the rim of their chariots, they rend the mountains with their might. Here *pavi* means the rim of a wheel because it brushes away the earth. (पवी रथनेमिर्भवति; यद् विपुनाति भूमिम्—Nir. V 5.

10. On the basis of this verse, The maruts have been postulated to be classified under four heads :

(i) **apathayah** (आपथय:), those following the path forwards or onwards (those impulses which lead a person onwards to a better spiritual life; or the clouds moving upwards):—समन्तादभिमुख पन्था येषान्ते;

(ii) **vipathayah** (विपथय:); those following an opposite or contrary path (impulses which lead to a lower trend of life; clouds moving in a downward direction);- -विविधा विरुद्धा वा पन्थानो येषान्ते;

(iii) **antah patha** (अन्तःपथा); those following the paths leading into the hollowness (impulses leading to the disclosure of inner mysteries of consciousness; the clouds sinking into the hollowness of mountains);—अन्तराभ्यन्तरे पन्था येषान्ते; and

(iv) **anupathah** (अनुपथाः), those following the path of smoothness; only treading on the paths shown by others; clouds which spread smoothly—अनुकूलः पन्था येषान्ते—(*Daya.*).

17. **Sakinah,** potent persons (शक्तिमन्तः—*Daya.*).

Sapta me sapta, seven and seven or seven into seven i.e. 49 (seven vital elements, five breaths, mind and the soul; seven classes of men; the five of the *Pancajanyah,* the Sanyasins of the universal brotherhood, and the criminals the seventh; The Maruts are of seven groups (सप्तगणा वै मरूतः—Tai.S. II.2.11.1—अदितिगर्भे वर्त्तमानं वायुमिन्द्रः प्रविश्य सप्तधाविदार्य पुनरेकैकं सप्तधा व्यदारयत् ते एकोनपञ्चाशत्मरुद्गणा अभवन्निति पुराणेषु प्रसिद्धम् —*Sayana.* This is how, in mythology, from one became seven and the each one again split up into seven and thus 49 classes of The Maruts —*Sayana*).

Yamunayam, in the actions associated with the pair of *Yama* and *Niyama* (see the Yogasutras)—यमनियमान्वितायां क्रियायाम्—*Daya.*; for the word *yamuna*, see V.52.17; VII.18.19 and X.75.5. The *Nadyah* hymn of the *Rgveda* (X.75) quotes a series of terms, which have been explained by the *Nirukta* (IX.26) Ganga, Yamuna, Sarasvati, Sutudri Parusni, Marudvṛdha, Asikni, Arjikiya, Vitasta and Susoma. The *Ganga* is so called from going (√ गम्). The *Yamuna,* she flows, *joining herself,* or she flows gently. Every confluent river is thus the Yamuna; every confluent channel or nerve in our human system is the Yamuna. On the Adhyatma plane, every confluent impulse is the *Yamuna.* In an army, the array of marching troops is a river (*nadi*).

Hymn-53

In this hymn also, The Maruts have been invoked. The Marut is a *mortal man* (मरूत् = मर्त्य) in human society; some of the *Maruts* are leaders, the devoted workers in the society.

According to Dayananda, such persons have been invoked in this hymn. The bands of Maruts, with weapons, bows, helmets, and breastplates, represent the troops of soldiers. On the *adhidaivata* plane, the Maruts are the rain-bearing clouds, with occasional lightning and thunder, marching with speed, as if in chariots yoked with spotted deers, horses or mares; they are the nimbus, cumulus, cirrus and stratus, and rising high in the heaven, silent and thundering, occasionally pour down on our dry lands, and thus contribute to the land fertility and harvest. The entire poetry with sublimity and fervour is depicted in the present and the following hymns. Such cloud-bearing winds are also present in our conscious, sub-conscious and supraconscious realms, with impulses dark, deceptive and even disheartening; in the midst of such frustrations, we have occasional flashes of divine enlightenment, and finally a shower of bliss, knowledge and supreme beatitude.

3. **Arepasah,** free from sins and blemishes (दोषलेपरहिताः—*Daya.*); also formless; intangible. (See I.64.2; 124.26; 181.4; V.51.6; 53.3; 57.4; 61.14; 63.6; 73.4; 6; IX.70.8; 101.10; X.78.1; 91.4). (अरेपसः = अलेपसः = अलिप्ताः; अलेपास्ते—non-entangled—*Sayana*).

4. **Khadisu,** खादिषु; in anklets or bracelets; rings (*kataka*) for hands and feet; *khadi* is a ***hasta-tranaka*** (हस्त-त्राणक), that is, a guard for the hand, or arm. For words, connected with *khadi*, see खादयः—I.166.9; V.54.11; VII.56.13; खादिः I.168.3; खादिन: II.34.2; खादिनम् VI.16.40; खादिषु V.53.4; X.38.1; and खादिहस्तम् V.58.2.

According to Sayana, खादिनः शत्रूणां खादका मरुतः स्वकीयैराभरणैर्ज्ञायन्ते, यद्वा खादः कटकम् । II.34.2; खादिषु हस्तपादस्थित कटकेषु; हस्तेषु खादिश्च कृतिश्च I.168.3; पत्सु खादयः (V.54.11).

Dayananda translates खादिषु as in foods etc. (भक्षणादिषु); खादयः as the consumers (भोक्तारः, V. 54.11.)

9. **Rasa, anitabha** and **kubha** (रसा, अनितभा, कुभा); the nuclei of dust (रसा—पृथिवी—*Daya.*); indefinite or variable light or heat, causing fluctuations of pressure or absence of light; अनितभा—अप्राप्तदीप्तिः—*Daya.*); and the rotatory motion of the earth (कु=earth), or the undesirable or unfavourable light (कुत्सित प्रकाशः—*Daya.*)—these are the causes for the flow and precipitation of cloud-bearing winds. Sayana regards these three terms as denoting three Indian rivers of these names, not identified.

(**Rasa,** रसा, means river also,—रसा नदी भवति, Nir. XI.25; रसनवती शब्दवती).

Anitabha, that which is not *itabha*, इतभा, इता प्राप्ता भा यस्या सा इतभा —*Sayana*). According to some authorities, the Rasa is a river, whilst *anitabha* and *kubha* are the adjectival nouns to qualify the Rasa.

Kramuh sindhuh, the wide-roaring ocean or river (क्रमिता नदी समुद्रो वा—*Daya.*), or the everywhere-going ocean (सर्वत्र-क्रमण: समुद्र.—*Sayana*).

Purisini, = Pura-isini (पुर इषिणी), the one desirous of the possession of cities—*Daya.* ; the one full of water (पुरीषमुदकम्, तद्वती—*Sayana*; Nigh. I.12).

Sarayuh, a river in general (य: सरति—*Daya.*); later on, a river of this name in the Uttar Pradesh.

13. **Dhanyam bijam aksitam,** imperishable grain-seed, the grain or seed of rice etc. (तण्डुलादिक वपनार्हम्, the grain which can be used for sowing;—*Daya.*); or in a copulative sense, grain and seed; of course, the grain is seed.

Hymn-54

For the verse 6, see Nir. VI.4.

2. **Tritah,** the combination of three : here wind, cloud and lightning (त्रिभ्य:—*Daya.*); triple-stationed company (त्रिन: त्रिषु स्थानेषु तायमानो मेघो मरुद्गणो वा—*Sayana.*

9. **Pravadvati prthivi,** the wide-extended earth, प्र — वत् + वत्, having extent or extension + again possessing i.e. extensive (प्रवन्त: प्रकर्षवन्तो विस्तीर्णा: प्रदेशा यस्या सा प्रवत्वती । तादृशी भवति । कुत्स्नापि भूमि: मरुद्धरा भवतीत्यर्थ:; another meaning is given to it, *tat-para*, being subject to it, as the earth is subject to the Maruts, or they pervade the whole earth, ता सर्वामपि व्याप्नुवन्ति—*Sayana*); the inclined, or slopy land (प्रवत्वती निम्न देशयुक्ता or प्रवणवती or निम्नगामिनी; similarly, प्रवन्त: प्रवनशीला:—*Daya.*).

10. **Svarnarah,** leaders of all (सर्वस्य नेतार:—*Sayana*) or स्व:नरः, those who bring happiness (ये स्व: सुख नयन्ति ते—*Daya.*).

Divonarah, leaders of heaven; or those who lead to the desired goal of righteousness (कामयमानाः सत्ये धर्मे नेतारः—*Daya.*).

11. **Siprah,** शिप्राः, the head-dresses, turbans or tiaras (उष्णिशः—*Daya.*).

12. **Rusat pippalam,** water of bright colour (*pippalam*=water Nigh. I.12; शुभ्रवर्णमुदकम्—*Sayana*); good-looking enjoyable fruit, सुस्वरूपं फलभोगम्—*Daya.*); or firmament.

13. **Tisya,** the sun or the eighth lunar mansion, the *Pusya* (आदित्यः पुष्य नक्षत्रं वा—*Daya.*).

14. **Sama-vipram,** the authorities on the Saman chants (सामसु मेधाविनम्—*Daya.*; साम्नां विविधं प्रेरयितार यद् वा सामसहिता विप्रा यस्य तादृशम्—*Sayana*).

Hymn-55

2. **Tavisim,** well-equipped strong army (बलेनयुक्तां सेनाम्—*Daya.*).

4. **Abhusenyam,** adorned, rather adored, or to be glorified.

5. **Samudratah,** from midspace or firmament (अन्तरिक्षात्—*Daya.*);

Purisinah, charged with waters (पुरीषं जलम्—Nigh. I.12); charged with numerous types of sustenance (पुरीषं बहुविधपोषणं विद्यते येषु ते—*Daya.*).

6. **Asvan dhursu,** horses to the poles of chariots; *asvan,* fire etc. (अग्न्यादीनि; *dhuh-su.* in the cells of aeroplanes and other vehicles, धूर्षुविमानादियानावयव कोष्ठेषु—*Daya.*).

10. अच्छा = अच्छ।

Hymn-56

For the verse 8, see Nir. XI.50.

3. **Milhusmati-iva,** like the one possessing powerful or virile husband (मीळ्ह् हुष्मतीव मीढुः सेक्तृबीर्यप्रदः प्रशस्तः पतिर्विद्यते यस्यास्तत्—*Daya.*); here in the context of our earth (पृथिवी), one possessing a powerful master or

ruler, particularly when oppressed by others (पराहत:). Earth (पृथिवी) may, in fact, represent the inhabitants, or *praja*, the subjects of the State. (*Sayana*).

4. **Gavah**, cattle, cows, but here horses also (*Sayana*).

5. **Gavam sargam iva**, like a herd of cattle; but sargam also means water (सर्गः उदकनाम—Nigh. I.12; सर्गमिव उदकमिव—*Daya.*; like a heap of waters (*Wilson*); *gavam* also means of waters (सर्गं संघम्, गवां उदकानां प्रसिद्धानां गवां वा सर्गं संघम्—*Sayana*).

8. **Rodasi**, heaven and earth; the sun and earth (भूमिसूर्यौ—*Daya.*); the wife of Rudra, and the mother of The Maruts in mythology (रोदसी रूद्रस्य पत्नी मरूतां माता, यद्वा रूद्रो वायुः, तत्पत्नी माध्यमिका देवी—*Sayana*).

We invoke the swift famous chariot of The Maruts i.e. the cloud, wherein has stood, Rodasi, bearing delightful waters in the company of i.e. together with The Maruts (Nir. XI.50).

9. **Milhusi,** मील्हुषी, the virile woman (सेचनकर्त्री—*Daya.*); in mythology another name for Rodasi, the wife of Midhvat (मील्हवत), which is an appellation of Rudra. Phrases like *Milhustama sivatama* (मील्हुष्टम शिवतम) show that Midhvan (मीढ्वान्) is Rudra; also the same in the Apastambe Sutras (उत्तरया दक्षिणस्यामीक्षानमाहरति लौकिक्या वाचोत्तरस्यां मील्हुषी मध्ये जयन्तम्—Ap. Gr. XX.1.3).

Hymn-57

For verse 1, see Nir. XI.15.

1. **Iyam vah asmat prati** etc., this our praise is addressed to you as to the thirsty; from heaven, rushing waters to the water-wishing. Sayana alludes these lines to the legend of the well brought by The Maruts to the thirsty Gotama (उदन्यवे उदकेच्छवे तृष्णजे गोतमाय—*Sayana*; see also I.85.11).

Come, O Rudras, with Indra, accordant for the action of bringing prosperity. This thought from us yearns strongly for you, as the thirsty for the divine springs of water.

Tṛṣṇaj is derived from √तृष्, to be thirsty.

Udanyuh (one who seeks water) is derived from the verb उदन्य, to moisten (Nir. XI.15).

8. **Bṛhad uksamanah**, with profuse services (महत् सेवमानाः—*Daya.*); with copious oblations; or may also mean sprinkling much water (उदकं वा सिञ्चते यूयं मरुत—*Sayana*).

The same verse is repeated as the last verse of the succeeding hymn (V.58.8).

Hymn-58

4. **Vibhvatastam,** modelled by *vibhvan*, a particular class of architects, who have specialized in transport vehicles (Ṛbhu, vibhvan and Vajins); fabricated by *vibhvan*, very perfect and handsome (तेन निर्मितं अत्यन्त रूपवन्तम्—*Sayana*); one particularly intelligent among wise persons (विभूनां मेधाविनां मध्ये तष्टं—तीव्रप्रज्ञम्—*Daya.*).

जनयथा = जनयथ (permissible in the Vedic Texts).

6. **Ava usriyah vṛsabhah krandatu dyauh,** may emit a downward sound; again here *dyauh* means pleasing (कामयमानः—*Daya.*); or *dyauh vṛsabhah* may mean the shining showerer, i.e. *Parjanya* or *Indra*; *usra* means the ray of the sun.

Hymn-59

1. **Spat,** स्पट्, one who touches, the priest (स्प्रष्टा—*Daya.*; स्प्रष्टा होता, i.e. the priest or *hota* who touches the fire or oblation—*Sayana*).

For *Spat*, see also VIII.61.15; and X.35.8.

अर्चा = अर्च, to honour, to respect; अर्चा सत्कुरु । अत्र द्वयचोऽतस् तिङ इति दीर्घ.—*Daya.*; *Panini* VI.3.134.

2. **Emabhih,** by attainable qualities (प्रापकैः गुणैः—*Daya.*).

3. चेतथा = चेतथ ।

4. **Kavya,** the contributions of wise people (कवीनां मेधाविनां कर्माणि —*Daya.*).

6. **Udbhidah,** those who sprout forth out of ground (ये पृथिवी भित्त्वा प्ररोहन्ति—*Daya.*).

Prsnimatarah, those whose mother is the mid-space or heaven; clouds (पृश्निरन्तरिक्षं माता येषान्ते—*Daya.* ; पृश्नि: नभ:, heaven Nigh. I.4).

7. **Ubhaye yatha viduh,** as both know; here both stands for gods and mortals; both according to Sayana, mortals or men, of course, know by perception the setting in of the rains; the gods know it by the *agrayana* (आग्रयण) and other sacrifices which are offered at that season—देवाश्च वृष्टौ सत्यामाग्रयणादौ हविष्प्रदानेन जानन्ति—*Sayana.* Dayananda relates *ubhaye* with *asvasah,* i.e., two types of moving bodies or transports.

Hymn-60

For verse 8, see Nir. VIII.2.

1. **Pradaksinit,** one who carries the *pradaksina* (यः प्रदक्षिणो नवति —*Daya.*); the divinely blessed; circumbulating (प्रादक्षिण्येन गच्छन्—*Sayana*).

4. **Raivatasah,** rich in animals (रेवतीषु पशुषु भवा:—*Daya.*); persons rich in wealth (धनवन्त:—*Sayana*).

8. **Vaishvanara,** the leader of common folk; the universal leader (विश्वेषु सर्वेषु नायक—*Daya.*).

Somam piba mandasano ganasribhih, accompanied by associating troops, and rejoicing, drink Soma. This in the Nirukta (VIII.2) is referred to in connection with similar functions or assignments to Indra, Agni, Vayu and others. It is not only Indra that accepts Soma, Agni and others are also equally entitled. Agni, Indra, Vayu etc. are the names of one and the same Supreme Lord.

Hymn-61

Sayana narrates a queer mythological story along with this hymn, which is neither appropriate nor necessary. It merely speaks of the ingenuity of the mythological period of the Vedic history. The story runs thus : A priest of the family of Atri, named *Arcananas* (अर्चनाना:),

having been employed as *hotṛ* by the Raja Rathaviti (रथवीति), the son of Darbhya (i.e. a दार्भ्य), saw at the ceremonial the daughter of the Raja, and being pleased by her appearance, asked her as a wife for his son Syavasva (श्यावाश्व); Rathaviti was disposed to assent, but he thought it proper to consult his queen, who objected to the match that Syavasva was not a *Ṛsi*, no maiden of their house having ever been given in marriage to a less saintly personage: to qualify himself, therefore, as a *Ṛsi*, Syavasva engaged in a course of rigorous austerity, and wandered about soliciting alms; among others, he begged alms of Sasiyasi (शशीयसी), the queen of Taranta (तरन्त) Raja, who conducting him to her husband, said, a *Ṛsi* has arrived: the Raja replied, treat him with reverence; and Sasiyasi, with her husband's permission, gave him a herd of cattle and costly ornaments : the Raja also bestowed upon him whatever he asked for, and then sent him onwards to his younger brother, Purumilha (पुरुमील्ह) : on his way, Syavasva met the Maruts, whom he hymned, and was by them acknowledged to be a *Ṛsi*; he was also made the *Seer* (द्रष्टा) of the hymns of the Veda : Rathaviti then, with concurrence of his wife, gave him his daughter : this hymn (61) was, as if, composed, in honour of the benefactors of *Ṛsi*.

Thus according to Sayana, the word सा (5) or *she* refers to Sasiyasi, Viraya (वीराय) or hero to *Taranta* (5). The same verse has the word Syavasva (श्यावाश्व); the word *Sasiyasi* occurs in verse 6. ***Syavaya*** in verse 9 is the same as *Syavasva* according to Sayana; this verse has the word Purumilha (पुरुमील्ह) also; in verse 10, we have the word *Vaidadasvi* (the son of Vidadasva, विददश्व) which stands for Purumilha; and we have the term *Taranta* (तरन्त) also, and a reference to the gift of wealth and hundred cattle.

5. **Sa,** सा, a wise and learned lady (विदुषी स्त्री—*Daya.*).

Syavasva, श्यावाश्व, brown speedy horses; *Syavasvastutaya*, by one equipped or accomplished with brown speedy horses or vehicles.

Doh, arms (भुजस्य बलम्—*Daya.*).

Viraya, by brave youths (शूराय—*Daya.*).

6. **Sasiyasi,** a lady, the accomplisher of praiseworthy deeds; (अतिशयेन दुःखं प्लावयन्ती, the helper at the time of excessive troubles and miseries—*Daya.*).

9. **Syavaya,** श्यावाय, the possessor of brown speedy horses (श्यामवर्णयुक्तायाऽश्वाय—*Daya.*).

Purumilhaya, (पुरुऽमील्हाय), for a person widely reputed for virility (बहुवीर्यसेक्त्रे—*Daya.*).

10. **Vaidat-asvih** (वैदत्ऽअश्विः), the knower of cosmic mystery (योऽश्वान् विन्दति स विददश्वस्तस्यापत्यं वैददश्विः, an expert in the knowledge of horses is *vidadasva,* and his son would be *vaidadasvi—Daya.*).

Tarantah-iva, तरन्तःऽइव, like a swimmer (*Daya.*).

17. **Urmye** (ऊर्म्ये), On night (रात्रौ वर्तमाने—*Daya.*). Sayana refers to the mythology here; upon concluding the praises of the Maruts, and thus having attained the rank of a *Rsi,* Syavasva summons the night (ऊर्म्या), to convey the intelligence to *Rathaviti,* who gives him his daughter along with many valuable presents, but at the end of the ceremony, the Rsi departed for the woods to resume his austerities. It is, however, not said if he took his wife with him.

19. **Gomatih,** a flooded river, rich in radiations (गवां किरणा विद्यन्ते यासु गतिषु ताः—*Daya.*). According to Sayana, *gomatih* means, having water; rivers being in the plural (गोमतीरनु उदकवतीर्नदीरनु अनुसृत्य नदीनां तीरे —*Sayana*).

Hymn-62

For verse 8, see Nir. III.5.

Mitra-Varuna are usually associated with the sun:—one represents the sun as the giver of energy (light and heat), whilst the other provides plasma, *matter* or *dravya* to the solar system. For the relation of Mitra-Varuna with the sun, see चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्यवरुणस्याग्नेः, I.115.1; उद्वां चक्षुर्वरुण सुप्रतीकं देवयोः VII.61.1, and चक्षुर्मित्रस्य वरुणस्य, VII.63.1.

The Supreme Lord is also Mitra, since He is of supreme friendly nature, or since He is the giver of enlightenment. He is side

by side *Varunu* also, since He is venerable, and the giver of bliss. When both the aspects (enlightenment and bliss) of Lord are expressed simultaneously, He is also known as Mitra-Varuna (मित्रावरुण), or a *twin-Lord,* and then He is invoked in *dual* number (द्विवचन). This type of twinning of varied functions is also found in several other combinations as *Indra-agni* (इन्द्राग्नी, I.121.1-4), *Indra-pusana* (इन्द्रापूषण, I.162.2); *Indra-Bṛhaspati* (इन्द्राबृहस्पती IV.49.1-6); *Indra-Brahmanaspati* (इन्द्रा ब्रह्मणस्पती II.24.12); *Indra-Varuna* (इन्द्रावरुणा I.17.7-9); *Indra-Visnu* (इन्द्राविष्णू, IV.2.4), and *Indra-soma* (इन्द्रासोम; इन्द्रासोमा II.30.6). In the Vedic verses, these terms, used in the sense of the twin-Lord, take the *dual* number, though representing one and the same Lord. For these pairings, see Nir. VII.10. For triple-Lord, Mitra-Varuna and Aryaman—see V.67.3.

1. **Devanam srestham vapusam,** most excellent of the forms of gods; the divine bodies; the embodied forms of Nature's bounties; the best of the embodied or light-possessing deities.

Ṛtena, by cosmic vapours; *ṛtam,* eternal orb.

2. **Mitra,** cosmic energy; *Varuna;* cosmic plasma.

Pavih, the felly of the chariot wheel (पवी रथनेमिर्भवति—*Sayana*); righteous behaviour (पविः पवितोऽयनव्यवहारः—*Daya.*); also circumference of a wheel, put by metonymy for the chariot.

Vam ekah pavih a vavarta, the one chariot of you two goes round. See also V.73.3. The two wheels of the Sun's chariot has to play two different roles. One causes the radiations to emit, it causes days and nights; the other wheel apparently moves the sun round an orbit to cause the seasons and year, the TIME CYCLE, *Kala-cakra.* It must be remembered that in the Vedic poetry, while we speak of the rise of the sun and the sunset, or the sun causing the seasons, we refer to the *apparent* movements of the sun in relation to our earth. It is, in fact, the earth and other planets, which revolve round the sun.

5. **Gartte mitra asatha** etc., here *gartha* means the seat on the chariot, the car itself. See also the verse 8 (गर्ते गृहे—*Daya.*; अधिरथे —*Sayana*).

8. **Garttam,** the chariot or car. Chariot is called *gartta,* being derived from √गृ, meaning to praise; it is the most praised vehicle; "ascend the chariot. O Mitra and Varuna", (Nir.III.5, गृणाते: स्तुतिकर्मण:; स्तुतितमं यानम्)।

Aditim, the indivisible earth (अखण्डनीया भूमि, दितिं खण्डितां प्रजादिकाम् —*Sayana; ditim* refers to people etc. who are divisible). To Dayananda, *aditim* is everlasting causal state (अविनाशि कारणम्), whilst *ditim* is ending effect (नाशवत्कार्यम्).

Compare the verse with Yv. X.16. To Mahidhara *ditim* is an infidel (दीनं, नास्तिकवृत्तिम्), whilst *aditim* is one who follows what is prescribed and performs religious rites (अदितिमदीनं विहितानुष्ठातारं दितिं दीनं नास्तिक वृत्तिम्—*Mahidhara*).

Hymn-63

For verse 5, see Nir. IV.19.

2. **Dyava-prthivi vi caranti tanyavah**—Your bodies or forms traverse earth and heaven; this refers to expanding rays. The lightnings (तन्यव:) traverse earth and the celestial region (प्रकाशभूमी विविधे गच्छन्ति विद्युत: —*Daya.*).

3. **Asurasya mayaya,** by the power of *parjanya,* the caster forth of water (असुरस्य उदकनिरसितु; पर्जन्यस्य मायया प्रज्ञया सामर्थ्येन—*Sayana*). Here *asura* is cloud, and maya, the skill or potentiality (मेघस्य मायया आच्छादनादिना प्रज्ञया वा—*Daya.*).

5. **Rajansi citra vi caranti tanyavah,** here *rajas* (रजस्) is derived from √रञ्ज्, to glow. The two lights are called *rajas;* water is called *rajas,* worlds are called *rajas;* blood and day are called *rajas.* —Variegated and thundering worlds move in different directions. —Nir. IV.19.

Hymn-64

3. **Mitrasya yayam patha,** may I proceed by the path of Mitra; see also I.90.1 (मित्रस्य मित्रभूतस्य पथा मार्गेण मित्रप्रापकेण मार्गेण यायां गच्छेयम्; मित्रस्येष्टदेश गमयितृत्वं प्रसिद्धम्—"मित्रो नयतु विद्वान्"—*Sayana*).

Sharmani, in the happiness, in the house, in the place (सुखे गृहे स्थाने वा—*Sayana*; गृहे, in the house—*Daya*.).

7. **Hastibhih a pat-bhih** (pat-bhih, पटभिः = पद्भिः), with hands, with feet; i.e. with those having four feet, i.e. horses; also with elephants (इभैः—*Daya*.) and with feet; also with speedy (हस्तिभिः) legs.

Deva-ksetre, place of divine worship.

Sutam somam na, where devotional love is being expressed.

Arcananasam, the one with an adorable or fine nose (अर्चिता श्रेष्ठा नासिका यस्य तम्—*Daya*.); name of a Ṛsi (*Sayana*), Arcanana being the seer of this hymn (V.64). This word does not occur anywhere else in the *Ṛgveda*.

Hymn-65

5. **Varuna-sesasah,** वरूणऽशेषसः, the children of Varuna (शेष इत्यपत्यनाम, बालकाः पुत्रा येषां ते—*Sayana*); children of venerable persons (वरूण उत्तमोजनः शेषो येषान्ते—*Daya*.)—शेषः,—अपत्यनाम, Nigh. II.2.

Hymn-66

1. **Ṛta-pesase,** of whom the form is verily water. ***Pesah,*** पेशः = रूपनाम = form (Nigh. III.7); *ṛta* = water, Nigh. I.12; also whose the form is truth (सत्यस्वरूप नाम—*Daya*.).

Hymn-67

4. **Amhoh-cit,** even of the sinner (पापिनोऽपि—*Sayana*; here *cit* means also, or even of.

Hymn-68

4. **Ṛtam ṛtena sapanta,** rewarding with rain the holy rite (ऋतेन उदकेन निमित्तेन ऋतं यज्ञं सपन्ता स्पृशन्तौ—*Sayana*); invoking truth with truth (सत्यं सत्येनाक्रोशन्तौ—*Daya*.).

Hymn-69

1. **Vavrdhanau amatim ksatriyasya,** augmenting the force of the vigorous (अमतिं = रूपनामैतत्—Nigh.; क्षत्रियस्य = क्षत्रं बलं, तद्वत् इन्द्रस्य; vigorous, i.e. here it refers to Indra—*Sayana*; the son of a king क्षत्रापत्यस्य राज्ञः i.e. a king himself—*Daya.*

2. **Trayah tasthuh vrsabhasah tisrnam dhisananam,** the three radiant receptacles and showers of rain stand severally in their three spheres (*Wilson*). The three here are Agni, Vayu and Aditya, i.e. fire on this earth, wind in the midspace, and the sun in heaven.

Iravati, full of milk (इरावतीः, इरा क्षीरलक्षणा, तद्वत्यो भवन्ति—*Sayana*); full of food and requisites (बह्वन्नादि सामग्रीस्ताः —*Daya.*).

3. **Sam yoh** (शं योः); here शं (Sam) is the prevention of calamity and misfortune (अरिष्टशमनाय), and योः (*yoh*) for the association of happiness (सुखस्य मिश्रणाय; also शं योः = सुखं संयुक्तम्—*Daya.*).

Hymn-73

1. **Paravati,** परावति, in distant lands; **arvavati;** अर्वावति, in near places (दूरदेशे, निकटदेशे—*Daya.*).

3. **Irma anyat vapuse vapuh cakram rathasya yemathuh**—see I.30.19 also, (त्यदन्यस्य मूर्धनि चक्रं रथस्य येमथुः), you have arrested one wheel of car for illumining the form of the sun (*Wilson*); the verse refers to different functions of the two wheels of the sun-chariot; one is for the illumination purposes (nights and days) and the other is for apparent revolution of the Sun round the orbit, to furnish the Year-Cycle (कालचक्र). See also V.62.2.

Nahusa yuga, the ages of mankind (*Wilson*); the human yuga, the human time-cycle, for the division of time in general, as morning, noon, night, season, and year.

5. **Arusah vayah,** the red birds (रक्त भास्वर गुणाः पक्षिणः—*Daya.*); bright horses (अरूषाः आरोचमानाः वयः अश्वाः—*Sayana*).

Ghrna, घृणा, bright, scorchers (दीप्तिः—*Daya.*; दीप्ताः—*Sayana*).

Atapah, of enemies, of the teasing ones (समन्तात्प्रतापक:—*Daya.*; आतापना: शत्रूणां—*Sayana*).

6. See also I.116.8 and X.39.9.

8. **Madhuyuva,** the mixers of Soma juices etc. (मधुरस्य सोमादि-मिश्रयितारौ—*Sayana*; यो मधूनि यावय यत तस्तौ—*Daya.*).

Hymn-74

1. **Kusthah,** कुष्ठ:, the one, resting on the earth (य: कौ पृथिव्यां तिष्ठति—*Daya.*; derived from *ku*, the earth); the singular used for the plural; or *ku* may be the same as *kva*, क्व, meaning *where*; where are you two abiding?

2. **Nadinam,** of rivers; of the supplicants, of the praises (क: स्तोता वां युवयो: नदीनां स्तुतीनाम्—*Sayana*).

4. **Pauram,** citizen (पुरिभव मनुष्यं—*Daya.*); cloud (पौरेण वृष्टयर्थं प्रार्थ्यमानत्वेन सम्बन्धात् मेघोऽपि पौर: from its being solicited by the Ṛsi for the fall of rain—*Sayana*).

Paura, a vocative, O Asvins, O twin-divines (हे पौर ! इदमश्विनो: सम्बोधनम् । पौरेण स्तुत्यत्वेन सम्बन्धात् अश्विनावपि पौरौ ।—Asvins are also called *Pauras*, because they are in relation with *Paura* (which is also the name of a Ṛsi—*Sayana*) as the author of the hymn.

Pauraya, to me the Ṛsi of this name (पौराय ऋषये मह्यम्); the city-seers.

Ud-prutam, fully loaded with water (उदकयुक्तम्—*Daya.*).

Simham iva druhaspade, as heroes hurl down a lion by their strength out of a place of difficult access (i.e. out of a thicket, द्रुह: द्रोहस्य पदे स्थानेऽरण्यदेशे सिंहमिव गर्जन्तं प्रबलं सिंहं यथा बलात्—*Sayana*; सिंहवत् द्रुह: शत्रो पदे प्राप्तव्ये—*Daya.*).

5. **Cyavanat,** च्यवनात्, from being worn out, from a change (गमनात्—*Daya.*).

Jujurusah, decripit, worn out by age.

9. **Vibhih,** with the help of birds (पक्षिभि: सह —*Daya.*); by speedy horses (गन्तृभिरश्वै:—*Sayana*).

Hymn-75

For verse 7, see Nir. III.20.

1. **Madhvi mama srutam havam,** O lovers of sweetness, hear my invocation; masters of mystic lore, hear my invocation (*Wilson*); मधुविद्यावेदितारौ ममाह्वानं श्रृणुतम्—*Sayana*). This is the burthen of the verses of this entire hymn.

2. **Dasras,** the destroyer of enemies; the dispeller of pain (दु:खनिवारकौ—*Daya.*).

Hiranya-varttani, possessors of gold or golden chariots; shining like gold (यौ हिरण्यं ज्योति: सुवर्णं वा वर्त्तयस्तौ—*Daya.*).

4. **Kakuhah,** great, distinguished (महान्—*Daya.* and *Sayana*).

Mṛgah, the purifier (यो मार्ष्टि स:—*Daya.*) ; searcher (मृगयिता —*Sayana*); devoted (*Wilson*).

Vapusah (वापुष:), embodied (वपुषि भव:—*Daya.*; वपुष्मान् यजमान: —*Sayana.*; perhaps, the sacrificer).

Prṣah, food (Nigh. II.7; अन्नं हवि:—*Sayana*).

5. **Cyavanam,** च्यवानम्, to the inquiring one; to the inquisitive (sage) (पृच्छन्तम्—*Daya.*; name of a worn out sage—*Sayana*).

For Cyavana, च्यवन, see II.12.4; 21.3; VI.18.2; VIII.33.6; 96.4; X.69.5; 6.

For च्यवान, see I.116.10 ; 117.13 ; 118.6 ; V.74.5 ; 75.5 ; VI.62.7; VII.71.5; 68.6; 71.5; X.39.4; 59.1; 61.2; 115.6.

Cyavana (च्यवन) word means a seer, a *rsi*, since he is the collector of hymns (च्यवन ऋषिर्भवति । च्यावयिता स्तोमानाम्). In several Vedic passages it occurs as च्यवान (च्यवानमित्यपस्य निगमा भवन्ति, Nir. IV.19 ; X.39.4).

7. **Tirah cit arya-ya pari vartih yatam adabhya.** This has been quoted by the Nirukta (III.20).

Tiras (तिरस्) and *satas* (सतस्) are synonyms of attained (**प्राप्तस्य**). *Tiras*, i.e. it has crossed over, from √तॄ. *Sadas*, it is moved together; from √सृ—O undeceived ones, come round quickly across the turn. For *Satas*, see VII.104.21.

8. **Avasyu,** the person who longs for protection (आत्मनोऽवं रक्षणमिच्छुं कामयमानं वा—*Daya.*).

The earlier references for this word are I.14.5; 25.19; 101.1; 114.11; 131.3; II.6.6; 11.12; 13; 19.8; 21.5; III.33.5; 42.9; IV.16.11; 50.9; V.31.10.

9. **Rusat-pasuh,** the one who takes good care of an animal (पालितः पशुर्येन सः—*Daya. Rusat*, रुशत्=animal, Nigh. IV.3); blazing animal; also blazing oblation—दीप्तपशुमान् प्रकाशित हविः—*Sayana*).

To Sayana, *pasu* is ray (पशवः किरणाः), and *rusat* is a beam of light (रूशद् रश्मिः).

Hymn-76

1. **Agnih,** fire or the sun; it lights up the face of dawns (आभाति अग्निः उषसं अनीकम्; **anikam** may be face, (मुखम् or army सैन्यम्—*Daya.*; the phrase may also mean—Agni, the face or beginning of the dawns, shines—*Wilson*).

Pipivansam, पीपिवांसम्, growing or evolving in the most proper way (सम्यग्वर्धमानम्—*Daya.*); one developed with all its members—पीपिवांसं स्वाङ्गैः परिवृढं or nourished with soma juice or with clarified butter—आप्यायितं वसती वरीभि. क्षरद्रूपं सोमरसम् । अथवा घृतादिना पीपिवासम्—*Sayana*).

Gharma, the duties of a household life, which by themselves constitute the sacrifice (धर्मं गृहस्थाश्रमकृत्याख्यं यज्ञम्—*Daya.*). The word in the ritualistic period meant the vessel so called, or the Pravargya ceremony, at which it was used, being fed or nourished (पीपिवांस) with butter and curds it contains.

3. The entire day is divided into several parts 1, 2, 3, 5 or 15. In this verse, the five divisions are enumerated (i) *pratah* (morning), (ii) *madhyandina* (midday), (iii) *udita suryasya* (afternoon, अपराह्ण, the high sun), (iv) *diva* (day) and (v) *naktam* (night).

Hymn-77

For verse 2, see Nir. XII.5.

1. **Kavayah purva bhajah,** the ancient seers or sages of yore; one learned in the Vedic lore is Kavi (पूर्वभाज: पूर्वकालीना:; कवय: अनूचाना ऋषय:; cf Ait. Br. II.38—ये वा अनूचानास्ते कवय:).

2. **Pratah yajadhvam, na sayam asti devaya ajustam,** worship at early dawn,—the evening is not for the gods. There is a text : "पूर्वाह्णो वै देवानाम्", the forenoon verily is for the gods.

See Nir, XII.5. Offer sacrifice and impel the Asvins early morning; there is not an oblation offered to the gods in the evening; that is not enjoyed, another than us should sacrifice and give satisfaction. The earlier one sacrifices, the more he wins; i.e. he is the best winner. Their time is upto the rising of the sun; during the period, other deities are invoked.

The *Nirukta* gives the derivation of the word *usas* (उषस्) from √ वश्, meaning to desire. There is another derivation from √ वस् to shine; the *usas* belongs to the middle region (I.92.13).

Hymn-78

(For verse 8, see Nir. III.15).

1. **Nasatya,** another name or epithet of Asvins. See earlier references.

2. **Harinau,** two deers; **gaurau,** two wild animals (*Bos Goraeus*); **hansau,** two swans.

5. **Vanaspati,** Lord of forests.

Susyantya-iva, सुषन्त्या:ऽइव, of a parturient female (प्रसवन्त्या: स्त्रिया इव —*Daya.* lady expecting to give birth to a child).

Sapta vadhrim, sinful impulses of seven organs (five sense organs, mind and intellect) (हत सप्तेन्द्रियम्—*Daya.*; the one whose seven organs have been polluted). See also V.78.6; VIII.73.9 and X.39.9.

There is a fantastic story concocted in this connection and narrated by Sayana : The sons of the brothers of *Saptavadhri* being determined to prevent his having intercourse with his wife, shut him up every night in a cage or large basket, which they locked and sealed, letting him out in the morning : in this dilemma, the *Ṛsi* prayed to the Asvins, who came to his succour and enabled him to get out of his cage during the night, he returning to it at day-break. (In this verse, he addresses to Vanaspati, because the cage is of forest-wood, —the basket). Of course, this is an absurd story.

8. A line of this verse is quoted in Nir. III.15 (यथा वातो यथा वनं यथा समुद्र एनति), in connection of यथा, yatha, as a particle, denoting similies (यथेति कर्मोपमा). This verse is recited at the time of delivery: O child, ten months old, दशमस्य, just as the wind, the forest and the ocean move freely without any difficulty, so come forth from the womb of the mother without injuring her. (*Durga* on the Nirukta).

See Yv. VIII.28 also.

Hymn-79

1. **Sujate asva-sunrte** (सुजाते अश्वऽसूनृते) is the burthen of all the verses of this hymn, meaning "nobly-born, and sincerely praised for the gift of vigour (bright-born, and praised sincerely for the gift of horses —*Wilson*).

Satya sravasi, in the seeker of truth (in hearer of truths, सत्यानां श्रवणे, सत्येऽन्ने वा = anna, food, Nigh. II.7; in the food, in the truth,—*Daya.*); the son of *Vayya* of this name (*Sayana*).

The term also occurs in the next two verses and nowhere else in the Ṛgveda. For *Satyasrutah,* सत्यश्रुत:, see V.57.8; 58.8; VI.49.6.

Vayya, वाय्य, the son of Vayya, the weaver of knowledge. See also verses 2 and 3 of this hymn; the word occurs nowhere else in the Ṛgveda.

For वय्य, see I.54.6; 112.6; II.3.6; II.13.12; IV.19.6; and IX.68.8. (तन्तु सदृशे सन्तानर्नीये विस्तारणीये सन्ततिरूपे, extension or weaving like thread, propagation etc.—*Daya.*).

Asva-sunrte, sincerely praised for the gift of vigour (or horses) (अश्वार्था प्रिय सत्यात्मिका स्तुतिवाक् यस्या: सा, vocative;—*Sayana*); *asva* is a synonym of big, excessive, or large, महत्—Nigh. VI.I, and therefore, a lady whose speech is very much or excessively sweet, अश्वा महती सूनृता प्रिया वाग्यस्यास्तत्सम्बुद्धौ—*Daya.*

8. **Gomatih,** the possessor of cows (गोभि: उपेतानि—*Sayana*; गावो विद्यन्ते यासु ता:—*Daya.*).

Hymn-80

1. **Dyutat-yamanam,** illumination of parameters (*ayama*) of space and time; illuminator of *prahara*, the unit of time—*Daya.*).

Aruna-psum, red-tinted in appearance (अरूण रूपां; प्सु, *psu* = form रूप—Nigh. III.7.

Hymn-81

For verse 2, See Nir. XII.13.

1. **Viprah,** the wise; here the yogins (the one engaged in the practice of Yoga, the science of communion with the Supreme).

Viprasya, of the omnipresent Lord (वि=विशेषण, प्र=प्राप्ति व्याप्नोति तस्य—*Daya.*).

Bṛhatah, of the great.

Vipascitah, of the omniscient Lord (अनन्तविद्यस्य—*Daya.*: स्तुत्यस्य ज्ञानवतो वा सवितु: अनुज्ञयेति—*Sayana*).

See also Yv. V.14.

2. **Visva rupani prati muncate,** comprehends all forms (all the luminary bodies—सूर्यादीनि) in himself. he binds or holds in himself (विश्वा सर्वाणि रूपाणि आत्मनि प्रतिमुञ्चते बध्नाति धारयति—*Sayana*). See also Yv. XII.3.

"The wise one puts on all forms, He has generated bliss for the biped and quadruped. Noble Savitṛ has looked on heaven. He shines bright after the departure of dawn".—The discreet one (the prudent) puts on all the brilliant lights. Wise (कवि, *kavi*) is so called because his presence is desired (derived from √ कम्) or the word is derived from √ कव्, to praise. He generates bliss for bipeds and quadrupeds (कविः मेधावी; कविः क्रान्तदर्शनो भवति, कवतेर्वा—Nir. XII.13).

3. See Yv. XI.6.

Parthivani, the scenes in the midspace (पृथिवी = midspace or *antariksa*, Nigh. I.3.

Etasah, एतशः, widely present (सर्वत्रव्याप्त—*Daya.*).

Rajansi, रजांसि, worlds; regions. He by his greatness has measured out the midspace or heavenly regions (विममे measures; also specially creates, विशेषेण मिमीते विधत्ते—*Daya.*).

4. Sayana distinguishes between the words Savitṛ and *Surya*; *Savitṛ* is specially the Sun before rising; Surya is the Sun in general (also सविताः सकलजगदुत्पादकः, the creator of the world, and hence *Savitṛ* —*Daya*).

In fact, Mitra, Surya, Savitṛ and Pusan are all one—the names of the Supreme Creator, and of the sun too, representing different functions or attributes.

Hymn-82

1. This is known as the anustup *Savitri*, as sacred as the well-reputed Gayatri (तत्सवितुर्वरेण्यं० III.62.10), the Savitri in the Gayatri metre; see Bṛhad. up. V.14.5.

Bhojanam, normally food, but here anything enjoyable, (पालनं भोक्तव्यं वा—*Daya.*; भोग्यं धनं—*Sayana*).

Turam, all that is destructive of evils, or evil foes (तुरं अविद्यादि दोषनाशकं सामर्थ्यम्—*Daya.*).

3. **Savita bhagah,** that Savita is Bhaga, or *bhage* is *bhajaniye,* भजनीय, to be worshipped (सविता प्रसवकर्त्ता, भगः ऐश्वर्यवान्—, the creator and the possessor of fame and glory—*Daya.*).

4. **Duh-Svapnyam,** the evil dreams, or the pain caused by the evil dreams, or evils arising out of dreams (दुष्टेषु स्वप्नेषु भवं दुःखम्—*Daya.*).

5. **Bhadram,** all that is good and conducive, as opposed to *durita,* the pain, vice, or evil. *Bhadram* also includes progeny, cattle, dwelling etc. (प्रजा वै भद्रं, पशवो भद्रं, गृहं भद्रमिति—*Wilson, Sayana*).

7. **Visvadevam,** all the gods, representative of all the noble qualities, attributes and actions (see I.164.46, इन्द्रं मित्र वरूणमग्निमाहु). Compare the verse with the lines of the Asvalayana Srauta Sutra—आ विश्वदेवं सत्पतिं वाममद्य सवितः (II.16); आ विश्वदेवं सत्पतिं य इमा विश्वानि जातानि (IV.3); and आ विश्वदेवं सत्पतिं न प्रमिये सवितुर्दैव्यस्य तत् (IV.11).

Hymn-83

For verse 2, see Nir. X.II.

The deity of this hymn is *Parjanya*; in normal usage, *parjanya* means cloud; in glossary given by the Nirukta (I.10), it is not included amongst the 30 synonyms of cloud or *megha.*

Parjanya causes the clouds to rain; it is thus the functional deity, as if, behind the clouds; the non-bursting *cloud* in an asura, or *vrtra,* since it covers the sun, it causes darkness; it is Nescience. But Parjanya causes the clouds to discharge their rain; in *Parjanya* is another name of Indra too. For the etymology of the word, see Nir. X.10. (Our note on verse 2).

2. **Parjanyah,** the discharging force behind the clouds, is derived from the verb tṛp (√ तृप्) to be satisfied; by reversing the first and the last letters: one who gives satisfaction and is favourable to men (tṛp+janyah = prt + janyah, तृप् + जन्यः = पृत् + जन्यः = parj + janyah = par + janyah; = पर्ज + जन्यः = पर् + जन्यः) ; or he is so called because he is the best conquerer (परः + जिन्); or he is the best

progenitor (पर: + जन्) or he is the bestower of juices; (प्र + √ ऋज्) —Nir. X.10.

He strikes down the trees and he strikes down the demons (wicked). All beings are afraid of this great slaughter. Great indeed is his slaughter. Even the innocent, being afraid, run away from him whose function is to rain, when Parjanya thundering strikes the evil-doers i.e. men who commit sinful acts. (Nir. X.11).

3. **Dutan,** दूतान्, messenger; also warriors (भटान्—*Sayana*).

6. **Vṛsno asvasya,** of the rainy charger (horse); or of the pervading rain (अश्वस्य = व्यापकस्य, of the pervader); and *asva* is also a synonym of *great* (Nigh. III.3); of the large raining cloud (वर्षकस्य महत: —*Daya.*).

9. **Hansi duskṛtah,** destroys the wicked; here *wicked* stands for the clouds not yielding their water.

Hymn-84

Pṛthivi is the subject of this hymn. Normaliy, the word means the earth, but so often, it has the double meaning, when it includes the midspace or antariksa also (पृथिवी = अन्तरिक्ष—Nigh. I.3).

1. **Parvatanam,** of clouds (पर्वतानां मेघानाम्—*Daya.*).

Bat, बत्, synonym of truth (Nigh. III.10).

Khidram, rending tool.

Khidram bibharsi, you sustain the fracture or opening of the clouds (*Wilson*).

Pṛthivi, in the midspace.

Bhumim, earth.

3. **Dṛlha,** दृलहा, solid, rigid.

Ksmaya, by earth, by rock, rocky.

Hymn-85

For verses 3 and 6, see Nir. X.4 and VI.13 respectively.

2. **Apsu agnim,** has placed fire in waters (water is supposed to be the source of Agni, *apam napat* is *Agni,* the grand child of water—water helps in the growth of plant, and plant or wood, by attrition furnishes fire, or it may mean lightning in rains or submarine fire. (cf. Yv. IV.31, *viksu agnim* he placed in people or human beings, the digestive fire); also fire in the firmament (अप्सु आकाशप्रदेशेषु अग्निं पावकम्—*Daya.*).

Somam adrau, Soma plant in the mountains; the sap in clouds (सोमं रसं अद्रौ मेघे—*Daya.*).

3. **Kabandham,** cloud (मेघम्—*Daya.*); water (Nigh. I.12).

Antariksam, water (जलम्—*Daya.*).

Varuna sent forth the cloud, whose door opens downwards (नीचीन वारम्). A cloud, कबन्धं, (*Kabandham*) is so called because *Kavanam,* which means water, is deposited into it. Water is called *Kabandham* also—the verb √ बन्ध् is used to denote an unfixed state—it is comfortable and unrestrained. He creates heaven, earth and the intermediate space (प्र ससर्ज रोदसी अन्तरिक्षम्); with that greatness, the king of the entire universe moistens earth as rain does barley (तेन सर्वस्य भुवनस्य राजा यवं न वृष्टिर्व्युनत्ति भूमिम्)—Nir. X.4.

4. **Abhrena,** by cloud (अभ्रम् = cloud, Nigh. I.10).

Parvatasah, clouds (Nigh. I.10).

5. **Mahi,** reverential speech (पूज्यां वाणीम्—*Daya.*; मही = वाङ् Nigh. I.11).

Mame, ममे, metes, measures; also creates (सृजति—*Daya.*).

Mayam, skill, accomplishment (प्रज्ञाम्, Nigh. III.9).

See Nir. VI.13.—in connection with the word पुरन्धिम् (VII.39.4), meaning very wise, used for Varuna, who is praised with regard to his intelligence (तं प्रज्ञया स्तौति): the word *mayam* is used for this *intelligence* in इमामू नु कवितमस्य मायाम् ।

Prthivim, midspace.

Manena, by a measure (by honour, सत्कारेण—*Daya.*).

6. **Avanayah,** rivers (Nigh. 1.13).

Enih, एनी:, running like she-deers (एन्य: मृगस्त्रिय एव धावन्त्य:—*Daya.*); lucid, watershedding (एन्य: शुभ्रा: गमनशीला वा—*Sayana*).

7. **Aryamyam,** benefactor, one amongst the people of justice (अर्यमसु न्यायाधीशेषु भवम्—*Daya.*); to Sayana *Aryamyam* and *Mitryam* are the same as Aryaman and Mitra with the final *ya* (यत्) being pleonastic; *aryamayam* meaning giver (दातृ) or spiritual preceptor (गुरू).

(अर्यम्यम्—अर्यमैवार्यभ्य: । स्वार्थिको यत् । अर्तोरिद रूपम् । प्रदातामित्यर्थ: । अथवा ईरणात् मननात् च शास्तीत्यर्यमा गुरू: । तम्—*Sayana*).

Mitryam, the attacked (अनुरक्तम्): the word *Mitra* is derived thus : त्रिमिदा स्नेहने—इत्यस्मात् मित्रम् । स्वार्थिको यत्—*Sayana.*

The word Mitra is also so called because he preserves (त्रायते) from destruction (प्र-मी-ति), or because he runs (द्रवति), measuring things together ($\sqrt{}$ मि), or the word is derived from the causal of $\sqrt{}$ मिद्, to be fat (Nir. X.21).

Varunaranam, वरुणारणम् = वरुण + अरणम्; *aranam* means one not having a sound or speech (अरण वा अशब्दमित्यर्थ:, or one not giving i.e. niggardly—अथवा अरणमादातार वा नित्यं निरन्तरम्—*Sayana*); a dumb man —*Wilson.* Dayananda translates अरण as water (उदकम्, the same perhaps as अर्ण: Nigh. I.12).

Hymn-86

Indragni = *Indra* (Lord of celestial fire i.e. lightning) + *Agni* (Lord of terrestrial fire) = The twin-Lord of celestial and terrestrial fires.

1. **Trita,** the sage or seer of threefold excellences (in attributes, गुण, in accomplishments, कर्म and in temperament, (स्वभाव). *Trita* is also fire in the three regions. In mythology, the name of a *Rsi* who refutes controversial arguments.

Drlha, strongly guarded.

Dyumna, treasures (द्युम्नं धन—Nigh. II.10).

2. **Panca carsanih,** पञ्च चर्षणी: , five classes of people (the same as *pancajanyah,* पाञ्चजन्य: ; see I.100.12; 117.3; III.53.16; V.32.11; VIII.63.7; IX.66.20); or five vital breaths (चर्षणी: प्राणान् मनुष्यान् वा—*Daya.*).

5. **Ansa-iva,** अंशाइव, like the shining ones (like the parts, भागमिव —*Daya.*); *Ansa* is also the name of one of the twelve *Adityas;* here the word is put in dual, and therefore, may mean any two of these Adityas.

6. **Aha-vi,** or *Ahavi* (अहा । वि or अहावि). Dayananda prefers the *pada-patha* (पद-पाठ), as अहा + वि where अहा , *aha* means days (अहानि): Sayana considers *ahavi* as one term meaning, has been offered; (हव्यं हवि: अहावि परित्यक्तमासीत्).

In this verse, we have the repetition in गृणत्सु दिधृतम् for the sake of respect पुनरूक्ति आदरार्था—*Sayana.*

Hymn-87

In this hymn, the word *Evayamarut* (एवयामरूत) remains unaltered in its case termination. This word occurs only in this hymn and nowhere else in the Rgveda. The word *marut* means a mortal, the *dexterous mortal* is the *evayamarut,* a person which is skilful, active, efficient and experienced (*Sturmvoll Marut,* Benfey), Sayana regards Evayamarut as a Rsi or seer, or *muni* of the race of Atri.

1. **Visnave,** for the one pervading (व्याप्ताय—*Sayana;* व्यापकाय —*Daya.*); to *Visnu.*

Marutvat is usually the designation of Indra; for the Indra, for the group in which a man (a mortal) is honoured and respected (प्रशंसिता मनुष्या यस्मिँस्तस्मै).

9. **Araksa**, unprotected (not worthy of protection, अरक्षणीयं —*Daya.*; undeterred by *Raksasas* (*Wilson*).

Nidah, the reviler; wicked impulse.

Durdharttarah, cruel, fierce, or those who strike down without compassion; the intolerant (दुःखेन धर्त्तारः—*Daya.*; दुर्धराः—*Sayana*).

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